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Volume 5

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بسم الله الرحمن الرحيم

المملكة العربية السعودية
رئاسة إدارات البحوث العلمية والإفتاء والدعوة والإرشاد
مكتب الرئيس

الرقم
التاريخ
المرفقات
الموضوع

إلى من يهمه الأمر

السلام عليكم ورحمة الله وبركاته،أما بعد :

فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيما اتفق عليه البخاري ومسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسح لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها والله ولي التوفيق.

وصلى الله وسلم على نبينا محمد وآله وصحبه.

الرئيس العام
لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد





عبدالعزيز بن عبدالله بن باز

بسم الله الرحمن الرحيم

المملكة العربية السعودية
الجامعة الإسلامية
بالمدينة المنورة



الرقم
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لمن يهمه الأمر

الدكتور محمد تقي الدين الهلالي :

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تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورين بعاليه كانا من ضمن العاملين بالجامعة . وأنهما قد قاما أثناء ذلك بترجمة معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها أيضاً .

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي لمثله . كما أن المذكورين يمتازان بحسن العقيدة السليمة من الشوائب ، وبالصفات الحميدة .

وبناء على الرغبة أعطيا هذه الشهادة ، والله ولي التوفيق .

وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه .

الأمين العام للجامعة

عمر محمد فلاته



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٦٢ - كتاب فضائِلِ أصحابِ النَّبيِّ ﷺ

(1) CHAPTER. The virtues of the Companions of the Prophet ﷺ, and any Muslim who enjoyed the company of the Prophet ﷺ or saw him, is regarded as one of his Companions.

(١) بابٌ فَضَائِلِ أَصْحابِ النَّبِيِّ ﷺ، ومَنْ صَحِبَ النَّبِيَّ ﷺ أَوْ رَآهُ مِنَ المُسْلِمِينَ فَهُوَ مِنْ أَصْحابِهِ

3649. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "A time will come upon the people, when a group of people will fight a holy battle and it will be said, 'Is there amongst you anyone who has enjoyed the company of Allāh's Messenger ﷺ?' They will say, 'Yes.' And so victory will be bestowed on them. Then a time will come upon the people when a group of people will fight a holy battle, and it will be said, 'Is there amongst you anyone who has enjoyed the company of the Companions of Allāh's Messenger ﷺ?' They will say, 'Yes.' And so victory will be bestowed on them. Then a time will come upon the people when a group of people will fight a holy battle, and it will be said, 'Is there amongst you anyone who has enjoyed the company of the companions of the Companions of Allāh's Messenger ﷺ?' They will say, 'Yes.' And victory will be bestowed on them."

[See Vol.4, *Hadith* No.3594]

٣٦٤٩ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ يَقُولُ: حدَّثَنا أَبُو سَعِيدٍ الخُدْرِيُّ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يَأْتي عَلى النَّاسِ زَمانٌ فَيَغْزُو فِئامٌ مِنَ النَّاسِ فَيَقُولُونَ: فِيكُمْ مَنْ صَاحَبَ رَسُولَ اللهِ ﷺ؟ فَيَقُولُونَ لَهُم: نَعَمْ، فَيُفْتَحُ لَهُمْ. ثُمَّ يَأْتي عَلى النَّاسِ زمانٌ فَيَغْزُو فِئامٌ مِنَ النَّاسِ فَيُقالُ: هَلْ فِيكُمْ مَنْ صَاحَبَ أَصْحابَ رَسُولِ اللهِ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيُفْتَحُ لَهُمْ. ثُمَّ يَأْتي على النَّاسِ زَمانٌ فَيَغْزُو فِئامٌ مِنَ النَّاسِ فَيُقالُ: هَلْ فِيكُم مَنْ صَاحَبَ مَنْ صاحَبَ أَصحَابَ رَسُولِ اللهِ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيُفْتَحُ لَهُمْ». [راجع: ٢٨٩٧]

3650. Narrated 'Imrān bin Husain رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "The best of my followers are those living in my century (generation), then those coming after them and then those coming after the latter". 'Imrān added, "I do not remember whether

٣٦٥٠ - حدَّثَنا إِسحَاقُ: حدَّثَنا النَّضْرُ: أَخبرَنا شُعْبَةُ، عَنْ أَبي جَمْرَةَ: سَمِعْتُ زَهْدَمَ ابنَ مُضَرِّبٍ قالَ: سَمِعْتُ عِمْرَانَ بنَ حُصَينٍ

رَضِيَ اللهُ عَنْهُما يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «خَيرُ أُمَّتِي قَرْني ثُمَّ الذِينَ يَلُونَهُمْ ثُمَّ الذِينَ يَلُونَهُمْ». قالَ عِمْرَانُ: فَلا أَدْرِي أَذَكَرَ بَعْدَ قَرْنِهِ قَرْنَينِ أَوْ ثَلاثَةً. «ثُمَّ إنَّ بَعْدَكُمْ قَوْماً يَشْهَدُون ولا يُسْتَشْهَدُونَ، ويَخُونُونَ ولا يُؤْتَمَنُونَ، ويَنْذُرُونَ ولا يَفُونَ، ويَظْهَرُ فِيهِمُ السِّمَنُ». [راجع: ٢٦٥١]

he mentioned two or three centuries (generations) after his century (generation), then the Prophet ﷺ added, 'There will come after you, people who will bear witness without being asked to give witness, and they will be dishonest and not trustworthy, and they will vow and will not fulfil their vows; and fatness will appear among them.' "

[See Vol. 3, *Hadith* No.2651].

٣٦٥١ - حدَّثنا مُحَمَّدُ بنُ كَثِيرٍ: أَخْبرَنا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ إبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قالَ: «خَيرُ النَّاسِ قرني ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذين يَلُونَهُم. ثُمَّ يَجِيءُ قَوْمٌ تَسْبِقُ شَهادَةُ أَحَدِهِمْ يَمِينَهُ ويَمِينُهُ شَهادَتَهُ». قَالَ قالَ إبْرَاهِيمُ: وكانُوا يَضْرِبُونَنَا عَلى الشَّهادَةِ والعَهْدِ وَنَحْنُ صِغارٌ. [راجع: ٢٦٥٢]

3651. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The best amongst the people are those living in my century (generation), and then those coming after them, and then those coming after the latter. Then there will come some people whose witness will precede their oaths, and their oaths will precede their witness."(1) (Ibrāhīm, a subnarrator said, "We were beaten for taking oaths by saying: 'I bear witness by the Name of Allāh' or 'by the Covenant of Allah', when we were still children.")

[See Vol. 3, footnote of *Hadīth* No.2652]

(٢) **بابُ** مَناقِبِ المُهاجِرينَ وفَضلِهِمْ

مِنْهُمْ أَبُو بَكْرٍ عَبْدُ اللهِ بنُ أَبي قُحافَةَ التَّيميُّ رَضِيَ اللهُ عَنْهُ. وقَوْلِ اللهِ عَزَّ وجَلَّ: ﴿لِلْفُقَرَآءِ ٱلْمُهَٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ﴿٨﴾﴾ [الحشر: ٨]. وقالَ اللهُ تَعالى: ﴿إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ﴾ الآيــة

(2) CHAPTER. The virtues of the emigrants (i.e., *Muhājirūn*) and their merits.

Among them is Abū Bakr 'Abdullāh bin Abū Quhāfa At-Taimi.

The Statement of Allāh تعالى:

"(And there is also a share in this booty) for the poor emigrants who were expelled from their homes and their property, seeking bounties from Allāh and to please Him. And helping Allāh (i.e. helping His religion — Islamic Monothesim), and his Messenger (Muhammad ﷺ) such are indeed the truthful (to what they say)." (V.59:8)

(1) (H. 3651) They will be ready to bear witness or take oaths (falsely) readily as required.

[التوبة: ٤٠]. وَقالَتْ عائِشَةَ وأَبُو سَعِيدٍ وابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ: كانَ أَبُو بَكْرٍ مَعَ النَّبِيِّ ﷺ في الغارِ.

And also the Statement of Allāh تعالى:
"If you help him (Muhammad ﷺ) not (it does not matter), for Allāh did indeed help him... (till the end of the Verse)." (V.9 :40)

'Āishah, Abū Sa'īd and Ibn 'Abbās رَضِيَ الله عَنْهُم said, "Abū Bakr was with the Prophet ﷺ in the cave (of the mountain called Ath-Thūr at Makkah)."

٣٦٥٢ - **حدَّثَنا** عَبْدُ اللهِ بنُ رَجاءٍ: حدَّثَنا إسْرَائِيلُ، عَنْ أَبي إسحاقَ، عَنِ البَرَاءِ قالَ: اشْتَرَى أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ من عازِبٍ رَحْلاً بِثَلاثَةَ عَشَرَ دِرْهَماً. فَقالَ أَبُو بَكْرٍ لِعازِبٍ: مُرِ البَرَاءَ فَلْيَحْمِلْ إليَّ رَحلِي، فَقالَ عازِبٌ: لا، حتَّى تُحَدِّثَنا كَيْفَ صَنَعْتَ أَنْتَ ورَسُولُ اللهِ ﷺ حِينَ خَرَجْتُما مِنْ مَكَّةَ والمُشْرِكُونَ يَطْلُبُونَكُمْ؟ قالَ: ارْتَحَلْنا مِنْ مَكَّةَ، فأَحْيَيْنا أَوْ سَرَيْنا لَيْلَتَنا ويَوْمَنا حتَّى أَظْهَرْنا وقامَ قائِمُ الظَّهِيرَةِ فَرَمَيْتُ بِبَصَرِي هلْ أَرَى مِنْ ظِلٍّ فآوِيَ إلَيْهِ؟ فإذَا صَخْرَةٌ أَتَيْتُها، فَنَظَرْتُ بَقِيَّةَ ظِلٍّ لَها فَسَوَّيْتُهُ ثُمَّ فَرَشْتُ لِلنَّبِيِّ ﷺ فِيهِ ثُمَّ قُلْتُ لَهُ: اضْطَجِعْ يا نَبِيَّ اللهِ، فاضْطَجَعَ النَّبِيُّ ﷺ، ثُمَّ انْطَلَقْتُ أَنْظُرُ ما حوْلِي هَلْ أَرَى مِنَ الطَّلَبِ أَحَداً؟ فإذَا أنا بِرَاعِي غَنَمٍ يَسُوقُ غَنَمَهُ إلى الصَّخْرَةِ، يُرِيدُ مِنْها الذي أَرَدْنا فَسَأَلْتُهُ فَقُلْتُ لَهُ: لِمَنْ أَنْتَ يا غُلامُ؟ فَقالَ: لِرَجُلٍ مِنْ

3652. Narrated Al-Barā': Abū Bakr رَضِيَ الله عَنْهُ bought a (camel) saddle from 'Āzib for thirteen Dirham. Abū Bakr said to 'Āzib, "Tell Al-Barā' to carry the saddle for me." 'Āzib said, "No, unless you relate to me what happened to you and Allāh's Messenger ﷺ when you left Makkah while *Al-Mushrikūn* were in search of you." Abū Bakr said, "We left Makkah and we travelled continuously for that night and the following day till it was midday. I looked (around) searching for shade to take as shelter, and suddenly I came across a rock, and found a little shade there. So I cleaned the place and spread a bed for the Prophet ﷺ in the shade and said to him, 'Lie down, O Allāh's Messenger.' So the Prophet ﷺ lay down and I went out, looking around to see if there was any person pursuing us. Suddenly I saw a shepherd driving his sheep towards the rock, seeking what we had already sought from it. I asked him, 'To whom do you belong, O boy?' He said, 'I belong to a man from Quraish.' He named the man and I recognized him. I asked him, 'Is there any milk with your sheep?' He said, 'Yes.' I said, 'Will you then milk (some) for us?' He said, 'Yes.' Then I asked him to tie the legs of one of the ewe and clean its udder, and then ordered him to clean his hands from dust. Then the shepherd cleaned his hands by striking his hands against one another. After doing so, he milked a small amount of milk. I used to

قُرَيْشٍ، سَمَّاهُ فَعَرَفْتُهُ فَقُلْتُ: هَلْ في غَنَمِكَ مِنْ لَبَنٍ؟ قالَ: نَعَمْ، قُلْتُ: فَهَلْ أَنْتَ حالِبٌ لَنا؟ قالَ: نَعَمْ، فأَمَرْتُهُ فاعْتَقَلَ شاةً مِنْ غَنَمِهِ، ثُمَّ أَمَرْتُهُ أَنْ يَنْفُضَ ضَرْعَها مِنَ الغُبارِ، ثُمَّ أَمَرْتُهُ أَنْ يَنْفُضَ كَفَّيْهِ فَقالَ هٰكَذا ضَرَبَ إِحْدَى كَفَّيْهِ بالأُخْرَى فَحَلَبَ لي كُثْبَةً مِنْ لَبنٍ وقَدْ جَعَلْتُ لِرَسُولِ اللهِ ﷺ إِداوَةً عَلى فَمِها خِرْقَةٌ فَصَبَبْتُ عَلى اللَّبنِ حتَّى بَرَدَ أَسْفَلُهُ، فانْطَلَقْتُ بِهِ إِلى النَّبِيِّ ﷺ فَوَافَقْتُهُ قَدِ اسْتَيْقَظَ، فَقُلْتُ لَهُ: اشْرَبْ يا رَسُولَ اللهِ، فَشَرِبَ حتَّى رَضِيتُ، ثُمَّ قُلْتُ: قَدْ آنَ الرَّحِيلُ يا رَسُولَ اللهِ؟ قالَ: «بَلى»، فارْتَحَلْنا والقَوْمُ يَطْلُبُونَنا فَلَمْ يُدْرِكْنا أَحَدٌ مِنْهُم غَيْرُ سُراقَةَ بنِ مالكِ بنِ جُعْشُم عَلى فَرَسٍ لَهُ، فَقُلْتُ: هذا الطَّلَبُ قَدْ لَحِقَنا يا رَسُولَ اللهِ، فَقالَ: «لا تَحْزَنْ إِنَّ اللهَ مَعَنا». ﴿تُرِيحُونَ﴾ بالعَشِيِّ ﴿تَسْرَحُونَ﴾ [النحل: ٦] بالغداةِ. [راجع: ٢٤٣٩]

keep for Allāh's Messenger ﷺ a leather water-container, the mouth of which was covered with a piece of cloth. I poured water on the milk container till its lower part was cold. Then I took the milk to the Prophet ﷺ, whom I found awake. I said to him, 'Drink, O Allāh's Messenger.' So he drank till I became pleased. Then I said, 'It is time for us to move, O Allāh's Messenger!' He said, 'Yes.' So we set out while the people (i.e., Quraish *Mushrikūn*) were searching for us, but none found us except Surāqa bin Mālik bin Ju'shum who was riding his horse. I said, 'These are our pursuers who have found us, O Allāh's Messenger!' He said, 'Do not be sad (or afraid), surely, Allāh is with us.'"

[See Vol. 4, *Hadith* No.3615].

٣٦٥٣ - حدَّثَنا مُحَمَّدُ بنُ سِنانٍ: حدَّثَنا هَمَّامٌ، عَنْ ثابِتٍ البُنانِيِّ، عَنْ أَنَسٍ، عَنْ أَبي بَكْرٍ رَضِيَ اللهُ عَنْهُ قالَ: «قُلْتُ للنَّبِيِّ ﷺ وأَنا في الغارِ: لَوْ أَنَّ أَحَدَهُمْ نَظَرَ تَحْتَ قَدَمَيْهِ لأَبْصَرَنا فَقالَ: ما ظَنُّكَ يا أَبا بَكْرٍ باثْنَيْنِ اللهُ ثالِثُهُما؟» [انظر: ٣٩٢٢، ٤٦٦٣]

3653. Narrated Abū Bakr رَضِيَ اللهُ عَنْهُ: I said to the Prophet ﷺ while I was in the cave, "If any of them should look under his feet, he would see us." He said, "O Abū Bakr! What do you think of two (persons) the third of whom is Allāh?"

(٣) بابُ قَوْلِ النَّبِيِّ ﷺ: «سُدُّوا الأَبْوابَ إِلَّا بابَ أَبي بَكْرٍ»

قالَهُ ابنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

(3) CHAPTER. The saying of the Prophet ﷺ, "Close the gates (in the Mosque), except the gate of Abū Bakr."

This is narrated by Ibn 'Abbās on the authority of the Prophet ﷺ.

٣٦٥٤ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا أَبُو عامِرٍ: حدَّثَنا فُلَيْحٌ قالَ: حدَّثَني سالِمٌ أَبُو النَّضْرِ، عَنْ بُسْرِ بنِ سَعِيدٍ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: خَطَبَ رَسُولُ اللهِ ﷺ النَّاسَ وقالَ: «إِنَّ اللهَ خَيَّرَ عَبْداً بينَ الدُّنْيا وبَيْنَ ما عِنْدَهُ فاخْتارَ ذٰلكَ العَبْدُ ما عِنْدَ اللهِ». قالَ: فَبَكَى أَبُو بَكْرٍ فَعَجِبْنا لِبُكائِهِ أَنْ يُخْبِرَ رَسُولُ اللهِ ﷺ عَنْ عَبْدٍ خُيِّرَ، فَكانَ رَسُولُ اللهِ ﷺ هُوَ المُخَيَّرُ وكانَ أَبُو بَكْرٍ أَعْلَمَنا، فَقالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَمَنَّ النَّاسِ عَلَيَّ في صُحْبَتِهِ ومالِهِ أَبُو بَكْرٍ، ولَوْ كُنْتُ مُتَّخِذاً خَليلاً غَيرَ رَبِّي لاتَّخَذْتُ أَبا بَكْرٍ خَلِيلًا، ولكِنْ أُخُوَّةُ الإِسْلامِ ومَوَدَّتُهُ لا يَبْقَيَنَّ في المَسْجِدِ بابٌ إِلَّا سُدَّ إِلَّا بابُ أَبي بَكْرٍ». [راجع: ٤٦٦]

3654. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ addressed the people saying, "Allāh gave a choice to one of (His) slave to choose this world or what is with Him. The slave chose what is with Allāh." Abū Bakr wept, and we were astonished at his weeping caused by what the Prophet ﷺ mentioned as to a slave (of Allāh) who had been offered a choice, (we learned later on) that Allāh's Messenger ﷺ himself was the person who was given the choice, and that Abū Bakr knew more than us. Allāh's Messenger ﷺ added, "Abū Bakr has favoured me much with his company and property (wealth) more than anybody else. If I were to take a *Khalīl*[1] other than my Lord, I would have taken Abū Bakr, but the Islāmic brotherhood and friendship is sufficient. Close all the gates in the mosque except the gate of Abū Bakr."

[See Vol. 1, *Hadith* No. 466]

(٤) بابُ فَضْلِ أَبي بَكْرٍ بَعْدَ النَّبِيِّ ﷺ

(4) CHAPTER. The merits of Abū Bakr as next to those of the Prophet ﷺ (in excellence).

٣٦٥٥ - حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا سُلَيمانُ، عَنْ يَحْيى

3655. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: We used to compare the people as to who was better during the lifetime of Allāh's

(1) (H. 3654) *Khalīl*: This word in Arabic means the one whose love is mixed with one's soul, it is superior than a friend or a beloved. The Prophet ﷺ had only one *Khalīl* i.e., Allāh but he had many friends.

بنِ سَعِيدٍ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كُنَّا نُخَيِّرُ بَيْنَ النَّاسِ في زَمانِ رَسُولِ اللهِ ﷺ، فَنُخَيِّرُ أَبا بكْرٍ ثُمَّ عُمَرَ ثُمَّ عُثمانَ رَضِيَ اللهُ عَنْهُمْ. [انظر: ٣٦٩٨]

Messenger ﷺ. We used to regard Abū Bakr as the best, then 'Umar, and then 'Uthmān (رَضِيَ اللهُ عنهم).

(٥) بابُ قَوْلِ النَّبِيِّ ﷺ: «لَوْ كُنْتُ مُتَّخِذاً خَليلاً»

(5) CHAPTER. The saying of the Prophet ﷺ: "If I were to take a *Khalīl*...".

قالَهُ أَبو سَعِيدٍ.

This is said by Abū Sa'īd.

٣٦٥٦ - حدَّثَنا مُسْلِمُ بنُ إبْراهِيمَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «لَوْ كُنْتُ مُتَّخِذاً خَليلاً لاتَّخَذْتُ أَبا بكْرٍ ولكِنْ أَخِي وصاحِبِي». [راجع: ٤٦٧]

3656. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "If I were to take a *Khalīl*, I would have taken Abū Bakr, but he is my brother and my companion (in Islām)."

٣٦٥٧ - حدَّثَنا مُعَلَّى بنُ أَسَدٍ ومُوسَى بنُ اسْمَاعِيلَ التبوذَكيُّ قالا: حدَّثَنا وُهَيْبٌ، عَنْ أَيُّوبَ، وقالَ: «لَوْ كُنْتُ مُتَّخِذاً خَلِيلاً لاتَّخَذْتُهُ خَليلاً، ولكِنْ أُخُوَّةُ الإسْلامِ أَفْضَلُ». [راجع: ٤٦٧]

حدَّثَنا قُتَيْبَةُ: حدَّثَنا عَبْدُ الوَهَّابِ، عَنْ أَيُّوبَ مِثْلَهُ.

3657. Narrated Ayyūb: The Prophet ﷺ said, "If I were to take a *Khalīl*, I would have taken him (i.e., Abū Bakr) as a *Khalīl*, but the Islāmic brotherhood is better."

Narrated Ayyūb as above.

٣٦٥٨ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: أَخْبرَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللهِ ابنِ أَبي مُلَيْكَةَ قالَ: كَتَبَ أَهْلُ الكُوفَةِ إلى ابنِ الزُّبَيرِ في الجَدِّ فَقالَ: أَمَّا الذِي قالَ رَسُولُ

3658. Narrated 'Abdullāh bin Abū Mulaika: The people of Kūfa sent a letter to Ibn Az-Zubair, asking about (the inheritance of) (paternal) grandfather. He replied that the right of the inheritance of (paternal) grandfather is the same as that of father if the father is dead, and added, "Allāh's Messenger ﷺ said,' If I were to take

a *Khalīl* from this nation, I would have taken him (i.e., Abū Bakr)'."

اللهِ ﷺ: «لَوْ كُنْتُ مُتَّخِذاً مِنْ هٰذِهِ الأُمَّةِ خَلِيلاً لاتَّخَذْتُهُ» أَنْزَلَهُ أَباً، يعْني أَبا بكْرٍ.

3659. Narrated Jubair bin Muṭ'im رَضِيَ اللهُ عَنْهُ: A woman came to the Prophet ﷺ who ordered her to return to him again. She said, "What if I came and did not find you?" as if she wanted to say, "If I found you dead?" The Prophet ﷺ said, "If you should not find me, go to Abū Bakr."

٣٦٥٩ - حدَّثَنا الحُمَيْدِيُّ ومُحَمَّدُ بنُ عَبْدِ اللهِ قالا: حدَّثَنا إبْرَاهِيمُ بنُ سعْدٍ، عَنْ أَبِيهِ، عنْ مُحَمَّدِ بنِ جُبَيرِ بنِ مُطْعِمٍ، عَنْ أَبِيهِ قالَ: أَتَتِ امْرَأَةٌ النَّبِيَّ ﷺ فأَمَرَها أَنْ تَرْجِعَ إلَيْهِ قالَتْ: أَرَأَيْتَ إنْ جِئْتُ ولَمْ أَجِدْكَ؟ كأَنَّها تَقُولُ: المَوْتَ، قالَ ﷺ: «إنْ لَمْ تَجِدِيني فَأْتِي أَبا بكْرٍ». [انظر: ٧٢٢٠، ٧٣٦٠]

3660. Narrated 'Ammār رَضِيَ اللهُ عَنْهُ: I saw Allāh's Messenger ﷺ and there was none with him but five slaves, two women and Abū Bakr (i.e., those were the only converts to Islām then).

٣٦٦٠ - حدَّثَني أَحْمَدُ بنُ أَبي الطَّيِّبِ: حدَّثَنا إسمَاعِيلُ بنُ مُجَالِدٍ: حدَّثَنا بَيانُ بنُ بِشْرٍ، عَنْ وَبَرَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ هَمَّامٍ قالَ: سَمِعْتُ عَمَّاراً يَقُولُ: رَأَيْتُ رَسُولَ اللهِ ﷺ وما معَهُ إلَّا خَمْسَةُ أَعْبُدٍ وامْرَأَتانِ وأَبُو بكْرٍ. [انظر: ٣٨٥٧]

3661. Narrated Abū Ad-Dardā' رَضِيَ اللهُ عَنْهُ: While I was sitting with the Prophet ﷺ, Abū Bakr came, lifting up one corner of his garment uncovering his knee. The Prophet ﷺ said, "Your companion has had a quarrel." Abū Bakr greeted (the Prophet ﷺ) and said, "O Allāh's Messenger! There was something (i.e., quarrel) between me and the son of Al-Khaṭṭāb. I talked to him harshly and then regretted that, and requested him to forgive me, but he refused. This is why I have come to you." The Prophet ﷺ said thrice, "O Abū Bakr! May Allāh forgive you." In the meanwhile,

٣٦٦١ - حدَّثَنا هِشامُ بنُ عَمَّارٍ: حدَّثَنا صَدَقَةُ بنُ خالِدٍ: حدَّثَنا زَيْدُ بنُ واقِدٍ، عَنْ بُسْرِ بنِ عُبَيْدِ اللهِ، عنْ عَائِذِ اللهِ أَبي إدْرِيسَ، عَنْ أَبي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ جالِساً عِنْدَ النَّبِيِّ ﷺ، إذْ أَقْبَلَ أَبُو بَكْرٍ آخِذاً بِطَرَفِ ثَوْبِهِ حتَّى أَبْدَى عَنْ رُكْبَتِهِ، فَقالَ النَّبِيُّ ﷺ: «أَمَّا صَاحِبُكُمْ فَقَدْ غامَرَ»، فَسَلَّمَ، وقالَ يَا

'Umar regretted (his refusal of Abū Bakr's excuse) and went to Abū Bakr's house and asked if Abū Bakr was there. They replied in the negative. So he came to the Prophet ﷺ and greeted him, but signs of displeasure appeared on the face of the Prophet ﷺ till Abū Bakr pittied ('Umar), so he knelt and said twice, "O Allāh's Messenger! By Allāh! I was more unjust to him (than he was to me)." The Prophet ﷺ said, "Allāh sent me (as a Prophet) to you (people) but you said (to me), 'You are telling a lie,' while Abū Bakr (believed in me and) said (to the people), 'He has said the truth,' and consoled me with himself and his money." He then said twice, "Won't you then give up harming my companion?" After that nobody harmed Abū Bakr.

رَسُولَ اللهِ: إِنَّهُ كانَ بَيْنِي وبَينَ ابْنِ الخطَّابِ شَيءٌ، فأَسْرَعْتُ إِلَيْهِ ثُمَّ نَدِمْتُ فَسَأَلْتُهُ أَنْ يَغْفِرَ لي فأبى عَلَيَّ فأَقْبَلْتُ إِلَيْكَ، فقالَ: «يَغْفِرُ اللهُ لكَ يا أَبا بكْرٍ»، ثَلاثاً، ثُمَّ إِنَّ عُمَرَ نَدِمَ فأَتى مَنْزِلَ أَبي بَكْرٍ فَسأَلَ: أَثَمَّ أَبُو بكْرٍ؟ فَقالَوا: لا، فأَتى إِلى النَّبِيِّ ﷺ فَسَلَّمَ عَلَيْهِ فَجَعَلَ وَجْهُ النَّبِيِّ ﷺ يَتَمَعَّرُ حَتَّى أَشْفَقَ أَبو بَكْرٍ فَجَثا عَلى رُكْبَتَيْهِ فَقالَ: يا رَسُولَ اللهِ واللهِ أَنا كُنْتُ أَظْلَمَ، مَرَّتَينِ، فَقالَ النَّبِيُّ ﷺ: «إِنَّ اللهَ بَعَثَنِي إِلَيْكُمْ فَقُلْتُمْ: كَذَبْتَ، وقالَ أَبُو بكْرٍ: صَدَقَ، ووَاساني بِنَفْسِهِ ومالِهِ فَهَلْ أَنْتمْ تارِكُو لي صَاحِبِي؟» مَرَّتَينِ، فما أُوذِيَ بَعدَها.
[انظر: ٤٦٤٠]

3662. Narrated 'Amr bin Al-'Āṣ رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ deputed me to lead the army of *Dhāt-as-Salāsil*. I came to him and said, "Who is the most beloved person to you?" He said, " 'Āishah." I asked, "Among the men?" He said, "Her father." I said, "Who then?" He said, "Then 'Umar bin Al-Khaṭṭāb." He then named other men.

٣٦٦٢ - حدَّثَنا مُعَلَّى بنُ أَسَدٍ: حدَّثَنا عَبْدُ العَزيزِ بنُ المُخْتارِ قالَ: خالِدٌ الحَذَّاءُ حدَّثَنا عَنْ أَبي عُثمانَ قالَ: حَدَّثَنا عَمْرُو بنُ العاصِ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَهُ عَلى جَيْشِ ذَاتِ السَّلاسِلِ، فأَتَيْتُهُ فَقُلْتُ: أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ قالَ: «عائِشَةُ»، فَقَلْتُ: مِنَ الرِّجالِ؟ فَقالَ: «أَبُوها»، فَقُلْتُ: ثُمَّ مَنْ؟ قالَ: «ثُمَّ عُمَرُ بنُ الخَطَّابِ»، فَعَدَّ رِجالاً. [انظر: ٤٣٥٨]

3663. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "While a

٣٦٦٣ - حدَّثَنا أَبُو اليمانِ:

shepherd was amongst his sheep, a wolf attacked them and took away one sheep. When the shepherd chased the wolf, the wolf turned towards him and said, 'Who will be its guard on the day of wild animals when nobody except I will be its shepherd'.[1] And while a man was driving a cow with a load on it, it turned towards him and spoke to him saying, 'I have not been created for this purpose (i.e., to carry burden), but for ploughing.'" The people said, "Glorified be Allāh." The Prophet ﷺ said, "But I believe in it and so does Abū Bakr and 'Umar (رَضِيَ اللهُ عَنْهُما)."

أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَني أَبو سَلَمَةَ ابنُ عَبْدِ الرَّحْمٰنِ بْنِ عَوفٍ: أَنَّ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بَيْنما راعٍ في غَنَمِهِ عَدَا عَلَيْهِ الذِّئْبُ فأَخَذَ مِنْها شاةً فَطَلَبَهُ الرَّاعِي فالتَفَتَ إِلَيْهِ الذِّئْبُ فَقالَ: مَنْ لَها يَوْمَ السَّبُعِ يَوْمَ لَيْسَ لَها راعٍ غَيري؟ وبَيْنَما رَجُلٌ يَسُوقُ بَقَرَةً قَدْ حَمَلَ عَلَيها فالْتَفَتَتْ إِلَيْهِ فَكَلَّمَتْهُ فَقالَتْ: إِنِّي لَمْ أُخْلَقْ لِهٰذَا لٰكِنِّي خُلِقْتُ لِلحَرْثِ»، فَقالَ النَّاسُ: سُبْحانَ اللهِ! فَقالَ النَّبِيُّ ﷺ: «فإِنِّي أُومِنُ بِذٰلِكَ وأَبُو بَكْرٍ وعُمَرُ» رَضِيَ اللهُ عَنْهُما. [راجع: ٢٣٢٤]

3664. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "While I was sleeping, I saw myself standing at a well, on it there was a bucket. I drew water from

٣٦٦٤ - حَدَّثَنا عَبْدانُ: أَخْبَرَنا عَبْدُ اللهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَني ابنُ المُسَيَّبِ: سَمِعَ أَبا

(1) (H. 3663) It has been written that a wolf also spoke to a shepherd during the Prophet's lifetime near Al-Madīna as narrated in *Musnad Imām Ahmad* in the *Musnad* of Abu Sa'īd Al-Khudri رَضِيَ اللهُ عَنْهُ : Narrated Abu Sa'īd Al-Khudri رَضِيَ اللهُ عَنْهُ: (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allāh, you have taken the provision from me which Allāh gave me". The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being." The wolf said: "Shall I tell you something more amazing than this? There is Muḥammad, the Messenger of Allāh (ﷺ) in Yathrib (Al-Madīna) informing the people about the news of the past." Then the shepherd (after hearing that) proceeded (towards Al-Madīna) driving his sheep till he entered Al-Madina, cornered his sheep in a place, and came to Allāh's Messenger (Muḥammad ﷺ) and informed the whole story. Allāh's Messenger ordered for the proclamation of a congregational prayer (صلاة جامعة), then he ﷺ came out and asked the shepherd to inform the people (about his story) and he informed them. Then Allāh's Messenger said: "He (the shepherd) has spoken the truth. By Him (Allāh) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey (سباع) speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him. [(*Musnad Imām Aḥmad,* in the *Musnad* of Abū Sa'īd Al-Khudrī]

the well as much as Allāh wished. Then Ibn Abī Quḥāfa (i.e., Abū Bakr) took the bucket from me and brought out one or two buckets (of water) and there was weakness in his drawing the water. May Allāh forgive him, his weakness. Then the bucket turned into a very big one and Ibn Al-Khaṭṭāb took it over and I had never seen such a strong person amongst the people as him in performing such hard work, till the people drank to their satisfaction and watered their camels that knelt down there."

[See Vol. 9, *Ḥadīth* No.7019]

هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بَيْنا أَنا نائمٌ رَأَيْتُنِي عَلى قَلِيبٍ عَلَيها دَلْوٌ فَنَزَعْتُ مِنْها ما شاءَ اللهُ، ثُمَّ أَخَذَها ابنُ أَبي قُحافَةَ فَنزعَ بِها ذَنُوباً أَوْ ذَنُوبَيْنِ وفي نَزْعِهِ ضَعْفٌ واللهُ يَغْفِرُ لَهُ ضَعْفَهُ. ثُمَّ اسْتَحالَتْ غَرْباً فَأَخَذَها ابنُ الخَطَّابِ فَلَمْ أَرَ عَبْقَرِيّاً مِنَ النَّاسِ يَنزِعُ نَزْعَ عُمَرَ حتَّى ضَرَبَ النَّاسُ بِعَطَنٍ».

[انظر: ٧٠٢١، ٧٠٢٢، ٧٤٧٥]

3665. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما that Allāh's Messenger ﷺ said, "Allāh will not look on the Day of Judgement at him who drags his robe (behind him) out of conceit (pride, etc.). Abū Bakr said, "One side of my robe slacks down unless I get very cautious about it." Allāh's Messenger ﷺ said, "But you do not do out of conceit (with pride)."

[See Vol. 7, *Ḥadīth* No.5784]

٣٦٦٥ - **حدَّثنا** مُحَمَّدُ بنُ مُقاتِلٍ: أَخبرَنا عَبْدُ اللهِ: أَخبرَنا مُوسَى بنُ عُقْبَةَ، عَنْ سالِمِ بنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ جَرَّ ثَوْبَهُ خُيلاءَ لَمْ يَنْظُرِ اللهُ إِلَيْهِ يَوْمَ القِيامَةِ». فَقالَ أَبُو بَكْرٍ: إِنَّ أَحَدَ شِقَّيْ ثَوْبي يَسْترخِي إِلَّا أَنْ أَتَعاهَدَ ذٰلِكَ مِنْهُ. فَقالَ رَسُولُ اللهِ ﷺ: «إِنَّكَ لَسْتَ تَصْنَعُ ذٰلِكَ خُيلاءَ». قالَ مُوسَى: فَقُلْتُ لِسالِمٍ: أَذَكَرَ عَبْدُ اللهِ «مَنْ جَرَّ إِزارَهُ» قالَ: لم أَسمَعْهُ ذَكَرَ إِلَّا «ثَوْبَهُ». [انظر: ٥٧٨٣، ٥٧٩١، ٦٠٦٢]

3666. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "Anybody who spends two things in Allāh's Cause will be called from all the gates of Paradise, 'O Allāh's slave! This is good.' He who is amongst those who offer *Ṣalāt* (prayer) will be called from the gate of the *Ṣalāt* (prayers) (in Paradise) and he who is from

٣٦٦٦ - **حدَّثنا** أَبُو اليمانِ: أَخبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبرَني حُمَيْدُ ابنُ عَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ أَنَّ أَبا هُرَيْرَةَ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ أَنْفَقَ

زَوْجَيْنِ مِنْ شَيْءٍ مِنَ الأَشْياءِ في سَبِيلِ اللهِ دُعِيَ مِنْ أَبْوَابٍ - يَعْنِي: الجَنَّةَ -: يا عَبْدَ اللهِ هذا خَيرٌ، فَمَنْ كانَ مِنْ أَهْلِ الصَّلاةِ دُعِيَ مِنْ بابِ الصَّلاةِ، ومَنْ كانَ مِنْ أَهْلِ الجِهادِ دُعِيَ مِنْ بابِ الجِهادِ، ومَنْ كانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بابِ الصَّدَقَةِ. ومَنْ كانَ مِنْ أَهْلِ الصِّيامِ دُعِيَ مِنْ بابِ الصِّيامِ وبابِ الرَّيَّانِ». فَقالَ أَبُو بَكْرٍ: مَا عَلى هذَا الذِي يُدْعَى مِنْ تِلْكَ الأَبْوَابِ مِنْ ضَرُورَةٍ، وقالَ: هَلْ يُدْعَى مِنْها كُلِّها أَحَدٌ يا رَسُولَ اللهِ؟ فَقالَ: «نَعَمْ، وأَرْجُو أَنْ تَكُونَ مِنْهُمْ يا أَبا بَكْرٍ». [راجع: ١٨٩٧]

the people of *Jihād*, will be called from the gate of *Jihād*, and he who is from those who give *Aṣ-Ṣadaqa* (charity, *Zakāt*, etc.) will be called from the gate of *Aṣ-Ṣadaqa*, and he who is amongst those who observe *Ṣaūm* (fast) will be called from the gate of *Aṣ-Ṣiyām* the gate of *Ar-Raiyān*." Abū Bakr said, "He who is called from all those gates will need nothing." He added, "Will anyone be called from all those gates, O Allāh's Messenger?" He (ﷺ) said, "Yes, and I hope you will be among those, O Abū Bakr."

٣٦٦٧ - حدَّثَنا إِسمَاعِيلُ بنُ عَبْدِ اللهِ: حدَّثَنا سُلَيْمَانُ بنُ بِلالٍ، عَنْ هِشامِ ابنِ عُرْوَةَ قَالَ: أَخْبَرَني عُرْوَةُ بنِ الزُّبيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللهِ ﷺ ماتَ وأَبُو بَكْرٍ بالسُّنْحِ، قالَ إسمَاعِيلُ: تَعْني بالعالِيَةِ، فَقامَ عُمَرُ يَقُولُ: واللهِ مَا ماتَ رَسُولُ اللهِ ﷺ، قالَتْ: وقالَ عُمَرُ: واللهِ مَا كانَ يَقَعُ في نَفْسِي إِلَّا ذَاكَ ولَيَبْعَثَنَّهُ اللهُ فَلَيُقَطِّعَنَّ أَيْدِيَ رِجالٍ وأَرْجُلَهُمْ. فجاءَ أَبُو بَكْرٍ فَكَشَفَ عَنْ رَسُولِ اللهِ ﷺ فَقَبَّلَهُ فَقَالَ: بِأَبِي أَنْتَ وأُمِّي، طِبْتَ حَيًّا ومَيِّتاً، وَاللهِ الذي نَفْسِي

3667. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ died while Abū Bakr was at a place called As-Sunḥ (Al-'Ālīya), 'Umar stood up and said, "By Allāh! Allāh's Messenger ﷺ is not dead!" 'Umar (later on) said, "By Allāh! Nothing occurred to my mind except that." He said, "Verily! Allāh will resurrect him and he will cut the hands and legs of some men," Then Abū Bakr came and uncovered the face of Allāh's Messenger ﷺ, kissed him and said, "Let my mother and father be sacrificed for you, (O Allāh's Messenger), you are good (in both states), alive or dead. By Allāh in Whose Hands my soul is, Allāh will never make you taste death twice." Then he went out and said, "O oath-taker! Don't be hasty." When Abū Bakr spoke, 'Umar sat down.

بِيَدِهِ لا يُذِيقُكَ اللهُ المَوْتَتَيْنِ أَبَداً، ثُمَّ خَرَجَ فَقالَ: أَيُّها الحالِفُ عَلى رِسْلِكَ، فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ جَلَسَ عُمَرُ. [راجع: ١٢٤١]

٣٦٦٨ - فَحَمِدَ اللهَ أَبُو بَكْرٍ وأَثْنَى عَلَيْهِ وقالَ: أَلا مَنْ كانَ يَعْبُدُ مُحَمَّداً فإنَّ مُحَمَّداً ﷺ قَدْ ماتَ، ومَن كانَ يَعْبُدُ اللهَ فإنَّ اللهَ حَيٌّ لا يَمُوتُ. وقالَ: ﴿إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ﴿٣٠﴾﴾ وقالَ: ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا وَسَيَجْزِى ٱللَّهُ ٱلشَّٰكِرِينَ ﴿١٤٤﴾﴾ قالَ: فَنَشَجَ النَّاسُ يَبْكُونَ، قالَ: واجْتَمَعَتِ الأَنْصارُ إلى سَعْدِ بنِ عُبادَةَ في سَقِيفَةِ بَنِي ساعدَةَ فَقالُوا: مِنَّا أَميرٌ ومِنْكُمْ أَميرٌ، فَذَهَبَ إِلَيهِمْ أَبُو بَكْرٍ وعُمَرُ بنُ الخَطَّابِ وأَبُو عُبَيْدَةَ بنُ الجَرَّاحِ. فَذَهَبَ عُمَرُ يَتَكَلَّمُ فأَسْكَتَهُ أَبُو بَكْرٍ وكانَ عُمَرُ يَقُولُ: واللهِ مَا أَرَدْتُ بِذٰلِكَ إِلَّا أَنِّي قَدْ هَيَّأْتُ كَلاماً قَدْ أَعْجَبَنِي خَشِيتُ أَنْ لا يَبْلُغَهُ أَبُو بَكْرٍ ثُمَّ تَكَلَّمَ أَبُو بَكْرٍ فَتَكَلَّمَ أَبْلَغَ النَّاسِ فَقالَ في كَلامِهِ: نَحْنُ الأُمَرَاءُ وأَنْتُمُ الوُزَرَاءُ. فَقالَ حُبابُ بنُ المُنْذِرِ: لا واللهِ لا نَفْعَلُ، مِنَّا أَميرٌ، ومِنْكُمْ أَميرٌ. فَقالَ أَبُو بَكْرٍ: لا، ولٰكِنَّا الأُمَرَاءُ، وأَنْتُمْ

3668. ('Ā'ishah added:) Abū Bakr praised and glorified Allāh and said, "No doubt! Whoever worshipped Muḥammad (ﷺ), then Muḥammad ﷺ is dead, but whoever worshipped Allāh, then Allāh is Alive and shall never die." Then he recited Allāh's Statement:

"Verily, you (O Muḥammad ﷺ) will die, and verily, they (too) will die." (V.39:30) He also recited: "Muḥammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him, If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allāh, and Allāh will give reward to those who are grateful." (V.3:144)

The people wept loudly, and the *Anṣār* had assembled with Sa'd bin 'Ubāda in the shed of Banī Sā'ida. They said (to the emigrants). "There should be one *'Amīr* (ruler, leader etc.) from us and one from you." Then Abū Bakr, 'Umar bin Al-Khaṭṭāb and Abū 'Ubaida bin Al-Jarrāḥ went to them. 'Umar wanted to speak but Abū Bakr stopped him. 'Umar later on used to say, "By Allāh, I intended only to say something that appealed to me and I was afraid that Abū Bakr would not speak so well." Then Abū Bakr spoke and his speech was very eloquent. He said in his statement, "We are the rulers and you (*Anṣār*) are the ministers". Ḥubāb bin Al-Mundhir said, "No, by Allāh we won't accept this. But there must be a ruler from us and a ruler from you." Abū Bakr said, "No, we will be the rulers and you will be the

ministers, for they (i.e., Quraish) are the best family amongst the Arabs and of best origin. So you should elect either 'Umar or Abū 'Ubaida bin Al-Jarrāḥ as your ruler." 'Umar said (to Abū Bakr), "No, but we elect you, for you are our chief and the best amongst us and the most beloved from all of us to Allāh's Messenger ﷺ." So, 'Umar took Abū Bakr's hand and gave the *Bai'a* (pledge), and the people too gave the *Bai'a* to Abū Bakr. Someone said, "You have killed Sa'd bin Ubāda." 'Umar said, "Allāh has killed him."

الوُزَرَاءُ، هُمْ أَوْسَطُ العَرَبِ داراً، وأَعْرَبُهُمْ أَحْساباً. فَبايِعُوا عُمَرَ ابنَ الخطّابِ أَوْ أَبا عُبَيْدَةَ بْنَ الجَرَّاحِ. فَقالَ عُمَرُ: بَلْ نُبايِعُكَ أَنْتَ فأَنْتَ سَيِّدُنا وخَيرُنا وأَحَبُّنا إلى رَسُولِ اللهِ ﷺ. فأَخذَ عُمَرُ بِيَدِهِ فَبايَعَهُ وبايَعَهُ النَّاسُ. فَقالَ قَائِلٌ: قَتَلْتُمْ سَعْدَ بنَ عُبادَةَ، فَقالَ عُمَرُ: قَتَلَهُ اللهُ. [راجع: ١٢٤٢]

3669. 'Āishah said (in another narration): "When the Prophet ﷺ was on his death-bed) he looked up and said thrice, '(Amongst) the highest companions'." (See the Qur'ān V.4:69). 'Āishah said, "Allāh benefited the people by their (two) speeches. 'Umar frightened the people, some of whom were hypocrites whom Allāh caused to abandon Islām because of 'Umar's speech.

٣٦٦٩ - وقالَ عَبْدُ اللهِ بنُ سالم عَنِ الزُّبَيْدِيِّ، قالَ عَبْدُ الرَّحْمٰنِ بنُ القاسِمِ: أَخْبرَني أَبي القاسِمُ: أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: شَخَصَ بَصَرُ النَّبِيِّ ﷺ ثُمَّ قالَ: «في الرَّفِيقِ الأَعْلى» ثَلاثاً وقَصَّ الحَدِيثَ، قالَتْ عائِشَةُ: فَمَا كانَتْ مِنْ خُطْبَتِهِما مِنْ خُطْبَةٍ إلَّا نَفَعَ اللهُ بها، لَقَد خَوَّفَ عُمَرُ النَّاسَ وإنَّ فِيهِمْ لَنِفاقاً فَرَدَّهُمُ اللهُ بذٰلك. [راجع: ١٢٤١]

3670. Then Abū Bakr led the people to true guidance and acquainted them with the right path that they were to follow, so they went out reciting: 'Muḥammad ﷺ is no more than a Messenger and indeed many Messengers have passed away before him... (up to)... those who are grateful." (V.3:144)

٣٦٧٠ - ثُمَّ لَقَدْ بَصَّرَ أَبُو بَكْرٍ النَّاسَ الهُدَى وَعَرَّفَهُمُ الحَقَّ الَّذِي عَلَيهِم وخَرَجُوا بِهِ يَتْلُونَ ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ﴾ إلى ﴿ٱلشَّٰكِرِينَ﴾. [راجع: ١٢٤٢]

3671. Narrated Muḥammad bin Al-Ḥanafiyya: I asked my father ('Alī bin Abī Ṭālib), "Who are the best people after Allāh's Messenger ﷺ?" He said, "Abū Bakr." I asked, "Who then?" He said, "Then 'Umar." I was afraid he would say

٣٦٧١ - حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: أَخْبَرَنا سُفْيانُ: حدَّثَنا جامِعُ بنُ أَبي رَاشِدٍ: حدَّثَنا أَبُو يَعْلى، عَنْ مُحَمَّدِ بنِ الحَنَفِيَّةِ قالَ: قُلْتُ لأَبي: أَيُّ

'Uthmān, so I said, "Then you?" He said, "I am only (an ordinary) man from amongst the Muslims." [See *Fath Al-Bārī*]

النَّاسِ خَيْرٌ بَعْدَ رَسُولِ اللهِ ﷺ؟ قالَ: أَبُو بَكْرٍ، قُلْتُ: ثُمَّ مَنْ؟ قالَ: ثُمَّ عُمَرُ. وخَشِيتُ أَنْ يَقُولَ: عُثمانُ، قُلْتُ: ثُمَّ أَنْتَ؟ قالَ: مَا أَنا إِلَّا رَجُلٌ مِنَ المُسْلمين.

3672. Narrated 'Āishah رَضِيَ اللهُ عَنها: We went out with Allāh's Messenger ﷺ on one of his journeys till we reached Al-Baidā' or Dhāt-ul-Jaish, where a necklace of mine was broken (and lost). Allāh's Messenger ﷺ stayed there to search for it and the people too stopped with him. There was no water at that place and they had no water with them. So, they went to Abū Bakr and said, "Don't you see what 'Āishah has done? She has made Allāh's Messenger ﷺ and the people stop where there is no water and they have no water with them." Abū Bakr came while Allāh's Messenger ﷺ was sleeping with his head on my thigh, and said, "You have detained Allāh's Messenger ﷺ and the people where there is no water and they have no water." He then admonished me and said what Allāh wished him to say and pinched me at my flanks with his hand. Nothing prevented me from moving (because of pain) but the position of Allāh's Messenger on my thigh. Allah's Messengeer ﷺ woke up when dawn broke and there was no water. Then Allāh revealed the Divine Verses of *Tayammum*, and the people performed *Tayammum*. Usaid bin Al-Ḥuḍair said, "O family of Abū Bakr! This is not the first blessings of yours." Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it.

[See Vol. 1, *Ḥadīth* No. 334]

٣٦٧٢ - حدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ، عَنْ مالكٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ القاسِمِ، عن أبيه، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها أَنَّها قالَتْ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ في بَعْضِ أَسْفارِهِ، حتَّى إذَا كُنَّا بالبَيْدَاءِ أَوْ بِذَاتِ الجَيْشِ انْقَطَعَ عِقْدٌ لي فأَقامَ رَسُولُ اللهِ ﷺ على التماسِهِ وأقامَ النَّاسُ معهُ وَلَيْسُوا عَلى ماءٍ ولَيْسَ معهُمْ ماءٌ فأتَى النَّاسُ أَبا بكْرٍ، فَقالُوا: أَلا تَرَى ما صَنَعَتْ عائِشَةُ؟ أَقامَتْ بِرَسُولِ اللهِ ﷺ وبالنَّاسِ مَعَهُ. ولَيْسُوا عَلى ماءٍ، ولَيْسَ مَعَهُمْ ماءٌ، فَجاءَ أَبُو بكْرٍ ورَسُولُ اللهِ ﷺ وَاضِعٌ رأْسَهُ عَلى فَخِذِي قَدْ نامَ فَقالَ: حَبَسْتِ رَسُولَ اللهِ ﷺ والنَّاسَ، ولَيْسُوا عَلى ماءٍ، ولَيْسَ مَعَهُمْ ماءٌ؟ قالَتْ: فَعاتَبَني وقالَ ما شاءَ اللهُ أَنْ يَقُولَ وجَعَلَ يَطْعَنُني بِيَدِهِ في خاصِرَتي فَلا يَمْنَعُني مِنَ التَّحَرُّكِ إِلَّا مَكانُ رَسُولِ اللهِ ﷺ عَلى فَخِذِي. فَنامَ رَسُولُ اللهِ ﷺ حَتَّى أَصْبَحَ عَلى غَيْرِ ماءٍ فأَنْزَلَ اللهُ آيَةَ التَّيَمُّمِ فَتَيَمَّمُوا. فَقالَ أُسَيْدُ بنُ

الحُضَيرِ: ما هِيَ بأَوَّلِ بَرَكَتِكُمْ يا آلَ أَبي بَكْرٍ، فَقالَتْ عائِشَةُ: فَبَعَثْنا البَعيرَ الَّذي كُنْتُ عَلَيْهِ فَوَجَدْنا العِقْدَ تَحْتَهُ.

[راجع: ٣٣٤]

3673. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Do not abuse my Companions, for if anyone of you spent gold equal to Uḥud (mountain) (in Allāh's Cause) it would not be equal to a *Mudd* (two-third of a kilogram) or even a half *Mudd* spent by one of them."(1)

٣٦٧٣ - حَدَّثَنا آدَمُ بنُ أَبي إياسٍ: حَدَّثَنا شُعْبَةُ، عَنِ الأَعْمَشِ: سَمِعْتُ ذَكْوانَ يُحَدِّثُ عَنْ أَبي سَعيدٍ قالَ: قالَ النَّبيُّ ﷺ: «لا تَسُبُّوا أَصْحابي فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَباً ما بَلَغَ مُدَّ أَحَدِهِمْ ولا نَصيفَهُ».

تابَعَهُ جَريرٌ، وعَبْدُ اللهِ بنُ داوُدَ، وأَبُو مُعاوِيَةَ، ومُحاضِرٌ عَنِ الأَعْمَشِ.

3674. Narrated Abū Mūsa Al-Ash'arī رَضِيَ اللهُ عَنْهُ: I performed ablution in my house and then went out and said, "Today I shall stick to (or remain constantly with) Allāh's Messenger ﷺ and stay with him all this day of mine (in his service)." I went to the mosque and asked about the Prophet ﷺ. They said, "He had gone in this direction." So I followed his way, asking about him till he entered a place called Bi'r Arīs. I sat at its gate that was made of date-palm leaves till the Prophet ﷺ finished answering the call of nature and performed ablution. Then I went up to him to see him sitting at the well of Arīs at the middle of its edge with his legs uncovered, hanging in the well. I greeted him and went back and sat at the gate. I said, "Today I will be the gatekeeper of the

٣٦٧٤ - حَدَّثَنا مُحَمَّدُ بنُ مِسْكينٍ أَبُو الحَسَنِ: حَدَّثَنا يَحْيَى بنُ حَسَّانَ: حَدَّثَنا سُلَيمانُ، عَنْ شَريكِ بنِ أَبي نَمِرٍ، عَنْ سَعيدِ بنِ المُسَيَّبِ قالَ: أَخْبَرَني أَبُو مُوسَى الأَشْعَرِيُّ أَنَّه تَوَضَّأَ في بَيْتِهِ. ثُمَّ خرجَ فَقُلْتُ: لأَلْزَمَنَّ رَسُولَ اللهِ ﷺ ولأَكُونَنَّ مَعَهُ يَوْمِي هذَا، قالَ: فَجاءَ المَسْجِدَ فَسَأَلَ عَنِ النَّبيِّ ﷺ فَقالُوا: خَرَجَ ووَجَّهَ هاهُنا، فَخَرَجْتُ على إِثْرِهِ أَسْأَلُ عَنْهُ حتَّى دَخَلَ بِئْرَ أَريسٍ فَجَلَسْتُ عِنْدَ البابِ وبابُها مِنْ جَريدٍ

(1) (H. 3673) The Prophet's Companions were so pious and faithful that the reward they desired for spending a little amount would be greater than the reward given to others for spending in abundance.

Prophet ﷺ." Abū Bakr came and pushed the gate. I asked, "Who is it?" He said, "Abu Bakr." I told him to wait, went in and said, "O Allāh's Messenger! Abū Bakr asks the permission to enter." He said, "Admit him and give him the glad tidings that he will enter Paradise." So I went out and said to Abū Bakr, "Come in, and Allāh's Messenger ﷺ gives you the glad tidings that you will enter Paradise." Abū Bakr entered and sat on the right side of Allāh's Messenger ﷺ on the built edge of the well and hung his legs in the well as the Prophet ﷺ did, and uncovered his legs. I, then returned and sat (at the gate). I had left my brother performing ablution and he intended to follow me. So I said (to myself), "If Allāh wants good for so-and-so (i.e., my brother), He will bring him here." Suddenly somebody moved the door. I asked, "Who is it?" He said, " 'Umar bin Al-Khaṭṭāb." I asked him to wait, went to Allāh's Messenger ﷺ, greeted him and said, 'Umar bin Al-Khaṭṭāb asks the permission to enter." He said, "Admit him, and give him the glad tidings that he will enter Paradise." I went to 'Umar and said, "Come in, and Allāh's Messenger ﷺ gives you glad tidings that you will enter Paradise." So, he entered and sat beside Allāh's Messenger ﷺ on the built edge of the well on the left side and hung his legs in the well. I returned and sat (at the gate) and said, (to myself), "If Allāh wants good for so-and-so, He will bring him here." Somebody came and moved the door. I asked "Who is it?" He replied, " 'Uthmān bin 'Affān." I asked him to wait and went to the Prophet ﷺ and informed him. He said, "Admit him, and give him the glad tidings of entering Paradise after a calamity that will befall him." So, I went up to him and said to him, "Come in, Allāh's Messenger ﷺ gives

حتَّى قَضَى رَسُولُ اللهِ ﷺ حاجَتَهُ فَتَوَضَّأَ فَقُمْتُ إِلَيْهِ، فإِذَا هُو جالِسٌ عَلى بِئْرِ أَرِيسٍ وتَوَسَّطَ قُفَّها وكَشَفَ عَنْ ساقَيْهِ ودَلَّاهُما في البِئْرِ فَسَلَّمْتُ عَلَيْهِ ثُمَّ انْصَرَفْتُ فَجَلَسْتُ عِنْدَ البابِ فَقُلْتُ: لأَكُونَنَّ بَوَّاباً لِلنَّبِيِّ ﷺ اليَوْمَ. فَجاءَ أَبُو بَكْرٍ فَدَفَعَ البابَ فَقُلْتُ: مَنْ هذَا؟ فَقالَ: أَبُو بَكْرٍ، فَقُلْتُ: عَلى رِسْلِكَ ثُمَّ ذَهَبْتُ، فَقُلْتُ: يا رَسُولَ اللهِ، هذَا أَبُو بَكْرٍ يَسْتَأْذِنُ، فَقالَ: «ائْذَنْ لَهُ وبَشِّرْهُ بالجَنَّةِ»، فَأَقْبَلْتُ حَتَّى قُلْتُ لأَبِي بَكْرٍ: ادْخُلْ ورَسُولُ اللهِ ﷺ يُبَشِّرُكَ بالجَنَّةِ، فَدَخَلَ أَبُو بَكْرٍ فَجَلس عَنْ يَمِينِ رَسُولِ اللهِ ﷺ مَعَهُ في القُفِّ ودَلَّى رِجْلَيْهِ في البِئْرِ كما صَنَعَ النَّبِيُّ ﷺ وكَشَفَ عَنْ ساقَيْهِ. ثُمَّ رَجَعْتُ فَجَلَسْتُ وقَدْ تَرَكْتُ أَخِي يَتَوَضَّأُ ويَلْحَقُنِي، فَقُلْتُ إِنْ يُرِدِ اللهُ بِفُلانٍ خَيراً، يُرِيدُ أَخاه، يَأْتِ بِهِ، فإِذَا إِنْسانٌ يُحَرِّكُ البابَ فَقُلْتُ: مَنْ هذَا؟ فَقالَ: عُمَرُ بنُ الخَطَّابِ، فَقُلْتُ: عَلى رِسْلِكَ. ثُمَّ جِئْتُ إِلى رَسُولِ اللهِ ﷺ فَسَلَّمْتُ عَلَيْهِ، فَقُلْتُ: هذَا عُمَرُ بنُ الخَطَّابِ يَسْتَأْذِنُ فَقالَ: «ائْذَنْ لَهُ وبَشِّرْهُ بالجَنَّةِ» فَجِئْتُ فَقُلْتُ لَهُ: ادْخُلْ وبَشَّرَكَ رَسُولُ اللهِ ﷺ بالجنَّةِ، فَدخَلَ فَجلَسَ مَعَ رَسُولِ اللهِ ﷺ في القُفِّ

you the glad tidings of entering Paradise after a calamity that will befall you." 'Uthmān then came in and found that the built edge of the well was occupied, so he sat opposite to the Prophet ﷺ on the other side. Sa'īd bin Al-Musaiyab said, "I interpret this (narration) in terms of their graves."

عَنْ يَسارِهِ ودَلَّى رِجْلَيْهِ في البِئرِ. ثُمَّ رَجَعْتُ فَجَلَسْتُ فَقُلْتُ: إنْ يُرِدِ اللهُ بِفُلانٍ خَيراً يَأْتِ بِهِ، فَجاءَ إنْسانٌ يُحَرِّكُ البابَ، فَقُلْتُ: مَنْ هذا؟ فَقالَ: عُثمانُ بنُ عَفَّانَ. فَقُلْتُ: عَلى رِسْلِكَ، فَجِئْتُ إلى النَّبِيِّ ﷺ فأَخْبَرْتُهُ فَقالَ: «ائْذَنْ لَهُ وبَشِّرْهُ بالجَنَّةِ عَلى بَلْوَى تُصيبُهُ»، فَجِئْتُهُ فَقُلْتُ لَهُ: ادْخُلْ وبَشَّرَكَ رَسُولُ اللهِ ﷺ بالجَنَّةِ عَلى بَلْوَى تُصيبُكَ، فَدَخَلَ فَوَجَدَ القُفَّ قَدْ مُلِئَ فَجَلَسَ وُجاهَهُ مِنَ الشِّقِّ الآخَرِ.

قالَ شَرِيكٌ: قالَ سَعِيدُ بنُ المُسَيَّبِ: فأَوَّلْتُها قُبُورَهُمْ. [انظر: ٣٦٩٣، ٣٦٩٥، ٦٢٦١، ٧٠٩٧، ٧٢٦٢]

3675. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ once climbed the mountain of Uḥud with Abū Bakr, 'Umar and 'Uthmān. The mountain shook with them. The Prophet ﷺ said (to the mountain), "Be firm, O Uḥud! For on you there are no more than a Prophet, a *Ṣiddīq* and two martyrs."

٣٦٧٥ - حدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا يَحْيَى، عَنْ سَعِيدٍ، عَنْ قَتادَةَ: أَنَّ أَنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ حدَّثَهُمْ أَنَّ النَّبِيَّ ﷺ صَعِدَ أُحُداً وأَبو بَكْرٍ وعُمَرُ وعُثمانُ فَرَجَفَ بِهِمْ فَقالَ: «اثْبُتْ أُحُدُ فإنَّما عَلَيْكَ نَبِيٌّ وصِدِّيقٌ وشَهِيدانِ». [انظر: ٣٦٨٦، ٣٦٩٧]

3676. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "While (in a dream), I was standing by a well, drawing water from it. Abū Bakr and 'Umar came to me. Abū Bakr took the bucket (from me) and drew one or two buckets of water, and there was some weakness in his drawing. May Allāh forgive him. Then Ibn Al-Khaṭṭāb took the bucket from Abū Bakr, and the bucket turned into a very large one in his hands. I had never seen such a strong person

٣٦٧٦ - حدَّثني أَحْمَدُ بنُ سَعِيدٍ أَبو عَبْدِ اللهِ: حدَّثَنا وَهْبُ بنُ جَرِيرٍ: حدَّثَنا صَخْرٌ، عَنْ نافِعٍ: أَنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «بَيْنَا أَنا على بِئْرٍ أَنْزِعُ مِنْها جاءَني أَبو بَكْرٍ وعُمَرُ، فأَخَذَ أَبو بَكْرٍ الدَّلْوَ، فَنَزَعَ ذَنُوباً أَوْ ذَنُوبَيْنِ، وفي

نَزْعِهِ ضَعْفٌ واللهُ يَغْفِرُ لَهُ، ثُمَّ أَخَذَها ابنُ الخَطَّابِ مِنْ يَدِ أَبي بَكْرٍ فاسْتَحالَتْ في يَدِهِ غَرْباً، فَلَمْ أَرَ عَبْقَرِيّاً مِنَ النَّاسِ يَفْرِي فَرِيَّهُ، فَنَزَعَ حتَّى ضَرَبَ النَّاسُ بِعَطَنٍ». قالَ وَهْبٌ: العَطَنُ مَبْرَكُ الإِبِلِ، يَقُولُ: حتَّى رَوِيَتِ الإِبِلُ فأَناخَتْ. [راجع: ٣٦٣٤]

amongst the people as him in performing such hard work. He drew so much water that the people drank to their satisfaction and watered their camels that knelt down there." (Wahb, a sub-narrator said, "till their camels drank and knelt down.")

٣٦٧٧ - حدَّثَنا الوَلِيدُ بنُ صَالِحٍ: حدَّثَنا عِيسَى بنُ يُونُسَ: حدَّثَنا عُمَرُ بنُ سَعِيدِ ابنِ أَبي الحُسَينِ المَكِّيُّ، عَنِ ابنِ أَبي مُلَيْكَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: إنِّي لَوَاقِفٌ في قَوْمٍ، يَدعُونَ اللهَ لِعُمَرَ بنِ الخَطَّابِ، وقَدْ وُضِعَ عَلى سَرِيرِهِ، إِذَا رَجُلٌ مِنْ خَلْفِي قَدْ وَضَعَ مِرْفَقَهُ عَلى مَنْكِبِي يَقُولُ: يَرْحَمُكَ اللهُ إِنْ كُنْتُ لأَرْجُو أَنْ يَجْعَلَكَ اللهُ مَعَ صَاحِبَيْكَ لأَنِّي كَثِيراً مِمَّا كُنْتُ أَسمَعُ رَسُولَ اللهِ ﷺ يَقُولُ: «كُنْتُ وأَبُو بكْرٍ وعُمَرُ، وفَعَلْتُ وأَبُو بَكْرٍ وعُمَرُ، وانْطَلَقْتُ وأَبُو بكْرٍ وعُمَرُ». فإِنْ كُنْتُ لأَرْجُو أَنْ يَجْعَلَكَ اللهُ مَعَهما، فَالْتَفَتُّ فإِذَا هُوَ عَلِيُّ ابنُ أَبي طالِبٍ. [انظر: ٣٦٨٥]

3677. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: While I was standing amongst the people who were invoking Allāh for 'Umar bin Al-Khaṭṭāb who was lying (dead) on his bed, a man behind me rested his elbows on my shoulder and said, "(O 'Umar!) May Allāh bestow His Mercy on you. I always hoped that Allāh will keep you with your two companions, for I often heard Allāh's Messenger ﷺ saying, 'I, Abū Bakr and 'Umar were (somewhere). I, Abū Bakr and 'Umar did (something). I, Abū Bakr and 'Umar set out.' So I hoped that Allāh will keep you with both of them." I turned back to see that the speaker was Alī bin 'Abī Ṭālib.

٣٦٧٨ - حدَّثَنا مُحَمَّدُ بنُ يَزِيدَ الكُوفِيُّ: حدَّثَنا الوَلِيدُ، عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَى ابنِ أَبي كَثِيرٍ،

3678. Narrated 'Urwa bin Az-Zubair: I asked 'Abdullāh bin 'Amr, "What was the worst thing *Al-Mushrikūn*[1] did to Allāh's Messenger ﷺ?" He said, "I saw 'Uqba bin

(1) (H. 3678) *Al-Mushrikūn:* Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ.

Abī Mu'aiṭ coming to the Prophet ﷺ while he was offering *Ṣalāt* (prayer). 'Uqba put his sheet round the Prophet's neck and squeezed it very severely. Abū Bakr came and pulled 'Uqba away from the Prophet ﷺ and said, "Do you intend to kill a man just because he says: 'My Lord is Allāh, and he has brought forth to you the Evident Signs from your Lord?'"

عَنْ مُحَمَّدِ بنِ إِبْرَاهِيمَ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ قالَ: سأَلْتُ عَبْدَ اللهِ بنَ عَمْرٍو عَنْ أَشَدِّ ما صَنَعَ المُشْرِكُونَ بِرَسُولِ اللهِ ﷺ، قالَ: رَأَيْتُ عُقْبَةَ بنَ أَبي مُعَيطٍ جاءَ إِلى النَّبِيِّ ﷺ وهُوَ يُصَلِّي فَوَضَعَ رِداءَ في عُنُقِهِ فَخَنَقَهُ بِها خَنْقاً شَدِيداً فَجاءَهُ أَبو بكْرٍ حتَّى دَفَعَهُ عَنْهُ ﷺ فَقالَ: ﴿أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ ٱللَّهُ وَقَدْ جَآءَكُم بِٱلْبَيِّنَٰتِ مِن رَّبِّكُمْ﴾. [انظر: ٣٨٥٦، ٤٨١٥]

(6) CHAPTER. The merits of 'Umar bin Al-<u>Kh</u>aṭṭāb Abī Ḥafṣ Al-Qura<u>sh</u>ī Al-'Adawī رَضِيَ اللهُ عَنْهُ.

(٦) بابُ مَناقِبِ عُمَرَ بنِ الخَطَّابِ أَبي حَفْصٍ القُرَشِيِّ العَدَوِيِّ رَضِيَ اللهُ عَنْهُ

3679. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "I saw myself (in a dream) entering Paradise, and behold! I saw Ar-Rumaiṣā', Abū Ṭalḥa's wife. I heard footsteps. I asked, 'Who is it?' Somebody said, 'It is Bilāl.' Then I saw a palace and a lady sitting in its courtyard. I asked, 'For whom is this palace?' Somebody replied, 'It is for 'Umar.' I intended to enter it and see it, but I thought of your ('Umar's) *<u>Gh</u>aīra*[1] (and gave up the thought).'" 'Umar said, "Let my parents be sacrificed for you, O Allāh's Messenger! How dare I think of my *<u>Gh</u>aīra* (self-respect) being offended by you?"

٣٦٧٩ - حَدَّثَنا حَجَّاجُ بنُ مِنْهالٍ: حَدَّثَنا عَبْدُ العَزِيزِ بْنُ المَاجِشُونِ: حَدَّثَنا مُحَمَّدُ بنُ المُنْكَدِرِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ: «رَأَيْتُني دَخَلْتُ الجَنَّةَ فإِذَا أَنا بِالرُّمَيْصاءِ امْرَأَةِ أَبي طَلْحَةَ، وسَمِعْتُ خَشْفَةً فَقُلْتُ: مَنْ هذا؟ فَقالَ: هذا بِلالٌ، ورَأَيْتُ قَصْراً بِفِنائِهِ جارِيَةٌ، فَقُلْتُ: لِمَنْ هٰذا؟ فَقالَ: لِعُمَرَ، فأَرَدْتُ أَنْ أَدْخُلَهُ فأَنْظُرَ إِلَيْهِ، فَذَكَرْتُ غَيرَتَكَ»، فَقالَ عُمَرُ: بِأَبي وأُمِّي يا رَسُولَ اللهِ أَعَلَيْكَ أَغارُ؟. [انظر: ٥٢٢٦، ٧٠٢٤]

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(1) (H. 3679) *<u>Gh</u>aīra*: This Arabic word covers a wide meaning including self-respect, jealousy as regard women and it is a feeling of fury with great anger when one's honour and prestige is challenged or injured.

٣٦٨٠ - حدَّثنا سَعِيدُ بنُ أَبي مَرْيمَ: أَخْبرَنا اللَّيْثُ قالَ: حدَّثني عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: أَخبرَني سَعِيدُ بنُ المُسَيَّبِ أَنَّ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنا نَحْنُ عِنْدَ رَسُولِ اللهِ ﷺ إذْ قالَ: «بَيْنا أَنا نائمٌ رَأَيْتُني في الجَنَّةِ فإذَا امْرَأةٌ تَتَوَضَّأُ إلى جانِبِ قَصْرٍ فَقُلْتُ: لِمَنْ هذَا القَصْرُ؟ قالُوا: لِعُمَرَ، فَذَكَرْتُ غيرَتَهُ فَوَلَّيْتُ مُدبِراً»، فَبكى عُمَرُ وقالَ: أَعَلَيْكَ أَغارُ يا رَسُولَ اللهِ؟. [راجع: ٣٢٤٢]

3680. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: While we were with Allāh's Messenger ﷺ he said, "While I was sleeping, I saw myself in Paradise, and suddenly I saw a woman performing ablution beside a palace. I asked, 'For whom is this palace?' They replied, 'It is for 'Umar.' Then I remembered 'Umar's *Ghaīra* (self-respect) and went away quickly." 'Umar wept and said, "O Allāh's Messenger! How dare I think of my *Ghaīra* being offended by you?"

٣٦٨١ - حدَّثنا مُحَمَّدُ بنُ الصَّلْتِ أَبُو جَعْفَرٍ الكُوفيُّ: حدَّثنا ابنُ المُبارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْريِّ: أَخْبرَني حَمْزَةُ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «بَيْنا أَنا نائمٌ شَرِبْتُ، يَعْني اللَّبَنَ حتَّى أَنْظُرَ إلى الرِّيِّ يَجْرِي في ظُفُرِي أَوْ في أَظْفارِي، ثُمَّ ناوَلتُ عُمَرَ»، قالُوا: فمَا أَوَّلْتَهُ يا رَسُولَ اللَّهِ؟ قالَ: «العِلْمَ». [راجع: ٨٢]

3681. Narrated Ḥamza's father: Allāh's Messenger ﷺ said, "While I was sleeping, I saw myself drinking (milk), and I was so contented that I noticed its (the milk) wetness coming out of my nails. Then I gave (the milk) to 'Umar." They (i.e., the Companions of the Prophet ﷺ) asked, "What have you interpreted (about the dream)?" He said, "It is (religious) knowledge."

٣٦٨٢ - حدَّثنا مُحَمَّدُ بنُ عَبْدِ اللهِ ابنِ نُمَيرٍ: حدَّثنا مُحَمَّدُ بنُ بِشْرٍ: حدَّثنا عُبَيْدُ اللهِ قالَ: حدَّثني أَبُو بَكْرِ بنُ سالِمٍ، عَنْ سالمٍ، عَنْ عَبْدِ اللهِ بن عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبيَّ ﷺ قالَ: «أُرِيتُ في المَنام أَنِّي أَنْزِعُ بِدَلْوِ بَكْرَةٍ عَلى قَلِيبٍ، فَجاءَ أَبُو بَكْرٍ فَنَزَعَ

3682. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "In a dream I saw myself drawing water from a well with a bucket. Then Abū Bakr came and drew a bucket or two and there was some weakness in his drawing. May Allāh forgive him. Then 'Umar bin Al-Khaṭṭāb came and the bucket turned into a very large one in his hands. I had never seen such a strong person as him in doing such hard work. He drew so much water that the people drank to their

ذَنُوباً أَوْ ذَنُوبَيْنِ نَزْعاً ضَعِيفاً واللهُ يَغْفِرُ لَهُ، ثُمَّ جاءَ عُمَرُ بنُ الخَطَّاب فاسْتَحالَتْ غَرْباً فَلَمْ أَرَ عَبْقَرِيّاً يَفْرِي فَرِيَّهُ حتَّى رَوِيَ النَّاسُ وضَرَبُوا بعَطَنٍ». قالَ ابنُ جُبَيرٍ: العَبْقَرِيُّ: عِتاقُ الزَّرَابِيِّ. وقالَ يَحْيَى: الزَّرَابيُّ: الطَّنافِسُ لهَا خَمْلٌ رَقِيقٌ. ﴿مَبْثُوثَةٌ﴾: كَثِيرَةٌ. [راجع: ٣٦٣٤]

satisfaction and watered their camels that knelt down there."

٣٦٨٣ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا يَعْقُوبُ بنُ إبْرَاهِيمَ قالَ: حدَّثَنِي أَبي، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ: أَخْبرَنِي عَبْدُ الحَمِيدِ أَنَّ مُحَمَّدَ بنَ سَعدٍ أَخْبرَهُ أَنَّ أَباهُ قالَ: حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ الحَمِيدِ بنِ عَبْدِ الرَّحْمٰنِ بنِ زَيْدٍ، عَنْ مُحَمَّدِ بنِ سَعْدِ بنِ أَبي وَقَّاصٍ، عَنْ أَبِيهِ قالَ: اسْتَأْذَنَ عُمَرُ عَلى رَسُولِ اللهِ ﷺ وعِنْدَهُ نِسْوَةٌ مِنْ قُرَيْشٍ يُكَلِّمْنَهُ ويَسْتَكْثِرْنَهُ، عالِيَةً أَصْوَاتُهُنَّ عَلى صَوْتِهِ، فَلَمَّا اسْتَأْذَنَ عُمَرُ قُمْنَ فَبادَرْنَ الحِجابَ فأَذِنَ لهُ رَسُولُ اللهِ ﷺ فَدخَلَ عُمَرُ ورَسُولُ اللهِ ﷺ يَضْحَكُ فَقالَ عُمَرُ: أَضْحَكَ اللهُ سِنَّكَ يا رَسُولَ اللهِ، فَقالَ النَّبيُّ ﷺ: «عَجِبْتُ من هٰؤُلاءِ اللَّاتي كُنَّ عِنْدِي فَلَمَّا سَمِعْنَ صَوْتَكَ ابْتَدَرْنَ الحِجابَ»

3683. Narrated Sa'd bin Abī Waqqāṣ: 'Umar bin Al-Khaṭṭāb asked permission of Allāh's Messenger ﷺ to see him while some Quraishī women were sitting with him, talking to him and asking him for more expenses, raising their voices above the voice of Allāh's Messenger ﷺ. When 'Umar asked for the permission to enter, the women quickly put on their veils. Allāh's Messenger ﷺ allowed him to enter and 'Umar came in while Allāh's Messenger ﷺ was smiling, 'Umar said, "O Allāh's Messenger! May Allāh always keep you smiling." The Prophet ﷺ said, "These women who have been here, roused my wonder, for as soon as they heard your voice, they quickly put on their veils." 'Umar said, "O Allāh's Messenger! You have more right to be feared by them than I." Then 'Umar addressed the women saying, "O enemies of yourselves! You fear me more than you fear Allāh's Messenger ﷺ?" They replied, "Yes, for you are harsher and sterner than Allāh's Messenger ﷺ." Then Allāh's Messenger ﷺ said, "O Ibn Al-Khaṭṭāb! By Him in Whose Hands my soul is! Never does Satan find you going on a way, but he takes another way other than yours."

قالَ عُمَرُ: فأَنْتَ أَحَقُّ أَنْ يَهَبْنَ يا رَسُولَ اللهِ، ثُمَّ قالَ عُمَرُ: يا عَدُوَّاتِ أَنْفُسِهِنَّ، أَتَهَبْنَني وَلا تَهَبْنَ رَسُولَ اللهِ ﷺ؟ فَقُلْنَ: نَعَمْ، أَنْتَ أَفَظُّ وأَغْلَظُ مِنْ رَسُولِ اللهِ ﷺ. فَقالَ رَسُولُ اللهِ ﷺ: «إيهاً يا ابنَ الخَطَّابِ، والذِي نَفْسِي بِيدِهِ ما لَقِيَكَ الشَّيْطانُ سالِكاً فَجّاً قَطُّ إلَّا سَلَكَ فَجّاً غَيْرَ فَجِّكَ».

[راجع: ٣٢٩٤]

3684. Narrated 'Abdullāh: We have been powerful since 'Umar embraced Islām.

٣٦٨٤ - **حدَّثنا** مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيَى، عَنْ إسماعِيلَ: حدَّثَنا قَيْسٌ قالَ: قالَ عَبْدُ اللهِ: ما زِلنا أَعِزَّةً مُنْذُ أَسْلَمَ عُمَرُ. [انظر: ٣٨٦٣]

3685. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When (the dead body of) 'Umar was put on his deathbed, the people gathered around him and invoked (Allāh) and prayed for him before the body was taken away, and I was amongst them. Suddenly I felt somebody taking hold of my shoulder and found out that he was 'Alī bin Abī Ṭālib. 'Alī invoked Allāh's Mercy for 'Umar and said, "O 'Umar! You have not left behind you a person whose deeds I like to imitate and meet Allāh with more than I like your deeds. By Allāh! I always thought that Allāh would keep you with your two companions, for very often I used to hear the Prophet ﷺ saying, 'I, Abū Bakr and 'Umar went (somewhere); I, Abū Bakr and 'Umar entered (somewhere); and I, Abū Bakr and 'Umar went out'."

٣٦٨٥ - **حدَّثنا** عَبْدانُ: أَخبرَنا عَبْدُ اللهِ: أَخبرَنا عُمَرُ بنُ سَعِيدٍ، عَنِ ابنِ أَبي مُلَيْكَةَ: أَنَّهُ سَمِعَ ابنَ عَبَّاسٍ يَقُولُ: وُضِعَ عُمَرُ عَلى سَرِيرِهِ فَتَكَنَّفَهُ النَّاسُ يَدْعُونَ ويُصَلُّونَ قَبْلَ أَنْ يُرْفَعَ وأَنا فِيهِمْ، فَلَمْ يَرُعْني إلَّا رَجُلٌ آخِذٌ مَنْكِبي فإذا عَلِيُّ بنُ أَبي طالِبٍ فَتَرَحَّمَ عَلى عُمَرَ وقالَ: ما خَلَّفْتَ أَحَداً أَحَبَّ إلَيَّ أَنْ أَلْقَى اللهَ بِمِثْلِ عَمَلِهِ مِنْكَ، وايْمُ اللهِ إنْ كُنْتُ لأَظُنُّ أَنْ يَجْعَلَكَ اللهُ مَعَ صاحِبَيْكَ. وحَسِبْتُ أَنِّي كُنْتُ كَثِيراً أَسمَعُ النَّبيَّ ﷺ يَقُولُ: «ذَهَبْتُ أَنا وأَبُو بَكْرٍ وعُمَرُ. ودَخَلْتُ أَنا وأَبُو بَكْرٍ وعُمَرُ.

وخَرَجْتُ أَنا وأَبُو بكرٍ وعُمَرُ».

[راجع: ٣٦٧٧]

3686. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ ascended the mountain of Uḥud and he was accompanied by Abū Bakr, 'Umar and 'Uthmān. The mountain shook beneath them. The Prophet ﷺ struck it with his foot and said, "O Uḥud! Be firm, for on you there is none but a Prophet, a *Ṣiddīq* and two martyrs."

٣٦٨٦ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَزِيدُ ابنُ زُرَيْعٍ: حدَّثَنا سَعِيدٌ قالَ وقالَ لي خَلِيفَةُ: حدَّثَنا مُحَمَّدُ بنُ سَوَاءٍ وكَهْمَسُ ابنُ المِنْهالِ قالا: حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أَنَسِ ابنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: صَعِدَ النَّبِيُّ ﷺ إلى أُحُداً ومَعَهُ أَبُو بَكْرٍ وعُمَرُ وعُثْمانُ فَرَجَفَ بِهِمْ فَضَرَبَهُ بِرِجْلِهِ وَقالَ: «اثْبُتْ أُحُدُ فمَا عَلَيْكَ إلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ».

[راجع: ٣٦٧٥]

3687. Narrated Aslam: Ibn 'Umar asked me about some matters concerning 'Umar. He said, "Since Allāh's Messenger ﷺ died, I have never seen anybody more serious, hard working and generous than 'Umar bin Al-Khaṭṭāb (till the end of his life)."

٣٦٨٧ - **حدَّثَنا** يَحْيَى بنُ سُلَيمانَ قالَ: حدَّثَني ابنُ وهْبٍ قالَ: حدَّثَني عُمَرُ هُوَ ابنُ مُحَمَّدٍ، أَنَّ زَيْدَ بنَ أَسلَمَ حدَّثَهُ عَنْ أَبِيهِ قالَ: سَأَلَني ابنُ عُمَرَ عَنْ بَعْض شَأنِهِ يَعْني عُمَرَ فَأَخْبَرْتُهُ فَقالَ: مَا رَأَيْتُ أَحَداً قَطُّ بَعْدَ رَسُولِ اللهِ ﷺ مِنْ حِين قُبِضَ كانَ أَجَدَّ وأَجْوَدَ حتَّى انْتَهى مِنْ عُمَرَ بنِ الخَطَّاب.

3688. Narrated Anas رَضِيَ اللهُ عَنْهُ: A man asked the Prophet ﷺ about the Hour (i.e., Day of Judgement) saying, "When will the Hour be?" The Prophet ﷺ said, "What have you prepared for it?" The man said, "Nothing, except that I love Allāh and His Messenger ﷺ." The Prophet ﷺ said, "You will be with those whom you love." We had never been so glad as we were on hearing that

٣٦٨٨ - **حدَّثَنا** سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ ثابِتٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلاً سأَلَ النَّبِيَّ ﷺ عَنِ السَّاعَةِ، فَقالَ: مَتى السَّاعَةُ؟ قالَ: «ومَاذَا أَعْدَدْتَ لهَا؟» قالَ: لا شَيْءَ، إلَّا

saying of the Prophet ﷺ, i.e., "You will be with those whom you love." Hence, I love the Prophet ﷺ, Abū Bakr and 'Umar, and I hope that I will be with them because of my love for them though my deeds are not similar to theirs.

أَنِّي أُحِبُّ اللهَ ورَسُولَهُ ﷺ، فَقالَ: «أَنْتَ مَعَ مَنْ أَحْبَبْتَ». قالَ أَنَسٌ: فَمَا فَرِحْنا بِشَيْءٍ فَرَحَنا بِقَوْلِ النَّبِيِّ ﷺ: «أَنْتَ مَعَ مَنْ أَحْبَبْتَ». قالَ أَنَسٌ: فأَنا أُحِبُّ النَّبِيَّ ﷺ وأَبا بَكْرٍ وعُمَرَ وأَرْجو أَنْ أَكُونَ مَعَهُمْ بِحُبِّي إِيَّاهُمْ وإِنْ لَمْ أَعمَلْ بِمِثْلِ أَعمالِهِم. [انظر: ٦١٦٧، ٦١٧١، ٧١٥٣]

3689. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Among the nations (who lived) before you there were *Muhaddathūn* (people who were inspired, though they were not Prophets). And if there is any of such a person amongst my followers, it is 'Umar."

Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Among the nation (who lived) before you from Banī Isrāel, there were men who used to be inspired with guidance, though they were not Prophets, and if there is any of such persons amongst my followers, it is 'Umar."

٣٦٨٩ - حَدَّثَنا يَحْيَى بنُ قَزَعَةَ: حدَّثَنا إِبْرَاهِيمُ بنُ سَعدٍ، عَنْ أَبِيهِ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لَقَدْ كانَ فِيما قَبْلَكُمْ مِنَ الأُمَمِ مُحَدَّثُونَ، فإِنْ يَكُنْ في أُمَّتِي أَحَدٌ فإِنَّهُ عُمَرُ». زادَ زَكَرِيا بنُ أَبي زائِدَةَ، عَنْ سَعْدٍ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي هُرَيْرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «لَقَدْ كانَ فِيمَن كانَ قَبْلَكُمْ مِنْ بَنِي إِسْرَائِيلَ رِجالٌ يُكَلَّمُونَ مِنْ غَيرِ أَنْ يَكُونُوا أَنْبياءَ، فإِنْ يَكُنْ فِي أُمَّتِي مِنْهُمْ أَحَدٌ فعُمَرُ».

قالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: «مِنْ نَبِيٍّ ولا مُحَدَّثٍ». [راجع: ٣٤٦٩]

3690. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "While a shepherd was amongst his sheep, a wolf attacked them and took away one sheep. The shepherd chased it and got that sheep freed from the wolf. The wolf turned towards the shepherd and said, 'Who will be its guard on the day of wild animals when it will have no shepherd except I?'" The people said,

٣٦٩٠ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ: حدَّثَنا عُقَيْلٌ، عَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ وأَبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ قالا: سَمِعْنا أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «بَيْنَما

"Glorified be Allāh." The Prophet ﷺ said, "But I believe in it and so do Abū Bakr and 'Umar," although Abū Bakr and 'Umar were not present there (at the place of the event).[1] (See H. 2324, 3471 and 3663)

رَاعٍ فِي غَنَمِهِ عَدَا الذِّئْبُ فأَخَذَ مِنْها شاةً فَطَلَبَها حتَّى اسْتَنْقَذَها فالتفَتَ إِلَيْهِ الذِّئْبُ فقالَ لَهُ: مَنْ لَها يَوْمَ السَّبُعِ؟ لَيْسَ لَها رَاعٍ غَيرِي». فَقالَ النَّاسُ: سُبْحانَ اللهِ، فَقالَ النَّبيُّ ﷺ: «فإنِّي أُومِنُ بِهِ وأَبُو بكْرٍ وعُمَرُ». ومَا ثَمَّ أبُو بَكْرٍ وعُمَرُ. [راجع: ٢٣٢٤]

3691. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "While I was sleeping, (some) people were displayed before me (in a dream). They were wearing shirts, some of which were merely covering their (chests), and some were a bit longer. Then there passed before me 'Umar and his shirt was so long that he was dragging it." They asked, "What have you interpreted it, O Allāh's Messenger?" He said, "Religion."

٣٦٩١ - حدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيلٍ، عَنِ ابنِ شِهابٍ قالَ: أَخْبَرَنِي أَبُو أُمامَةَ بنُ سَهْلِ ابنِ حُنَيْفٍ، عَنْ أَبي سَعيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بَيْنا أَنا نائِمٌ رَأَيْتُ النَّاسَ عُرِضُوا عَلَيَّ وعَلَيهِمْ قُمُصٌ فمِنْها مَا يَبْلُغُ الثُّدِيَّ، ومِنْها ما يَبْلُغُ دُونَ ذٰلكَ. وعُرِضَ عَلَيَّ عُمَرُ

(1) (H. 3690) It has been written that a wolf also spoke to a shepherd during the Prophet's lifetime near Al-Madīna as narrated in *Musnad Imām Ahmad* in the *Musnad* of Abu Sa'īd Al-Khudri رَضِيَ اللهُ عَنْهُ (Vol. 3): Narrated Abu Sa'īd Al-Khudri رَضِيَ اللهُ عَنْهُ: (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allāh, you have taken the provision from me which Allāh gave me". The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being." The wolf said: "Shall I tell you something more amazing than this? There is Muḥammad, the Messenger of Allāh (ﷺ) in Yathrib (Al-Madīna) informing the people about the news of the past." Then the shepherd (after hearing that) proceeded (towards Al-Madīna) driving his sheep till he entered Al-Madina, cornered his sheep in a place, and came to Allāh's Messenger (Muḥammad ﷺ) and informed the whole story. Allāh's Messenger ﷺ ordered for the proclamation of a congregational prayer (صلاة جامعه), then he ﷺ came out and asked the shepherd to inform the people (about his story) and he informed them. Then Allāh's Messenger said: "He (the shepherd) has spoken the truth. By Him (Allāh) in Whose Hand the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him. (*Musnad* of Ahmad, *Musnad Abi Sa'īd Al-Khudri*).

وعَلَيْهِ قَمِيصٌ اجترَّهُ»، قالُوا: فَما أَوَّلْتَهُ يا رَسُولَ اللهِ؟ قالَ: «الدِّينُ».

[راجع: ٢٣]

٣٦٩٢ - حدَّثَنا الصَّلْتُ بنُ مُحَمَّدٍ: حدَّثَنا إِسماعِيلُ بنُ إِبْرَاهِيمَ: حدَّثَنا أَيُّوبُ، عَنِ ابنِ أَبي مُلَيْكَةَ، عَنِ المِسْوَرِ ابنِ مخْرَمَةَ قالَ: لَمَّا طُعِنَ عُمَرُ جَعَلَ يأْلَمُ، فَقالَ لَهُ ابنُ عَبَّاسٍ، وكأنَّهُ يُجزِّعُهُ: يا أَمِيرَ المُؤْمِنِينَ ولَئِنْ كانَ ذَاكَ لَقَدْ صَحِبْتَ رَسُولَ اللهِ ﷺ فأَحْسَنْتَ صُحْبَتَهُ ثُمَّ فَارَقْتَ وهُوَ عَنْكَ رَاضٍ. ثُمَّ صَحِبْتَ أَبا بكْرٍ فأَحْسَنْتَ صُحْبَتَهُ، ثُمَّ فَارَقْتَ وهُوَ عَنْكَ رَاضٍ. ثُمَّ صَحِبْتَ صَحَبَتَهُمْ فأَحْسَنْتَ صُحْبَتَهُمْ. ولَئِنْ فارَقْتَهُمْ لَتُفارِقَنَّهُمْ وهُمْ عَنْكَ رَاضُونَ. قالَ: أَمَّا ما ذَكَرْتَ مِنْ صُحْبَةِ رَسُولِ اللهِ ﷺ ورِضَاهُ فَإِنَّ ذلِكَ مَنٌّ مِنَ اللهِ تَعالى مَنَّ بِهِ عَلَيَّ. وأَمَّا ما ذَكَرْتَ مِنْ صُحْبَةِ أَبي بَكْرٍ ورِضَاهُ فإِنَّما ذَلِكَ مَنٌّ مِنَ اللهِ جَلَّ ذِكْرُهُ مَنَّ بِهِ عَلَيَّ، وأَمَّا ما تَرَى مِنْ جَزَعِي فَهُوَ مِنْ أَجلِكَ، ومِنْ أَجْلِ أَصْحابِكَ، واللهِ لَوْ أَنَّ لي طِلاعَ الأَرْضِ ذَهَباً، لافْتَدَيْتُ بِهِ مِنْ عَذَابِ اللهِ عَزَّ وجَلَّ قَبْلَ أَنْ أَرَاهُ.

قالَ حَمَّادُ بنُ زَيْدٍ: حدَّثَنا أَيُّوبُ، عَنِ ابنِ أَبي مُلَيْكَةَ، عَنِ ابنِ عَبَّاسٍ: دَخَلْتُ عَلى عُمَرَ. بهذا.

3692. Narrated Al-Miswar bin Makhrama: When 'Umar was stabbed, he showed signs of agony. Ibn 'Abbās, as if intending to encourage 'Umar, said to him, "O chief of the believers! Never mind what has happened to you, you have been in the company of Allāh's Messenger ﷺ and you kept good relations with him and you parted with him (i.e., he died) while he was pleased with you. Then you were in the company of Abū Bakr and kept good relations with him and you parted with him (i.e., he died) while he was pleased with you. Then you were in the company of the Muslims, and you kept good relations with them, and if you leave them, you will leave them while they are pleased with you." 'Umar said, (to Ibn 'Abbās), "As for what you have said about the company of Allāh's Messenger ﷺ and his being pleased with me, it is a favour, Allāh تعالى did to me; and as for what you have said about the company of Abū Bakr and his being pleased with me, it is a favour, Allāh جَلَّ ذِكْرُهُ did to me; and concerning my impatience which you see, is because of you and your companions. By Allāh! If (at all) I had gold equal to the earth (quantity), I would have ransomed myself with it from the punishment of Allāh عَزَّ وجَلَّ before I meet Him."

3693. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: While I was with the Prophet ﷺ in one of the gardens f Al-Madīna, a man came and asked me to open the gate. The Prophet ﷺ said to me, "Open the gate for him and give him the glad tidings that he will enter Paradise." I opened (the gate) for him, and behold! It was Abū Bakr. I informed him of the glad tidings the Prophet ﷺ had said, and he praised and thanked Allāh. Then another man came and asked me to open the gate. The Prophet ﷺ said to me, "Open (the gate) and give him the glad tiding of entering Paradise." I opened (the gate) for him, and behold! It was 'Umar. I informed him of what the Prophet ﷺ had said, and he praised and thanked Allāh. Then another man came and asked me to open the gate . The Prophet ﷺ said to me, "Open (the gate) for him and inform him of the glad tidings of entering Paradise with a calamity which will befall him." Behold! It was 'Uthmān. I informed him of what Allāh's Messenger ﷺ had said. He praised and thanked Allāh and said, "It is Allāh Whose Help I seek."

٣٦٩٣ - حدَّثنا يُوسُفُ بنُ مُوسَى: حدَّثنا أَبُو أُسامَةَ قالَ: حدَّثَني عُثمانُ بنُ غِياثٍ: حدَّثنا أَبُو عُثمانَ النَّهدِيُّ، عَنْ أَبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ في حائِطٍ مِنْ حِيطانِ المَدِينَةِ فجاءَ رَجُلٌ فاسْتَفْتَحَ فَقالَ النَّبِيُّ ﷺ: «افْتَحْ لَهُ وبَشِّرْهُ بالجَنَّةِ» فَفَتَحْتُ لَهُ، فإذَا هُوَ أَبُو بكْرٍ فَبَشَّرْتُهُ بِما قالَ النَّبِيُّ ﷺ فَحَمِدَ اللهَ. ثُمَّ جاءَ رَجُلٌ فاسْتَفْتَحَ فَقالَ النَّبِيُّ ﷺ: «افْتَحْ لَهُ وبَشِّرْهُ بالجَنَّةِ» فَفَتَحْتُ لَهُ، فإذَا هُوَ عُمَرُ فأَخْبَرْتُهُ بِما قالَ النَّبِيُّ ﷺ فَحَمِدَ اللهَ. ثُمَّ اسْتَفْتَحَ رَجُلٌ فَقالَ لِي: «افْتَحْ لَهُ وبَشِّرْهُ بالجَنَّةِ عَلى بَلْوَى تُصِيبُهُ»، فإذَا عُثمانُ فأَخْبَرْتُهُ بِما قالَ رَسُولُ اللهِ ﷺ فَحَمِدَ اللهَ ثُمَّ قالَ: اللهُ المُسْتَعانُ. [راجع: ٣٦٧٤]

3694. Narrated 'Abdullāh bin Hishām: We were with the Prophet ﷺ while he was holding 'Umar bin Al-Khaṭṭāb by the hand.

٣٦٩٤ - حدَّثنا يَحْيى بنُ سُلَيمانَ قالَ: حدَّثَني ابنُ وَهْبٍ قالَ: أَخْبَرَني حَيْوَةُ قالَ: حدَّثَني أَبُو عَقِيلٍ زُهْرَةُ بنُ مَعْبَدٍ أَنَّهُ سَمِعَ جَدَّهُ عَبْدَ اللهِ بنَ هِشامٍ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ وهُوَ آخِذٌ بِيَدِ عُمَرَ بنِ الخَطَّابِ. [انظر: ٦٢٦٤، ٦٦٣٢]

(7) CHAPTER. The virtues of 'Uthmān bin 'Affān Abī 'Amr Al-Qurashī رَضِيَ اللهُ عَنْهُ.

(٧) بابُ مَناقِبِ عُثمانَ بنِ عَفَّانَ أَبي عَمْرٍو القُرَشِيِّ رَضِيَ اللهُ عَنْهُ

The Prophet ﷺ said, "He who digs the well of Rūma will have Paradise." 'Uthmān dug it. He also said, "He who equips the

وقالَ النَّبِيُّ ﷺ: «مَنْ يَحْفِرْ بِئْرَ رُومَةَ فَلَهُ الجَنَّةُ»، فَحَفَرَها عُثمانُ.

army of *Al-'Usra* (i.e., Ghazwā of Tabūk) will have Paradise." 'Uthmān equipped it.

وقال: «مَنْ جَهَّزَ جَيْشَ العُسْرَةِ فَلَهُ الجَنَّةُ»، فَجَهَّزَهُ عُثمانُ.

3695. Narrated Abū Mūsā رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ entered a garden and ordered me to guard its gate. A man came and asked permission to enter. The Prophet ﷺ said, "Admit him and give him the glad tidings of entering Paradise." Behold! It was Abū Bakr. Another man came and asked the permission to enter. The Prophet ﷺ said, "Admit him and give him the glad tidings of entering Paradise." Behold! It was 'Umar. Then another man came, asking the permission to enter. The Prophet ﷺ kept silent for a short while and then said, "Admit him and give him the glad tidings of entering Paradise with a calamity which will befall him." Behold! It was 'Uthmān bin 'Affān. ('Āṣim, in another narration said that the Prophet ﷺ was sitting in a place where there was water, and he was uncovering both his knees or his knee, and when 'Uthmān entered, he covered them).

٣٦٩٥ - حدَّثنا سُلَيمانُ بنُ حَرْبٍ: حدَّثنا حَمَّادُ بنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ أَبي عُثمانَ، عَنْ أَبي مُوسَى رَضِيَ اللهُ عَنْهُ أَنَّ النَّبيَّ ﷺ دَخَلَ حائِطاً وأَمَرَني بِحِفْظِ بابِ الحَائِطِ فَجاءَ رَجُلٌ يَسْتَأْذِنُ فَقالَ: «ائْذَنْ لَهُ وبَشِّرْهُ بالجَنَّةِ»، فإِذَا أَبُو بَكْرٍ. ثُمَّ جاءَ آخَرُ يَسْتَأْذِنُ فَقالَ: «ائذَنْ لَهُ وبَشِّرْهُ بالجَنَّةِ»، فإِذَا عُمَرُ. ثُمَّ جاءَ آخَرُ يَسْتَأْذِنُ فَسَكَتَ هُنَيْهَةً ثُمَّ قالَ: «ائْذَنْ لَهُ وبَشِّرْهُ بالجَنَّةِ عَلى بَلْوَى سَتُصِيبُهُ»، فإِذَا عُثمانُ بنُ عَفَّانَ. [راجع: ٣٦٧٤]

قالَ حَمَّادٌ: وحدَّثَنا عاصِمٌ الأَحْوَلُ وعَلِيُّ بنُ الحَكَمِ: سَمِعَا أَبا عُثمانَ يُحَدِّثُ عَنْ أَبي مُوسَى بِنَحْوِهِ. وزَادَ فِيهِ عاصِمٌ أَنَّ النَّبيَّ ﷺ كانَ قاعِداً في مَكانٍ فِيهِ ماءٌ قَدْ كَشَفَ عَنْ رُكْبَتَيْهِ أَوْ رُكْبتِهِ فَلَمَّا دَخَلَ عُثمانُ غَطَّاها.

3696. Narrated 'Ubaidullāh bin 'Adī bin Al-Khiyār: Al-Miswar bin Makhrama and 'Abdur-Rahmān bin Al-Aswad bin 'Abd Yaghūth said (to me), "What forbids you to talk to 'Uthmān about his brother Al-Walīd because people have talked much about him?" So, I went to 'Uthmān and when he went out for *Salāt* (prayer) I said (to him), "I have something to say to you and it is a piece

٣٦٩٦ - حدَّثَني أَحْمَدُ بنُ شَبِيبِ بنِ سَعِيدٍ: حدَّثَني أَبي عَنْ يُونُسَ: قالَ ابنُ شِهابٍ: أَخْبَرَني عُرْوَةُ أَنَّ عُبَيْدَ اللهِ بنَ عَدِيِّ بنِ الخيارِ أَخْبرَهُ: أَنَّ المِسْوَرَ بنَ مَخْرَمَةَ وعَبْدَ الرَّحْمٰنِ بنَ الأَسْوَدِ بنِ عَبْدِ يَغُوثَ قالا: ما

يمْنَعُكَ أنْ تُكَلِّمَ عُثمانَ لأَخِيهِ الوَلِيدِ فَقَدْ أكْثَرَ النَّاسُ فِيهِ؟ فَقَصَدْتُ لِعُثمانَ حتَّى خَرَجَ إلى الصَّلاةِ. قُلْتُ: إنَّ لي إلَيْكَ حاجَةً وهيَ نَصِيحَةٌ لكَ. قالَ: يا أيُّها المَرْءُ مِنْكَ - قالَ مَعْمَرٌ: أُراهُ قالَ: أعُوذُ باللهِ مِنْكَ - فانْصَرَفْتُ فَرَجَعْتُ إلَيهِمَا إذْ جاءَ رَسُولُ عُثمانَ فأتَيْتُهُ. فَقالَ: ما نَصِيحَتُكَ؟ فَقُلْتُ: إنَّ اللهَ سُبْحانَه بَعَثَ مُحَمَّداً ﷺ بالحَقِّ وأنْزَلَ عَلَيْهِ الكِتابَ وكُنْتَ مِمَّنِ اسْتَجابَ للهِ ولِرَسُولِهِ ﷺ فَهاجَرْتَ الهِجْرَتَينِ، وصَحِبْتَ رَسُولَ اللهِ ﷺ ورَأَيْتَ هَدْيَهُ. وقَدْ أكْثَرَ النَّاسُ في شَأنِ الوَلِيدِ، قالَ: أدْرَكْتَ رَسُولَ اللهِ ﷺ؟ قُلْتُ: لا، ولكِنْ خَلَصَ إلَيَّ مِنْ عِلْمِهِ ما يَخْلُصُ إلى العَذْرَاءِ في سِتْرِها. قالَ: أمَّا بَعْدُ فإنَّ اللهَ بَعَثَ مُحَمَّدًا ﷺ بالحَقِّ، فَكُنْتُ مِمَّنِ اسْتَجابَ للهِ ولِرَسُولِهِ ﷺ وآمَنْتُ بِما بُعِثَ بِهِ وهاجَرْتُ الهِجْرَتَينِ كما قُلْتَ وصَحِبْتُ رَسُولَ اللهِ ﷺ وبايَعْتُهُ فوَاللهِ ما عَصَيْتُهُ ولا غَشَشْتُهُ حتَّى تَوَفَّاهُ اللهُ. ثُمَّ أبُو بَكْرٍ مِثْلُهُ ثُمَّ عُمَرُ مِثْلُهُ ثُمَّ اسْتُخْلِفْتُ، أفَلَيْسَ لي مِنَ الحَقِّ مِثْلُ الذي لهُمْ؟ قُلْتُ: بَلى. قال: فَما هٰذِهِ الأحادِيثُ التي تَبْلُغُني عَنْكُمْ؟ أمَّا ما ذَكَرْتَ مِنْ شَأنِ

of advice for you." 'Uthmān said, "O man, from you." (Ma'mar said: I see that he said, "I seek refuge with Allāh from you.") So I left him and went to them. Then the messenger of 'Uthmān came and I went to him (i.e., 'Uthmān), 'Uthmān asked, "What is your advice?" I replied, "Allāh sent Muḥammad ﷺ with the Truth, and revealed the Divine Book (i.e., the Qur'ān) to him, and you were amongst those who followed Allāh and His Messenger, and you participated in the two emigrations (to Ethiopia and to Al-Madīna) and enjoyed the company of Allāh's Messenger ﷺ and saw his way. No doubt, the people are talking much about Al-Walīd." 'Uthmān said, "Did you receive your knowledge directly from Allāh's Messenger ﷺ?" I said, "No, but his knowledge did reach me and it reached (even) to a virgin in her seclusion." 'Uthmān said, "*Amma Ba'du*" (then after), Allāh sent Muḥammad ﷺ with the Truth, and I was amongst those who followed Allāh and His Messenger and I believed in whatever he (i.e., the Prophet ﷺ) was sent with, and participated in two emigrations, as you have said, and I enjoyed the company of Allāh's Messenger ﷺ and gave the *Bai'a* (pledge) to him. By Allāh! I never disobeyed him, nor did I cheat him till Allāh took him unto Him. Then I treated Abū Bakr and then 'Umar similarly and then I was made caliph. So, don't I have rights similar to theirs?" I said, "Yes." He said, "Then what are these talks reaching me from you people? Now, concerning what you mentioned about the question of Al-Walīd, if Allāh will, I shall deal with him according to what is right." Then he called 'Alī and ordered him to flog him, and 'Alī flogged him (i.e., Al-Walīd) eighty lashes.

الوَلِيدِ فَسَنأخُذُ فِيهِ بالحَقِّ إنْ شاءَ اللهُ تعالى. ثُمَّ دَعا عَلِيّاً فأمَرَهُ أنْ يَجْلِدَ فَجَلَدَهُ ثَمانِينَ. [انظر: ٣٨٧٢، ٣٩٢٧]

3697. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ ascended the (mountain) of Uḥud with Abū Bakr, 'Umar and 'Uthmān and it shook. Allāh's Messenger ﷺ said, "Be calm, O Uḥud!" I think he struck it with his foot and added, "There is none on you but a Prophet, a *Ṣiddīq* and two martyrs." (The two martyrs were 'Umar and 'Uthmān) (See *Ḥadīth* No.3675)

٣٦٩٧ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ سَعِيدٍ، عَنْ قَتادَةَ: أنَّ أنَساً رَضِيَ اللهُ عَنْهُ حدَّثَهُمْ قالَ: صَعِدَ رَسُولُ اللهِ ﷺ أُحُداً ومَعَهُ أبُو بَكْرٍ وعُمَرُ وعُثمانُ فَرَجَفَ فَقالَ: «اسْكُنْ أُحُدُ - أظُنُّهُ ضَرَبَهُ بِرِجْلِهِ - فَلَيْسَ عَلَيْكَ إلَّا نَبِيٌّ وصِدِّيقٌ وشَهِيدَانِ». [راجع: ٣٦٧٥]

3698. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: During the lifetime of the Prophet ﷺ we considered nobody as equal to Abū Bakr and then 'Umar and then 'Uthmān (coming next to him in superiority), and then we used not to differentiate between the Companions of the Prophet ﷺ.

٣٦٩٨ - **حدَّثني** مُحَمَّدُ بنُ حاتِمِ بنِ بَزِيعٍ: حدَّثنا شاذَانُ: حدَّثنا عَبْدُ العَزِيزِ ابنُ أبي سَلَمَةَ المَاجِشونُ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كُنَّا في زَمَنِ النَّبيِّ ﷺ لا نَعْدِلُ بأبي بَكْرٍ أحَداً، ثُمَّ عُمَرَ ثُمَّ عُثمانَ، ثُمَّ نَتْرُكُ أصْحابَ النَّبيِّ ﷺ لا نُفاضِلُ بَيْنَهُمْ. [راجع: ٣١٣٠، ٣٦٥٥]

تابَعَهُ عَبْدُ اللهِ بنُ صالِحٍ عَنْ عَبْدِ العَزِيزِ.

3699. Narrated 'Uthmān, the son of Mauhab: An Egyptian who came and performed the *Ḥajj* (pilgrimage) to the House (Ka'bah at Makkah) saw some people sitting. He enquired, "Who are these people?" Somebody said, "They are the Quraish." He said, "Who is the old man sitting amongst them?" The people replied, "He is 'Abdullāh bin 'Umar." He said, "O

٣٦٩٩ - **حدَّثنا** مُوسَى: حدَّثنا أبُو عَوانَةَ: حدَّثنا عُثمانُ هُوَ ابنُ مَوْهَبٍ قالَ: جاءَ رَجُلٌ مِنْ أهْلِ مِصْرَ وَحَجَّ البَيْتَ فَرَأى قَوْماً جُلُوساً فَقالَ: مَنْ هٰؤلاءِ القَوْمُ؟ قالَ: هٰؤُلاءِ قُرَيْشٌ، قالَ: فَمَنِ الشَّيْخُ فِيهِمْ؟

Ibn 'Umar! I want to ask you about something; please tell me about it. Do you know that 'Uthmān fled away on the day (of the battle) of Uḥud?" Ibn 'Umar said, "Yes." The (Egyptian) man said, "Do you know that 'Uthmān was absent on the day (of the battle) of Badr and did not join it?" Ibn 'Umar said, "Yes." The man said, "Do you know that he failed to attend *Ar-Riḍwān* Pledge and did not witness it (i.e., *Ḥudaibiya* Pledge)?" Ibn 'Umar said, "Yes." The man said, "*Allāhu Akbar!*" Ibn 'Umar said, "Let me explain to you (all these three things). As for his flight on the day of Uḥud, I testify that Allāh has excused him and forgiven him; and as for his absence from the (battle of) Badr, it was due to the fact that the daughter of Allāh's Messenger ﷺ was his wife and she was sick then, Allāh's Messenger ﷺ said to him, 'You will receive the same reward and share (of the booty) as anyone of those who participated in the battle of Badr (if you stay with her).' As for his absence from *Ar-Riḍwān* Pledge, had there been any person in Makkah more respectable than 'Uthmān (to be sent as a representative), Allāh's Messenger ﷺ would have sent him instead of him. No doubt, Allāh's Messenger ﷺ had sent him, and the incident of *Ar-Riḍwān* Pledge happened after 'Uthmān had gone to Makkah. Allāh's Messenger ﷺ held out his right hand saying, 'This is 'Uthmān's hand.' He stroke his (other) hand with it saying, 'This (pledge) is on behalf of 'Uthmān.'" Then Ibn 'Umar said to the man, "Bear (these) excuses in mind with you."[1]

Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ ascended the (mountain) of Uḥud with Abū Bakr, 'Umar and 'Uthmān

قالُوا: عَبْدُ اللهِ بنُ عُمَرَ. قالَ: يا ابنَ عُمَرَ، إِنِّي سائِلُكَ عَنْ شَيْءٍ فَحَدِّثْني عَنْهُ هَلْ تَعْلَمُ أَنَّ عُثمانَ فَرَّ يَوْمَ أُحُدٍ؟ قالَ: نَعَمْ، فَقالَ: تَعْلَمُ أَنَّهُ تَغَيَّبَ عَنْ بَدْرٍ ولَمْ يَشْهَدْ؟ قالَ: نَعَمْ، قالَ الرَّجُلُ: هَلْ تَعْلَمُ أَنَّهُ تَغَيَّبَ عَنْ بَيْعَةِ الرِّضْوانِ فَلَمْ يَشْهَدْها؟ قالَ: نَعَمْ، قالَ: اللهُ أَكْبَرُ. قالَ ابنُ عُمَرَ: تَعالَ أُبَيِّنْ لكَ. أَمَّا فِرارُهُ يَوْمَ أُحُدٍ، فأَشْهَدُ أَنَّ اللهَ عَفا عَنْهُ وغَفَرَ لَهُ. وأَمَّا تَغَيُّبُهُ عَنْ بَدْرٍ فإِنَّهُ كانَ تَحْتَهُ بِنْتُ رَسُولِ اللهِ ﷺ وكانَتْ مَرِيضَةً. فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «إِنَّ لكَ أَجْرَ رَجُلٍ مِمَّنْ شَهِدَ بَدْراً وسَهْمَهُ». وأَمَّا تَغَيُّبُهُ عنْ بَيْعَةِ الرِّضْوانِ فَلَوْ كانَ أَحَدٌ أَعَزَّ بِبَطْنِ مَكَّةَ مِنْ عُثمانَ لَبَعَثَهُ مَكانَهُ، فَبَعَثَ رَسُولُ اللهِ ﷺ عُثمانَ وكانَتْ بَيْعَةُ الرِّضْوانِ بَعْدَما ذَهَبَ عُثمانُ إِلى مَكَّةَ، فَقالَ رَسُولُ اللهِ ﷺ بِيَدِهِ اليُمْنَى: «هذِهِ يَدُ عُثمانَ»، فَضَرَبَ بِها عَلى يَدِهِ فَقالَ: «هذِهِ لِعُثمانَ». فَقالَ لَهُ ابنُ عُمَرَ: اذْهَبْ بِها الآنَ مَعَكَ.

حَدَّثَنا مُسدد حَدَّثَنا يَحيي عَن سعيد عن قتادة أن أنسا رَضِيَ اللهُ عَنْهُ حَدَّثَهُمْ قالَ صَعِدَ رَسُولُ اللهِ ﷺ

(1) (H. 3699) Ibn 'Umar agreed that 'Uthmān had been absent in these three cases referred to by the Egyptian, but at the same time he defended him and proved that 'Uthmān was no longer to blame for that.

and it shook. Allāh's Messenger ﷺ said, "Be calm, O Uhud!" I think he struck it with his foot and added, "There is none on you but a Prophet, a *Siddiq*, and two martyrs."

أحداً وَمَعَهُ أبُو بكر وعُمَرُ وَعُثْمَان فَرَجَفَ فَقَالَ اسْكُن أحد أظُنّهُ ضَرَبَهُ بِرِجْلِهِ فَلَيْسَ عَلَيْكَ إلّا نبيّ وَصديق وَشَهِيْدَانِ .

(8) CHAPTER. The story of the *Bai'a* (pledge) (after 'Umar) and the unanimous election of 'Uthmān bin 'Affān as a caliph.

(٨) بابٌ قِصَّةِ البَيْعَةِ والاتِّفاقِ عَلى عُثمانَ بنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ. وَفيه مَقْتَلُ عُمَرَ بنِ الخطَّابِ رَضِيَ اللهُ عَنْهُ.

3700. Narrated 'Amr bin Maimūn: I saw 'Umar bin Al-Khattāb رَضِيَ اللهُ عَنْهُ a few days before he was stabbed in Al-Madīna. He was standing with Hudhaifa bin Al-Yamān and 'Uthmān bin Hunaif to whom he said, "What have you done? Do you think that you have imposed more taxation on the land [of As-Swad (i.e., 'Irāq)] than it can bear?" They replied, "We have imposed on it what it can bear because of its great yield." 'Umar again said, "Check whether you have imposed on the land what it can not bear." They said, "No, (we haven't)." 'Umar added, "If Allāh should keep me alive I will let the widows of 'Irāq need no men to support them after me." But only four days had elapsed when he was stabbed (to death). The day he was stabbed, I was standing and there was nobody between me and him (i.e., 'Umar) except 'Abdullāh bin 'Abbās. Whenever 'Umar passed between the two rows, he would say, "Stand in straight lines." When he saw no defect (in the rows), he would go forward and start the *Salāt* (prayer) with *Takbīr*. He would recite *Sūrat Yūsuf* or *An-Nahl* or the like in the first *Rak'a* so that the people may have the time to join the *Salāt* (prayer). As soon as he said *Takbīr*, I heard him saying, "The dog has killed or eaten me," at the time he (i.e., the murderer) stabbed him. A non-Arab

٣٧٠٠ - حدَّثَنا مُوسَى بنُ إسماعِيلَ: حدَّثَنا أبُو عَوانَةَ، عَنْ حُصَينٍ، عَن عَمْرِو بنِ مَيْمُونٍ قالَ: رَأَيْتُ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ قَبْلَ أَنْ يُصابَ بِأيَّامٍ بالمَدِينَةِ وَوقَفَ عَلى حُذَيْفَةَ بنِ اليمانِ وعُثمانَ بنِ حُنَيْفٍ، قالَ: كَيْفَ فَعَلْتُما؟ أتخافانِ أنْ تَكُونا قَدْ حَمَّلْتُما الأرْضَ ما لا تُطِيقُ؟ قالا: حَمَّلْناها أمْراً هِيَ لَهُ مُطِيقَةٌ، ما فِيْها كَبِيرُ فَضْلٍ. قالَ: انْظُرا أنْ تَكُونا حَمَّلْتُما الأرْضَ ما لا تُطِيقُ، قالَ: قالا: لا، فَقالَ عُمَرُ: لَئِنْ سَلَّمَني اللهُ تَعَالَى لأدَعَنَّ أرامِلَ أهْلِ العِرَاقِ لا يَحْتَجْنَ إلى رَجُلٍ بَعدِي أبَداً، قالَ: فَمَا أتَتْ عَلَيْهِ إلَّا رَابِعَةٌ حتَّى أُصِيبَ، قالَ: إنِّي لَقائمٌ، ما بَيْني وبَيْنَهُ إلَّا عَبْدُ اللهِ بنُ عَبَّاسٍ غَدَاةَ أُصِيبَ وكانَ إذَا مَرَّ بَينَ الصَّفَّينِ قالَ: اسْتَوُوا، حتَّى إذَا لَمْ يَرَ فِيهِنَّ خَلَلاً تَقَدَّمَ فَكَبَّرَ، ورُبَّما قَرَأَ بِسُورَةِ

infidel proceeded on, carrying a double-edged knife and stabbing all the persons he passed by on the right and left (till) he stabbed thirteen persons out of whom seven died. When one of the Muslims saw that, he threw a cloak on him. Realising that he had been captured, the non-Arab infidel killed himself. 'Umar held the hand of 'Abdur-Raḥmān bin 'Aūf and let him lead the *Ṣalāt* (prayer). Those who were standing by the side of 'Umar saw what I saw, but the people who were in the other parts of the mosque did not see anything, but they lost the voice of 'Umar and they were saying, "*Subḥān Allāh! Subḥān Allāh*! (i.e. Glorified be Allāh)." 'Abdur-Raḥmān bin 'Aūf led the people in a short *Ṣalāt* (prayer). When they finished the *Ṣalāt* (prayer), 'Umar said, "O Ibn 'Abbās! Find out who attacked me." Ibn 'Abbās kept on looking here and there for a short time and came to say, "The slave of Al-Mughīra." On that 'Umar said, "The craftsman?" Ibn 'Abbās said, "Yes." 'Umar said, "May Allāh curse him. I did not treat him unjustly. All the praises and thanks be to Allāh Who has not caused me to die at the hands of a man who claims himself to be a Muslim. No doubt, you and your father (Abbās) used to love to have more non-Arab infidels in Al-Madīna." Al-'Abbās had the greatest number of slaves. Ibn 'Abbās said to 'Umar, "If you wish, we will do." He meant, "If you wish we will kill them." 'Umar said, "You are mistaken (for you can't kill them) after they have spoken your language, offered prayers towards your *Qiblah*, and performed *Ḥajj* like yours." Then 'Umar was carried to his house, and we went along with him, and the people were as if they had never suffered any calamity before that day. Some said, "Do not worry (he will be alright soon)." Some said, "We are afraid (that he

يُوسُفَ أَوِ النَّحْلِ أَوْ نَحْوِ ذٰلِكَ فِي الرَّكْعَةِ الأُولى حَتَّى يَجْتَمِعَ النَّاسُ. فما هُوَ إِلَّا أَنْ كَبَّرَ فَسَمِعْتُهُ يَقُولُ: قَتَلَنِي أَوْ أَكَلَنِي الكَلْبُ، حِينَ طَعَنَهُ، فَطارَ العِلْجُ بِسِكِّينٍ ذَاتِ طَرَفَيْنِ، لا يَمُرُّ عَلى أَحَدٍ يَمِيناً ولا شِمَالاً إِلَّا طَعَنَهُ حَتَّى طَعَنَ ثَلاثَةَ عَشَرَ رَجُلاً ماتَ مِنْهُمْ سَبْعَةٌ. فَلَمَّا رَأَى ذٰلِكَ رَجُلٌ مِنَ المُسْلِمِينَ طَرَحَ عَلَيْهِ بُرْنُساً فَلَمَّا ظَنَّ العِلْجُ أَنَّهُ مأخوذٌ نَحَرَ نَفْسَهُ. وتَنَاوَلَ عُمَرُ يَدَ عَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ فَقَدَّمَهُ، فَمَنْ يَلِي عُمَرَ فَقَدْ رَأَى الَّذِي أَرَى. وأَمَّا نَوَاحِي المَسْجِدِ فَإِنَّهُمْ لا يَدْرُونَ غيرَ أَنَّهُم قَدْ فَقَدُوا صَوْتَ عُمَرَ وهُمْ يَقُولُونَ: سُبْحانَ اللهِ، سُبْحانَ اللهِ. فَصَلَّى بِهِمْ عَبْدُ الرَّحْمٰنِ صَلاةً خَفِيفَةً. فَلَمَّا انْصَرَفُوا قالَ: يا ابنَ عَبَّاسٍ، انْظُرْ مَنْ قَتَلَنِي فَجالَ ساعَةً ثُمَّ جاءَ فَقالَ: غُلامُ المُغِيرَةِ، قالَ: الصَّنَعُ؟ قالَ: نَعَمْ، قالَ: قاتَلَهُ اللهُ، لَقَدْ أَمَرْتُ بِهِ مَعْرُوفاً، الحَمْدُ للهِ الذِي لَمْ يَجْعَلْ مِيتَتِي بِيَدِ رَجُلٍ يَدَّعِي الإِسْلامَ، قَدْ كُنْتَ أَنْتَ وأَبُوكَ تُحِبَّانِ أَنْ تَكْثُرَ العُلُوجُ بالمَدِينَةِ، وكانَ العَبَّاسُ أَكْثَرَهُمْ رَقِيقاً، فَقالَ: إِنْ شِئْتَ فَعَلْتُ، أَيْ إِنْ شِئْتَ قَتَلْنا. فَقالَ: كَذَبْتَ، بَعْدَما تَكَلَّمُوا بِلِسانِكُمْ

وصَلَّوْا قِبْلَتَكُمْ وحَجُّوا حَجَّكُمْ؟ فاحْتُمِلَ إِلى بَيْتِهِ فانْطَلَقْنا مَعَه وكأَنَّ النَّاسَ لَمْ تُصِبْهُمْ مُصِيبَةٌ قَبْلَ يَوْمِئِذٍ. فَقائِلٌ يَقُولُ: لا بأسَ، وقائلٌ يَقُولُ: أَخافُ عَلَيْهِ. فأُتِيَ بِنَبِيذٍ فَشَرِبَهُ فَخَرَجَ مِنْ جَوْفِهِ. ثُمَّ أُتِيَ بِلَبَنٍ فَشَرِبَ فَخَرَجَ مِنْ جَوْفِهِ. فَعَرَفُوا أَنَّهُ مَيِّتٌ فَدَخَلْنَا عَلَيْهِ، وجاءَ النَّاسُ يُثْنُونَ عَلَيْهِ. وجاءَ رَجُلٌ شابٌّ فَقالَ: أَبْشِرْ يا أَميرَ المُؤْمِنِينَ بِبُشْرَى اللهِ لكَ مِنْ صُحْبَةِ رَسُولِ اللهِ ﷺ وقَدَمٍ في الإِسْلامِ ما قَدْ عَلِمْتَ، ثُمَّ وُلِّيتَ فَعَدَلْتَ، ثُمَّ شَهادَةٌ. قالَ: وَدِدْتُ أَنَّ ذٰلكَ كَفافٌ لا عَلَيَّ ولا لي. فَلَمَّا أَدْبَرَ إِذا إِزارُهُ يَمَسُّ الأَرْضَ. قالَ: رُدُّوا عَلَيَّ الغُلامَ، قالَ: ابنَ أَخِي، ارْفَعْ ثَوْبَكَ. فإِنَّهُ أَنْقَى لِثَوْبِكَ، وأَتْقَى لِرَبِّكَ. يا عَبْدَ اللهِ بنَ عُمَرَ: انْظُرْ ما ذا عَلَيَّ مِنَ الدَّيْنِ. فَحَسَبُوهُ فَوَجَدُوهُ سِتَّةً وثَمانِينَ أَلْفاً أَوْ نَحْوَهُ. قالَ: إِنْ وَفى لَهُ مالُ آلِ عُمَرَ فأَدِّهِ مِنْ أَمْوالِهِمْ وإِلَّا فَسَلْ في بَنِي عَدِيِّ بنِ كَعْبٍ فإِنْ لَمْ تَفِ أَمْوالُهُمْ فَسَلْ في قُرَيْشٍ ولا تَعْدُهُمْ إِلى غَيرِهِمْ فأَدِّ عَنِّي هذا المَالَ. انْطَلِقْ إِلى عائِشَةَ أُمِّ المُؤْمِنِينَ فَقُلْ: يَقْرَأُ عَلَيْكِ عُمَرُ السَّلامَ، ولا تَقُلْ: أَميرُ المُؤْمِنِين، فإِنِّي لَسْتُ اليَوْمَ للمُؤْمِنِين أَمِيراً، وقُلْ: يَسْتَأْذِنُ

will die)." Then an infusion of dates was brought to him and he drank it but it came out (of the wound) of his belly. Then milk was brought to him and he drank it, and it also came out of his belly. The people realised that he would die. We went to him, and the people came, praising him. A young man came saying, "O chief of the believers! Receive the glad tidings from Allāh to you due to your company with Allāh's Messenger ﷺ and your superiority in Islām which you know. Then you became the ruler (i.e., caliph) and you ruled with justice and finally you have been martyred." 'Umar said, "I wish that all these privileges will counterbalance (my shortcomings) so that I will neither lose nor gain anything." When the young man turned back to leave, his clothes seemed to be touching the ground. 'Umar said, "Call the young man back to me." (When he came back) 'Umar said, "O son of my brother! Lift your clothes, for this will keep your clothes clean and save you from the punishment of your Lord." 'Umar further said, "O 'Abdullāh bin 'Umar! See how much I am in debt to others." When the debt was checked, it amounted to approximately eighty-six thousand. 'Umar said, "If the property of 'Umar's family covers the debt, then pay the debt thereof; otherwise request it from Banī 'Adī bin Ka'b, and if that too, is not sufficient, ask for it from Quraish tribe, and do not ask for it from anyone else, and pay this debt on my behalf." 'Umar then said (to 'Abdullāh), "Go to 'Āishah (Mother of the believers) and say: 'Umar is paying his salutation to you.' But don't say: chief of the believers, because today I am not chief of the believers. And say: 'Umar bin Al-Khaṭṭāb asks the permission to be buried with his two companions (i.e., the Prophet ﷺ and Abū

Bakr).'" Abdullāh greeted 'Āishah and asked for the permission for entering, and then entered to her and found her sitting and weeping. He said to her, " 'Umar bin Al-Khaṭṭāb is paying his salutations to you, and asks the permission to be buried with his two companions." She said, "I had the idea of having this place for myself, but today I prefer ' 'Umar to myself." When he returned it was said (to 'Umar), "'Abdullāh bin 'Umar has come." 'Umar said, "Make me sit up." Somebody supported him against his body and 'Umar asked ('Abdullāh), "What news do you have?" He said, "O chief of the believers! It is as you wish. She has given the permission." 'Umar said, "Praise be to Allāh, there was nothing more important to me than this. So when I die, take me, and greet 'Āishah and say: " 'Umar bin Al-Khaṭṭāb asks the permission (to be buried with the Prophet ﷺ), and if she gives the permission, bury me there, and if she refuses, then take me to the graveyard of the Muslims." Then Ḥafṣa (the Mother of the believers) came with many other women walking with her. When we saw her, we went away. She went in (to 'Umar) and wept there for sometime. When the men asked for permission to enter, she went into another place, and we heard her weeping inside. The people said (to 'Umar), "O chief of the believers! Appoint a successor." 'Umar said, "I do not find anyone more suitable for the job than the following persons, or group, whom Allāh's Messenger ﷺ had been pleased with before he died." Then 'Umar mentioned 'Alī, 'Uthmān, Az-Zubair, Ṭalḥa, Sa'd and 'Abdur-Raḥmān (bin 'Aūf) and said, " 'Abdullāh bin 'Umar will be a witness to you, but he will have no share in the rule. His being a witness will compensate him for not sharing the right of ruling. If Sa'd

عُمَرُ بنُ الخَطَّابِ أَنْ يُدْفَنَ مَعَ صَاحِبَيْهِ، فَسَلَّمَ واسْتَأْذَنَ ثُمَّ دَخَلَ عَلَيها، فَوَجَدَها قاعِدَةً تَبْكِي فقالَ: يَقْرَأُ عَلَيْكِ عُمَرُ بنُ الخَطَّابِ السَّلامَ ويَسْتَأْذِنُ أَنْ يُدْفَنَ مَعَ صَاحِبَيْهِ، فقالَتْ: كُنْتُ أُرِيدُهُ لِنَفْسِي، ولأُوثِرَنَّهُ بِهِ اليَوْمَ عَلى نَفْسِي. فَلَمَّا أَقْبَلَ قِيلَ: هذا عَبْدُ اللهِ بنُ عُمَرَ قَدْ جاءَ. قالَ: ارْفَعُوني، فأَسْنَدَهُ رَجُلٌ إِلَيْهِ. فَقالَ: مَا لَدَيْكَ؟ قالَ: الذي تُحِبُّ يا أَمِيرَ المُؤْمِنِينَ، أَذِنَتْ. قالَ: الحَمْدُ للهِ، ما كانَ شَيْءٌ أَهَمَّ إِلَيَّ مِنْ ذٰلِكَ، فإِذَا أَنا قَضَيْتُ فاحْمِلُوني ثُمَّ سَلِّمْ فَقُلْ: يَسْتَأْذِنُ عُمَرُ بنُ الخَطَّابِ، فإِنْ أَذِنَتْ لِي فأَدخِلُوني، وإِنْ رَدَّتْني رُدُّوني إِلى مَقابِرِ المُسْلِمِينَ. وجاءَتْ أُمُّ المُؤْمِنِينَ حَفْصَةُ والنِّساءُ تَسِيرُ مَعَها فَلَمَّا رَأَيْناها قُمْنا. فَوَلَجَتْ عَلَيْهِ فَبَكَتْ عِنْدَهُ ساعَةً. واسْتَأْذَنَ الرِّجالُ فَوَلَجَتْ دَاخِلاً لَهُمْ فَسَمِعْنا بُكاءَها مِنَ الدَّاخِلِ. فَقالُوا: أَوْصِ يا أَمِيرَ المُؤْمِنِينَ، اسْتَخْلِفْ. قالَ: ما أَجِدُ أَحَقَّ بِهٰذَا الأَمْرِ مِنْ هٰؤُلاءِ النَّفَرِ أَوِ الرَّهْطِ الذِينَ تُوُفِّيَ رَسُولُ اللهِ ﷺ وهُوَ عَنْهُمْ رَاضٍ. فَسَمَّى عَلِيّاً وعُثْمانَ والزُّبَيْرَ وطَلْحَةَ وسَعْداً وعَبْدَ الرَّحْمٰنِ. وقالَ: يَشْهَدُكُمْ عَبْدُ اللهِ بنُ عُمَرَ، ولَيْسَ لَهُ مِنَ الأَمْرِ شَيْءٌ كَهَيْئَةِ

becomes the ruler, it will be alright; otherwise, whoever becomes the ruler should seek his help, as I have not dismissed him because of incompetence or dishonesty." 'Umar added, "I recommend that my successor takes care of the early emigrants; to know their rights and protect their honour and sacred things. I also recommend that he be kind to the *Anṣār* who had lived in Al-Madīna before the emigrants and Belief had entered their hearts before them. I recommend that the (ruler) should accept the good of the righteous among them and excuse their wrongdoers, and I recommend that he should do good to all the people of the towns (*Al-Anṣār*), as they are the protectors of Islām and the source of wealth and the source of annoyance to the enemy. I also recommend that nothing be taken from them except from their surplus with their consent. I also recommend that he do good to the *Al-A'rāb* (Arab bedouins), as they are the origin of the Arabs and the material of Islām. He should take from what is inferior, amongst their properties and distribute that to the poor amongst them. I also recommend him concerning Allāh's and His Messenger's protectees (i.e., Dhimmi) to fulfil their contracts and to fight for them and not to overburden them with what is beyond their ability." So when 'Umar expired, we carried him out and set out walking. 'Abdullāh bin 'Umar greeted ('Āishah) and said, " 'Umar bin Al-Khaṭṭāb asks for the permission." 'Āishah said, "Bring him in." He was brought in and buried beside his two companions. When he was buried, the group (recommended by 'Umar) held a meeting. Then 'Abdur-Raḥmān said, "Reduce the candidates for rulership to three of you." Az-Zubair said, "I give up

التَّعْزِيَةِ لَهُ. فإِنْ أَصابَتِ الإِمْرَةُ سَعْداً فَهُوَ ذاكَ، وإِلَّا فَلْيَسْتَعِنْ بِهِ أَيُّكُمْ مَا أُمِّرَ فإِنِّي لَمْ أَعْزِلْهُ مِنْ عَجْزٍ ولا خِيانَةٍ. وقالَ: أُوصِي الخَلِيفَةَ مِنْ بَعْدِي بالمُهاجِرِينَ الأَوَّلِينَ، أَنْ يَعْرِفَ لَهُمْ حَقَّهُمْ ويَحْفَظَ لهم حُرْمَتَهُمْ، وأُوصِيهِ بالأَنْصارِ خَيراً الذِينَ تَبَوَّؤُا الدَّارَ والإِيمانَ مِنْ قَبْلِهِمْ أَنْ يُقْبَلَ مِنْ مُحْسِنِهِمْ، وأَنْ يُعْفَى عَنْ مُسِيئِهِمْ. وأُوصِيهِ بأَهْلِ الأَمْصارِ خَيراً، فإِنَّهُمْ رِدْءُ الإِسْلامِ وَجُباةُ المَالِ وغَيْظُ العَدُوِّ. وأَنْ لا يُؤْخَذَ مِنْهُمْ إِلَّا فَضْلُهُمْ عَنْ رِضاهُمْ. وأُوصِيهِ بالأَعْرابِ خَيراً، فإِنَّهُمْ أَصْلُ العَرَبِ، ومادَّةُ الإِسْلامِ، أَنْ يُؤْخَذَ مِنْ حَواشِي أَمْوالِهِمْ وتُرَدَّ عَلى فُقَرائِهِمْ. وأُوصِيهِ بِذِمَّةِ اللهِ وذِمَّةِ رَسُولِ اللهِ ﷺ أَنْ يُوفى لهُمْ بِعَهْدِهِمْ. وأَنْ يُقاتَلَ مِنْ ورَائِهِمْ، ولا يُكَلَّفُوا إِلَّا طاقَتَهُمْ. فَلَمَّا قُبِضَ خَرَجْنا بِهِ فانْطَلَقْنا نَمْشِي فَسَلَّمَ عَبْدُ اللهِ بنُ عُمَرَ، قالَ: يَسْتَأْذِنُ عُمَرُ بنُ الخَطَّابِ، قالَتْ: أَدْخِلُوهُ. فأُدْخِلَ فَوُضِعَ هُنالِكَ مَعَ صاحِبَيْهِ. فَلَمَّا فُرِغَ مِنْ دَفْنِهِ اجْتَمَعَ هؤُلاءِ الرَّهْطُ فَقالَ عَبْدُ الرَّحْمٰنِ: اجْعَلُوا أَمْرَكُمْ إِلى ثَلاثَةٍ مِنْكُمْ فَقالَ الزُّبَيْرُ: قَدْ جَعَلْتُ أَمْرِي إِلى عَلِيٍّ، فَقالَ طَلْحَةُ: قَدْ جَعَلْتُ أَمْرِي إِلى عُثْمانَ. وَقالَ

سَعْدٌ: قَدْ جَعَلْتُ أَمْري إلى عَبْدِ الرَّحْمٰنِ ابن عَوْفٍ. فَقالَ عَبْدُ الرَّحْمٰنِ: أَيُّكما تَبرَّأَ منْ هذا الأَمْرِ فَنَجْعَلُهُ إِلَيْهِ والله عَلَيْهِ وَكَذَا الإِسْلامُ لَيَنْظُرَنَّ أَفْضَلَهُم في نَفْسِهِ. فأُسْكِتَ الشَّيْخانِ، فَقالَ عَبْدُ الرَّحْمٰنِ: أَفَتَجْعَلُونَهُ إِلَيَّ والله عَلَيَّ أَنْ لا آلُوَ عَنْ أَفْضَلِكُمْ؟ قالا: نَعَمْ. فأَخَذَ بِيَدِ أَحدِهِما فَقالَ: لكَ قَرابَةٌ منْ رَسُولِ اللهِ ﷺ والقَدَمُ في الإِسْلامِ ما قَدْ عَلِمْتَ، فالله عَلَيْكَ لَئِنْ أَمَّرْتُكَ لَتَعْدِلَنَّ ولَئِنْ أَمَّرْتُ عُثمانَ لَتَسْمَعَنَّ ولَتُطِيعَنَّ؟ ثُمَّ خَلا بالآخَرِ فَقالَ لَهُ مِثْلَ ذٰلكَ. فَلَمَّا أَخَذَ المِيثاقَ قالَ: ارْفَعْ يَدَكَ يا عُثمانُ، فَبايَعَهُ وَبايَعَ لَهُ عَليٌّ، وولَجَ أَهْلُ الدَّارِ فَبايَعُوهُ.
[راجع: ١٣٩٢]

my right to 'Alī." Ṭalḥa said, "I give up my right to 'Uthmān," Sa'd said, "I give up my right to 'Abdur-Raḥmān bin 'Aūf." 'Abdur-Raḥmān then said (to 'Uthmān and 'Ali), "Now which of you is willing to give up his right of candidacy so that he may choose the better of the two, bearing in mind that Allāh will be his witness and so will be Islām." So both the sheikhs (i.e., 'Uthmān and 'Alī) Kept silent. 'Abdur- Raḥmān said, "Will you both leave this matter to me, and I take Allāh as my Witness that I will not choose but the better of you?" They said, "Yes." So 'Abdur-Raḥmān took the hand of one of them (i.e., 'Alī) and said, "You are related to Allāh's Messenger ﷺ and one of the earliest Muslims, as you know well. So, I ask you by Allāh to promise that if I select you as a ruler you will do justice, and if I select 'Uthmān as a ruler, you will listen to him and obey him." Then he took the other (i.e., 'Uthmān) aside and said the same to him. When 'Abdur-Rahmān secured (their agreement to) this covenant, he said, "O 'Uthmān! Raise your hand." So he (i.e., 'Abdur-Raḥmān) gave him (i.e., 'Uthmān) the *Bai'a* (pledge), and then 'Alī gave him the *Bai'a* and then all the people of Al-Madīna gave him the *Bai'a*.

(٩) بابُ مَناقِبِ عَليِّ بنِ أَبي طالبٍ القُرَشِيِّ الهَاشِمِيِّ أَبي الحَسَنِ رَضِيَ اللهُ عَنْهُ

(9) CHAPTER. The merits of 'Alī bin Abī Ṭālib Al-Qurashī Al-Hāshimī, Abul-Ḥasan رَضِيَ اللهُ عَنْهُ.

وقالَ النَّبِيُّ ﷺ لِعليٍّ: «أَنْتَ مِنِّي وأَنا مِنْكَ».
وقالَ عُمَرُ: تُوُفِّيَ رَسُولُ اللهِ ﷺ وهُوَ عَنْهُ رَاضٍ.

The Prophet ﷺ said to 'Alī, "You are from me and I am from you." 'Umar said (about 'Alī), "Before Allāh's Messenger ﷺ died, he had been pleased with him."

٣٧٠١ - حدَّثَنا قُتَيبَةُ بنُ سَعِيدٍ:

3701. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Tomorrow I will

حدَّثَنا عَبْدُ العَزِيزِ، عَنْ أَبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لأُعْطِيَنَّ الرَّايَةَ غَداً رَجُلاً يَفْتَحُ اللهُ على يَدَيْهِ»، قالَ: فَباتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطاها، فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلى رَسُولِ اللهِ ﷺ كُلُّهُمْ يَرْجُونَ أَنْ يُعْطاها، فَقالَ: «أَيْنَ عَلِيُّ بنُ أَبي طالِبٍ؟» فَقالُوا: يَشْتَكي عَيْنَيْهِ يا رَسُولَ اللهِ. قالَ: «فأَرْسِلُوا إِلَيْهِ فَأْتُوني بِهِ». فَلَمَّا جاءَ بَصَقَ في عَيْنَيْهِ فَدَعا لَهُ، فَبرَأَ حتَّى كأَنْ لَمْ يَكُنْ بِهِ وجَعٌ، فأَعْطاهُ الرَّايَةَ. فَقالَ عَلِيٌّ: يا رَسُولَ اللهِ، أُقاتِلُهُمْ حتَّى يَكُونُوا مِثْلَنا؟ فَقالَ: «انْفُذْ عَلى رِسْلِكَ حتَّى تَنزِلَ بِساحَتِهِمْ ثُمَّ ادْعُهُمْ إِلى الإِسْلامِ، وأَخْبِرْهُمْ بِما يَجِبُ عَلَيهِمْ مِنْ حَقِّ اللهِ فيهِ. فَوَاللهِ لأَنْ يَهْدِيَ اللهُ بِكَ رَجُلاً واحِداً خَيرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ». [راجع: ٢٩٤٢]

give the flag to a man with whose leadership Allāh will grant (the Muslims) victory." So the people kept on thinking the whole night as to who would be given the flag. The next morning the people went to Allāh's Messenger ﷺ and everyone of them hoped that he would be given the flag. The Prophet ﷺ said, "Where is 'Alī bin Abī Ṭālib?" The people replied, "He is suffering from eye trouble, O Allāh's Messenger". He said, "Send for him and bring him to me." So when 'Alī came, the Prophet ﷺ spat in his eyes and invoked good on him, and he became alright as if he had had no ailment. The Prophet ﷺ then gave him the flag. 'Alī said, "O Allāh's Messenger! Shall I fight them (i.e., enemy) till they become like us?" The Prophet ﷺ said, "Proceed to them steadily till you approach near to them and then invite them to Islām, and inform them of their duties towards Allāh which Islām prescribed for them, for by Allāh, if one man is guided on the right path (i.e., converted to Islām) through you it would be better for you than (a great number of) red camels."

٣٧٠٢ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا حاتِمٌ، عَنْ يَزِيدَ بنِ أَبي عُبَيْدٍ، عَنْ سَلَمَةَ قالَ: كانَ عَلِيٌّ قَدْ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ في خَيْبَرَ وكانَ بِهِ رَمَدٌ، فَقالَ: أَنا أَتَخَلَّفُ عَنْ رَسُولِ اللهِ ﷺ؟ فَخَرَجَ عَلِيٌّ فَلَحِقَ بالنَّبِيِّ ﷺ فَلَمَّا كانَ مَساءُ اللَّيْلَةِ التي فَتَحَها اللهُ في صَباحِها قالَ رَسُولُ اللهِ ﷺ:

3702. Narrated Salama: 'Alī happened to stay behind the Prophet ﷺ and (did not join him) during the battle of <u>Kh</u>aibar for he was having eye trouble. Then he said, "How could I remain behind Allāh's Messenger?" So, 'Alī set out following the Prophet ﷺ. When it was the eve of the day in the morning of which Allāh helped (the Muslims) to conquer it, Allāh's Messenger ﷺ said, "I will give the flag (to a man), or tomorrow a man whom Allāh and His Messenger love will take the flag," or said, "A man who loves

«لأُعْطِيَنَّ الرَّايَةَ أَوْ لَيَأْخُذَنَّ الرَّايَةَ غَداً رَجُلٌ يُحِبُّهُ اللهُ ورَسُولُهُ - أَوْ قالَ: يُحِبُّ اللهَ ورَسُولَهُ - يَفْتَحُ اللهُ عَلَى يَدَيهِ». فإذَا نَحْنُ بِعَلِيٍّ وما نَرْجُوهُ فَقالُوا: هَذا عَلِيٌّ فأَعْطاهُ رَسُولُ اللهِ ﷺ الرَّايَةَ فَفَتَحَ اللهُ عليهِ. [راجع: ٢٩٧٥]

Allāh and His Messenger; and Allāh will grant victory under his leadership." Suddenly 'Alī came whom we did not expect. The people said, "This is 'Ali." Allāh's Messenger ﷺ gave him the flag and Allāh granted victory under his leadership.

٣٧٠٣ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثَنا عَبْدُ العَزِيزِ بنُ أَبي حازِمٍ، عَنْ أَبِيهِ: أَنَّ رَجُلاً جاءَ إلى سَهْلِ بنِ سَعْدٍ فَقالَ: هذَا فُلانٌ، لأَمِيرِ المَدِينَةِ، يَدْعُو عَلِيّاً عِنْدَ المِنْبَرِ قالَ: فَيَقُولُ ماذَا؟ قالَ: يَقُولُ لَهُ: أَبُو تُرَابٍ، فَضَحِكَ وقالَ: واللهِ ما سَمَّاهُ إلَّا النَّبِيُّ ﷺ وما كانَ لَهُ اسْمٌ أَحَبَّ إلَيْهِ مِنْهُ. فاسْتَطْعَمْتُ الحَدِيثَ سَهْلاً. وقُلْتُ: يا أَبا عَبَّاسٍ كَيْفَ ذَلِكَ؟ قالَ: دَخَلَ عَلِيٌّ على فَاطِمَةَ ثُمَّ خَرَجَ فاضْطَجَعَ في المَسْجِدِ فَقالَ النَّبِيُّ ﷺ: «أَيْنَ ابنُ عَمِّكِ؟» قالَتْ: في المَسْجِدِ. فَخَرَجَ إلَيْهِ، فَوَجَدَ رِدَاءَهُ قَدْ سَقَطَ عَنْ ظَهْرِهِ وخَلَصَ التُّرَابُ إلى ظَهْرِهِ فَجَعَلَ يَمْسَحُ التُّرَابَ عَنْ ظَهْرِهِ فَيَقُولُ: «اجْلِسْ يا أَبا تُرَابٍ» مَرَّتَيْنِ. [راجع: ٤٤١]

3703. Narrated Abū Ḥāzim: A man came to Sahl bin Sa'd and said, "This is so-and-so." meaning the governor of Al-Madīna, "He is calling 'Alī bad names near the pulpit." Sahl asked, "What is he saying?" He (i.e., the man) replied, "He calls him (i.e., 'Ali) Abū Turāb." Sahl laughed and said, "By Allāh, none but the Prophet ﷺ called him by this name and no name was dearer to 'Alī than this." So I asked Sahl to tell me more, saying, "O Abū 'Abbās! How (was this name given to 'Alī)?" Sahl said, " 'Alī went to Fāṭima and then came out and slept in the mosque. The Prophet ﷺ asked Fāṭima, 'Where is your cousin?' She said, 'In the mosque.' The Prophet ﷺ went to him and found that his (i.e., Alī's) covering sheet had slipped of his back and dust had soiled his back. The Prophet ﷺ started wiping the dust off his back and said twice, 'Get up! O Abū Turāb (i.e., O man with the dust)' "

٣٧٠٤ - حدَّثَنا مُحَمَّدُ بنُ رَافِعٍ: حدَّثَنا حُسَيْنٌ، عَنْ زَائِدَةَ، عَنْ أَبي حَصِينٍ، عَنْ سَعْدِ بنِ عُبَيْدَةَ قالَ:

3704. Narrated Sa'd bin 'Ubaida: A man came to Ibn 'Umar and asked about 'Uthmān, and Ibn 'Umar mentioned his good deeds and said to the questioner, "Perhaps these facts annoy you?" The other

said, "Yes." Ibn 'Umar said, "May Allāh stick your nose in the dust (i.e., degrade you)!" Then the man asked him about 'Alī. Ibn 'Umar mentioned his good deeds and said, "It is all true, and that is his house in the midst of the houses of the Prophet ﷺ. Perhaps these facts have hurt you?" The questioner said, "Yes." Ibn 'Umar said, "May Allāh stick your nose in the dust (i.e., degrade you or make you do things which you hate)! Go away and do whatever you can against me."

3705. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: Fāṭima عليها السلام complained of the suffering caused to her by the hand-mill. Some captives were brought to the Prophet ﷺ. She came to him but did not find him at home. 'Āishah was present there to whom she told (of her desire for a servant). When the Prophet ﷺ came, 'Āishah informed him about Fāṭima's visit. 'Alī added, "So the Prophet ﷺ came to us, while we had gone to our bed, I wanted to get up but the Prophet ﷺ said, "Remain at your place." Then he sat down between us till I found the coolness of his feet on my chest. Then he said, "Shall I teach you a thing which is better than what you have asked me? When you go to bed, say, *Allāhu Akbar* thirty-four times, and *Subḥān Allāh* thirty-three times, and *Alḥamdu lillāh* thirty-three time[1] for that is better for you both than a servant."

جاءَ رَجُلٌ إلى ابنِ عُمَرَ فَسَأَلَهُ عَنْ عُثمانَ فَذَكَرَ عَنْ مَحَاسِنِ عَمَلِهِ، قالَ: لَعَلَّ ذَاكَ يَسوءُكَ، قالَ: نَعَمْ، قالَ: فأرْغَمَ اللهُ بأنْفِكَ. ثُمَّ سَأَلَهُ عَنْ عَلِيٍّ فَذَكَرَ مَحَاسِنَ عَمَلِهِ، قالَ: هُوَ ذَاكَ، بَيْتُهُ أوْسَطُ بُيُوتِ النَّبِيِّ ﷺ ثُمَّ قالَ: لَعَلَّ ذَاكَ يَسوءُكَ؟ قالَ: أَجَلْ، قالَ: فأَرْغَمَ اللهُ بأَنْفِكَ، انْطَلِقْ فاجْهَدْ عَلَيَّ جَهْدَكَ. [راجع: ٣١٣٠]

٣٧٠٥ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ، عَنِ الحَكَمِ قَالَ: سَمِعْتُ ابنَ أَبي لَيْلى قالَ: حدَّثنا عَلِيٌّ: أَنَّ فاطِمَةَ عَلَيها السَّلامُ شَكَتْ ما تَلْقى مِنْ أَثَرِ الرَّحى، فأَتى النَّبِيَّ ﷺ بِسَبْيٍ فانْطَلَقَتْ فَلَمْ تَجِدْهُ فَوَجَدَتْ عائِشَةَ فأَخبرَتها. فَلَمَّا جاءَ النَّبِيُّ ﷺ أَخْبرَتْهُ عائِشَةُ بِمَجِيءِ فاطِمَةَ فَجاءَ النَّبِيُّ ﷺ إِلَيْنا وقَدْ أَخَذْنا مَضاجِعَنا فَذَهَبْتُ لأَقُومَ، فَقالَ: عَلى مَكَانِكُما. فَقَعَدَ بَيْنَنا، حَتَّى وجَدْتُ بَرْدَ قَدَمَيْهِ عَلى صَدْرِي، وقالَ: «أَلا أُعَلِّمُكُما خَيراً مِمَّا سَأَلْتُمانِي؟ إِذَا أَخَذْتُما مَضاجِعَكُما تُكَبِّرانِ ثَلاثاً وثَلاثِينَ، وتُسَبِّحانِ ثَلاثاً وثَلاثِينَ، وتَحْمَدانِ ثَلاثاً وثَلاثِينَ، فَهُوَ خَيرٌ لَكُما مِنْ خادِمٍ». [راجع: ٣١١٣]

(1) (H. 3705) The three expressions mean respectively: 'Allāh is the Most Great,' 'Glorified be Allāh,' and 'All praises and thanks be to Allāh.'

3706. And narrated Sa'd that the Prophet ﷺ said to 'Alī, "Will you not be pleased from this that you are to me like Harūn (Aaron) was to Mūsa (Moses)?"

٣٧٠٦ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ: عن سَعْدٍ قال: سَمِعْتُ إبراهيمَ بنَ سَعْدٍ عن أبيه قال: قال النَّبِيُّ ﷺ لِعَلِيٍّ: «أما تَرْضَى أنْ تَكُونَ مني بِمَنْزِلَةِ هَارونَ مِنْ مُوسَى؟». [انظر: ٤٤١٦]

3707. Narrated 'Ubaida: 'Alī رَضِيَ اللهُ عَنْهُ said (to the people of Iraq), "Judge as you used to judge, for I hate differences (and I do my best) till the people unite as one group or I die as my companions have died."

٣٧٠٧ - حدَّثَنا عَلِيُّ بنُ الجَعْدِ قَالَ: أَخْبَرَنا شُعْبَةُ، عَنْ أَيُّوبَ، عَنِ ابنِ سِيرِينَ، عَنْ عُبَيْدَةَ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ: اقْضُوا كما كُنْتُمْ تَقْضُونَ فإنِّي أَكْرَهُ الاخْتِلافَ حتَّى يَكُونَ النَّاسُ جَمَاعَةً، أَوْ أَمُوتَ كما ماتَ أَصْحابي. فَكانَ ابنُ سِيرِينَ يَرَى أَنَّ عامَّةَ ما يُرْوَى عَنْ عَلِيٍّ الكَذِبُ.

(10) CHAPTER. The merits of Ja'far bin Abī Ṭālib Al-Hashimi رَضِيَ اللهُ عَنْهُ:

(١٠) بابُ مَناقِبِ جَعْفَرِ بنِ أبي طالِبٍ الهَاشِمِيِّ رَضِيَ اللهُ عَنْهُ،

The Prophet ﷺ said (to him), "You resemble me both in appearance and character."

وقالَ لَهُ النَّبِيُّ ﷺ: «أَشْبَهْتَ خَلْقِي وخُلُقي».

3708. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The people used to say, "Abū Hurairah narrates too many narrations." In fact, I used to keep close to Allāh's Messenger ﷺ and was satisfied with what filled my stomach. I ate no leavened bread and dressed no decorated striped clothes, and never did a man or a woman serve me, and I often used to press my belly against gravel because of hunger, and I used to ask a man to recite a Qur'ānic Verse to me although I knew it, so that he would take me to his home and feed me. And the most generous of all the people to the poor was Ja'far bin Abī Ṭālib. He used

٣٧٠٨ - حدَّثَنا أَحْمَدُ بنُ أبي بَكْرٍ: حدَّثَنا مُحَمَّدُ بنُ إِبْرَاهِيمَ بنِ دِينارٍ أَبُو عَبْدِ اللهِ الجُهَنِيُّ، عَنِ ابنِ أبي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّاسَ كانُوا يَقُولُونَ: أَكْثَرَ أبو هُرَيْرَةَ، وإِنِّي كُنْتُ أَلْزَمُ رَسُولَ اللهِ ﷺ بِشِبَعِ بَطْنِي حتَّى لا آكُلُ الخَمِيرَ، ولا أَلْبَسُ الحَبِيرَ ولا يَخْدُمُني فُلانٌ ولا فُلانَةٌ.

وكُنْتُ أُلْصِقُ بَطْنِي بالحَصْباءِ مِنَ الجُوعِ وإِنْ كُنْتُ لأَسْتَقْرِئُ الرَّجُلَ الآيَةَ هِيَ مَعِي كَيْ يَنْقَلِبَ بي فَيُطْعِمَنِي. وكانَ أَخْيَرَ النَّاسِ لِلمَساكِينِ جَعْفَرُ بنُ أَبي طالِبٍ، كانَ يَنْقَلِبُ بِنا فَيُطْعِمُنا ما كانَ في بَيْتِهِ حتَّى إِنْ كانَ لَيُخْرِجُ إِلَيْنا العُكَّةَ التي لَيْسَ فِيها شَيْءٌ فَيَشُقُّها فَنَلْعَقُ ما فِيها. [انظر: ٥٤٣٢]

to take us to his home and offer us what was available therein. He would even offer us an empty folded leather container (of butter) which we would split and lick whatever was in it.

٣٧٠٩ - حدَّثَنا عَمْرُو بنُ عَلِيٍّ: حدَّثَنا يَزِيدُ بنُ هارُونَ: أَخْبَرَنا إِسْمَاعِيلُ ابنُ أَبي خالِدٍ، عَنِ الشَّعْبِيِّ: أَنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما كانَ إِذا سَلَّمَ عَلى ابنِ جَعْفَرٍ قالَ: السَّلامُ عَلَيْكَ يا ابنَ ذِي الجَناحَيْنِ.

قالَ أَبُو عَبْدِ اللهِ: الجَناحانِ: كلُّ ناحِيَتَيْنِ. [انظر: ٤٢٦٤]

3709. Narrated Ash-Sha'bī: Whenever Ibn 'Umar رَضِيَ اللهُ عَنْهُما greeted Ibn Ja'far, he used to say: *"As-Salāmu-'Alaika* (i.e., greetings of salutation and peace be on you) O son of *Dhul-Janāhain* (son of the two-winged person)."[1]

(١١) بابُ ذِكْرُ العَبَّاسِ بنِ عَبْدِ المُطَّلِب رَضِيَ اللهُ عَنْهُ

(11) CHAPTER. The mention of Al-'Abbās bin 'Abdul-Muttalib رَضِيَ اللهُ عَنْهُ.

٣٧١٠ - حدَّثَنا الحَسَنُ بنُ مُحَمَّدٍ: حدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ الأَنْصارِيُّ: حدَّثَنِي أَبي عَبْدُ اللهِ بنُ المُثَنَّى، عَنْ ثُمامَةَ بنِ عَبْدِ اللهِ بنِ أَنَسٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ عُمَرَ بنَ الخَطَّابِ كانَ إِذا قَحَطُوا

3710. Narrated Anas رَضِيَ اللهُ عَنْهُ: Whenever there was drought, 'Umar bin Al-Khattāb used to ask Allāh for rain through Al-'Abbās bin 'Abdul-Muttalib, saying, "O Allāh! We used to request our Prophet ﷺ to ask You for rain, and You would give us. Now we request the uncle of our Prophet ﷺ to ask You for rain, so give us rain." So Allāh used to provide them with rain."[2]

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(1) (H. 3709) The Prophet ﷺ (in another *Hadīth*) said, "I saw Ja'far bin Abī Tālib flying with the angels".

(2) (H. 3710) This *Hadīth* indicates that you can only ask a living person to invoke=

اسْتَسْقَى بالعَبَّاسِ بنِ عَبْدِ المُطَّلِبِ فَقالَ: اللَّهُمَّ إنَّا كُنَّا نَتَوَسَّلُ إلَيْكَ بنَبِيِّنا ﷺ فَتَسْقِينا وَإنَّا نَتَوَسَّلُ إلَيْكَ بعَمِّ نَبِيِّنا فاسْقِنا. قالَ: فَيُسْقَوْنَ. [راجع: ١٠١٠]

(١٢) بابُ مَناقِبِ قَرابَةِ رَسُولِ اللهِ ﷺ. وَمَنْقَبَةِ فاطِمَةَ عليها السَّلامُ بِنْتِ النَّبِيِّ ﷺ وَقالَ النَّبِيُّ ﷺ: «فاطِمَةُ سَيِّدَةُ نِساءِ أَهْلِ الجَنَّةِ».

(12) CHAPTER. The virtues of the relatives of Allāh's Messenger ﷺ. And the merits of Fāṭima عليها السلام the daughter of the Prophet ﷺ, and the Prophet ﷺ said, "Fāṭima is the chief of the women in Paradise."

٣٧١١ - **حدَّثَنا** أَبُو اليَمانِ: أَخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني عُرْوَةُ ابنُ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ فاطِمَةَ عَلَيها السَّلامُ أَرْسَلَتْ إلى أبي بَكْرٍ تَسْأَلُهُ مِيراثَها مِنَ النَّبِيِّ ﷺ مِمَّا أَفاءَ اللهُ عَلى رَسُولِهِ ﷺ، تَطْلُبُ صَدَقَةَ النَّبِيِّ ﷺ الَّتي بالمَدِينَةِ وفَدَكٍ وما بَقِيَ مِنْ خُمُسِ خَيْبَرَ. [راجع: ٣٠٩٢]

3711. Narrated 'Aishah: "Fāṭima عليها السلام sent somebody to Abū Bakr asking him to give her, her inheritance from the Prophet ﷺ from what Allāh had given to His Messenger ﷺ through *Fai'* (i.e., booty gained without fighting). She asked from the *Ṣadaqa* (i.e., wealth assigned for charitable purposes) of the Prophet ﷺ at Al-Madīna, and Fadak, and what remained of the *Khumus* (i.e., one-fifth) of the Khaibar booty.

٣٧١٢ - فَقالَ أَبُو بَكْرٍ: إنَّ رَسُولَ اللهِ ﷺ قالَ: «لا نُورَثُ ما تَرَكْنا فَهُوَ صَدَقَةٌ، إنَّما يأكُلُ آلُ مُحَمَّدٍ مِنْ هذَا المَالِ - يَعْني مالَ اللهِ - لَيْسَ لَهُمْ أَنْ يَزِيدُوا عَلى المَأْكَلِ»، وإنِّي واللهِ لا أُغَيِّرُ شَيْئاً مِنْ صَدقاتِ رَسُولِ اللهِ ﷺ التي كانَتْ عَلَيها في عَهْدِ النَّبِيِّ ﷺ ولأَعمَلَنَّ فِيها بِما عَمِلَ فِيْهَا رَسُولُ اللهِ ﷺ. فَتَشَهَّدَ عَلِيٌّ، ثُمَّ قالَ: إنَّا قَدْ عَرَفْنا يا أبا

3712. Abū Bakr said, "Allāh's Messenger ﷺ said, 'We (Prophets), our property is not inherited, and whatever we leave is *Ṣadaqa*, but Muḥammad's family can eat from this property, i.e., Allāh's property, but they have no right to take more than the food they need.' By Allāh! I will not bring any change in dealing with the *Ṣadaqa* of the Prophet ﷺ (and will keep them) as they used to be observed in his (i.e., the Prophet's) lifetime, and I will dispose with it as Allāh's Messenger ﷺ used to do." Then 'Alī said, "I testify that *Lā ilaha illallāh* (none has the right to be worshipped but Allāh), and that Muḥammad is His Messenger," and added, "O Abū

=Allāh for you and not the dead, even if the dead person may be a Prophet.

Bakr! We acknowledge your superiority." Then he (i.e., 'Alī) mentioned their own relationship to Allāh's Messenger ﷺ and their right. Abū Bakr then spoke saying, "By Allāh in Whose Hands my soul is. I love to do good to the relatives of Allāh's Messenger ﷺ rather than to my own relatives."

بَكْرٍ فَضِيلَتَكَ، وذكَرَ قَرَابَتَهُمْ منْ رَسُولِ اللهِ ﷺ وحَقَّهُمْ. فَتَكَلَّمَ أَبُو بَكْرٍ فَقالَ: والَّذِي نَفْسِي بِيَدِهِ لَقَرَابَةُ رَسُولِ اللهِ ﷺ أَحَبُّ إِلَيَّ أَنْ أَصِلَ منْ قَرَابَتِي. [راجع: ٣٠٩٣]

3713. Abū Bakr رضي الله عنه added, "Look at Muḥammad ﷺ through his family (i.e., if you are not good to his family you are not good to him ﷺ)."

٣٧١٣ - أَخْبَرَنِي عَبْدُ اللهِ بنُ عَبْدِ الوَهّابِ: حَدَّثَنا خالِدٌ: حدَّثنا شُعْبَةُ، عَنْ واقِدٍ قالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنِ ابنِ عُمَرَ، عَنْ أَبي بَكْرٍ رَضِيَ اللهُ عَنْهُم قالَ: ارْقُبُوا مُحَمَّداً ﷺ في أَهْلِ بَيْتِهِ». [انظر ٣٧٥١]

3714. Narrated Al-Miswar bin Makhrama: Allāh's Messenger ﷺ said, "Fāṭima is a part of me, and he who makes her angry, makes me angry."

٣٧١٤ - **حدَّثنا** أَبُو الوَلِيدِ: حدَّثنا ابنُ عُيَيْنَةَ، عَنْ عَمْرِو بنِ دِينارٍ، عَنِ ابنِ أَبي مُلَيْكَةَ، عَنِ المِسْوَرِ بنِ مَخْرَمَةَ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «فاطِمَةُ بَضْعَةٌ مِنِّي، فمَنْ أَغْضَبَها أَغْضَبَنِي».

3715. Narrated 'Āishah رضي الله عنها: The Prophet ﷺ called his daughter Fāṭima during his illness in which he died, and told her a secret whereupon she wept. Then he called her again and told her a secret whereupon she laughed, when I asked her about that.

٣٧١٥ - حدَّثنا يَحْيَى بنُ قَزَعَةَ: حدَّثنا إِبْرَاهِيمُ بنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: «دَعا النَّبِيُّ ﷺ فاطِمَةَ ابْنَتَهُ في شَكْوَاهُ الذِي قُبِضَ فِيها فَسارَّها بِشَيْءٍ فَبَكَتْ، ثُمَّ دَعاها فَسارَّها فَضَحِكَتْ. قالَتْ: فَسَأَلْتُها عَنْ ذَلِكَ. [راجع: ٣٦٢٣]

3716. She replied, "The Prophet ﷺ spoke to me in secret and informed me that he would die in the course of the illness, during which he died, so I wept. He again spoke to me in secret and informed me that I would be

٣٧١٦ - «فَقالَتْ: سارَّنِي النَّبِيُّ ﷺ فَأَخْبَرَنِي أَنَّهُ يُقْبَضُ في وجَعِهِ الذِي تُوُفِّيَ فِيهِ فَبَكَيتُ ثُمَّ سارَّنِي

the first of his family to follow him (after his death) and on that I laughed."

فأخبرني أني أوَّلُ أهلِ بيتِهِ أتبَعُهُ فضحِكْتُ». [راجع: ٣٦٢٤]

(13) CHAPTER. The merits of Az-Zubair bin Al-'Awwām رَضِيَ اللهُ عَنْهُ:

(١٣) بابُ مَناقِبِ الزُّبَيرِ بنِ العَوَّامِ رَضِيَ اللهُ عَنْهُ

Ibn 'Abbās said, "He (i.e., Az-Zubair) was the *Hawārī* (i.e., disciple) of the Prophet ﷺ. And the *Hawārīyyūn*[1] were called so because of the whiteness of their clothes."

وقالَ ابنُ عَبَّاسٍ: «هُوَ حَوارِيُّ النَّبيِّ ﷺ، وسُمِّيَ الحَوارِيُّونَ لِبَياضِ ثِيابِهِم.

3717. Narrated Marwān bin Al-Hakam: 'Uthmān bin 'Affān was afflicted with severe nose-bleeding in the year when such illness was prevalent and that prevented him from performing *Hajj*, and (because of it) he made his will. A man from Quraish came to him and said, "Appoint your successor." 'Uthmān asked, "Did the people name him? (i.e., the successor)." The man said, "Yes." 'Uthmān asked, "Who is that?" The man remained silent. Another man came to 'Uthmān and I think it was Al-Hārith. He also said, "Appoint your successor." 'Uthmān asked, "Did the people name him?" The man replied, "Yes." 'Uthmān said, "Who is that?" The man remained silent. 'Uthmān said, "Perhaps they have mentioned Az-Zubair?" The man said, "Yes." 'Uthmān said, "By Him in Whose Hands my soul is, he is the best of them as I know, and the dearest of them to Allāh's Messenger ﷺ."

٣٧١٧ - حدَّثَنا خالِدُ بنُ مَخْلَدٍ: حدَّثَنا عَلِيُّ بنُ مُسْهِرٍ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ قالَ: أخبَرَني مَرْوانُ بنُ الحَكَمِ قالَ: «أصابَ عُثمانَ بنَ عَفَّانَ رَضِيَ اللهُ عَنْهُ رُعافٌ شَديدٌ سَنَةَ الرُّعافِ حتَّى حَبَسَهُ عَنِ الحَجِّ وأوْصَى فَدَخَلَ عَلَيْهِ رَجُلٌ مِنْ قُرَيْشٍ، قالَ: اسْتَخْلِفْ، قالَ: وقالُوهُ؟: قالَ: نَعَمْ. قالَ: ومَنْ؟ فَسَكَتَ فَدَخَلَ عَلَيْهِ رَجُلٌ آخَرُ أحْسِبُهُ الحارِثَ فَقالَ: اسْتَخْلِفْ، فَقالَ عُثمانُ: وقالُوا؟ فَقالَ: نَعَمْ، قالَ: ومَنْ هُوَ؟ فَسَكَتَ، قالَ: فَلَعَلَّهُمْ قالُوا: إنَّهُ الزُّبَيرُ، قالَ: نَعَمْ، قالَ: أما والذي نَفْسي بِيَدِهِ إنَّهُ لَخَيرُهُمْ ما عَلِمْتُ، وإنْ كانَ لأحَبَّهُمْ إلى رَسُولِ اللهِ ﷺ». [انظر: ٣٧١٨]

3718. Narrated Marwān bin Al-Hakam: While I was with 'Uthmān, a man came to him and said, "Appoint your successor." 'Uthmān said, "Has such successor been

٣٧١٨ - حدَّثَنا عُبَيْدُ بنُ إسماعِيلَ: حدَّثَنا أبو أُسامَةَ، عَنْ هِشامٍ: أخبَرَني أبي: سَمِعْتُ مَرْوانَ

(1) (Ch. 13) Plural of *Hawārī*.

بنَ الحَكَمِ: «كُنتُ عِنْدَ عُثمانَ أَتاهُ رَجُلٌ فَقالَ: اسْتَخْلِفْ قالَ: وقيلَ ذَاكَ؟ قالَ: نَعَمْ، الزُّبيرُ قالَ: أَمَ واللهِ إنَّكُمْ لَتَعْلَمُونَ أنَّهُ خَيرُكُمْ، ثَلاثاً».
[راجع: ٣٧١٧]

named?" He replied, "Yes, Az-Zubair." 'Uthmān said, thrice, "By Allāh! Indeed you know that he is the best of you."

٣٧١٩ - حدَّثَنا مالِكُ بنُ إسماعِيلَ: حدَّثَنا عَبْدُ العَزِيزِ هُوَ ابنُ أبي سَلَمَةَ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «إنَّ لِكُلِّ نَبِيٍّ حَوارِيَّ وإنَّ حَوارِيَّ الزُّبَيرُ بنُ العَوَّامِ».
[راجع: ٢٨٤٦]

3719. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Every Prophet used to have a *Ḥawārī* (i.e., disciple), and my *Ḥawārī* is Az-Zubair bin Al-'Awwām."

٣٧٢٠ - حدَّثَنا أحْمَدُ بنُ مُحَمَّدٍ: أنبأنا عَبْدُ اللهِ أخْبرَنا هِشامُ بنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ عَبْدِ اللهِ بنِ الزُّبَيرِ رَضِيَ اللهُ عَنْهُما قالَ: كُنْتُ يَوْمَ الأَحْزَابِ جُعِلْتُ أنا وعُمَرُ بنُ أبي سَلَمَةَ في النِّساءِ، فَنَظَرْتُ فإذَا أنا بالزُّبَيرِ عَلى فَرَسِهِ يَخْتَلِفُ إلى بَني قُرَيْظَةَ مَرَّتَينِ أوْ ثَلاثاً، فَلَمَّا رَجَعْتُ قُلْتُ: يا أبَتِ، رَأيْتُكَ تَخْتَلِفُ؟ قالَ: أوَ هَلْ رَأيْتَني يا بُنَيَّ؟ قُلتُ: نَعَمْ، قالَ: كانَ رَسُولُ اللهِ ﷺ قالَ: «مَنْ يأتِ بَني قُرَيْظَةَ فَيأتِيني بِخَبرِهِمْ؟» فانْطَلَقْتُ فَلَمَّا رَجَعْتُ جَمَعَ لي رَسُولُ اللهِ ﷺ بَيْنَ أبَوَيْهِ فَقالَ: «فِداكَ أبي وأُمِّي».

3720. Narrated 'Abdullāh bin Az-Zubair رَضِيَ اللهُ عَنْهُما: During the battle of *Al-Aḥzāb* (the Confederates), I and 'Umar bin Abī Salama were kept behind with the women. Behold! I saw (my father) Az-Zubair riding his horse, going to and coming from Banī Quraiẓa twice or thrice. So when I came back I said, "O my father! I saw you going to and coming from Banī Quraiẓa?" He said, "Did you really see me, O my son?" I said, "Yes." He said, "Allāh's Messenger ﷺ said, 'Who will go to Banī Quraiẓa and bring me their news?' So I went, and when I came back, Allāh's Messenger ﷺ mentioned for me both his parents saying, 'Let my father and mother be sacrificed for you.'"

٣٧٢١ - حدَّثَنا عَليُّ بنُ حَفْصٍ:

3721. Narrated 'Urwa: On the day of the battle of Al-Yarmūk, the Companions of the

Prophet ﷺ said to Az-Zubair, "Will you attack the enemy vigorously so that we may attack them along with you?" So, Az-Zubair attacked them, and they inflicted two wounds over his shoulder, and in between these two wounds there was an old scar he had received on the day of the battle of Badr. When I was a child, I used to insert my fingers into those scars in play.

حدَّثنا ابنُ المُبارَكِ: أَخبرَنا هِشامُ بنُ عُرْوَةَ، عَنْ أَبيهِ: أَنَّ أَصْحابَ النَّبيِّ ﷺ قالُوا للزُّبَيرِ يَوْمَ وَقْعَةِ اليرْمُوكِ: ألا تَشُدُّ فَنَشُدَّ مَعَكَ؟ فَحَمَلَ عَلَيهِمْ فَضَرَبُوهُ ضَرْبَتَينِ عَلى عاتِقِهِ بَيْنَهُما ضَرْبَةٌ ضُرِبَها يَوْمَ بَدْرٍ، قالَ عُرْوَةُ: فَكُنْتُ أُدْخِلُ أَصابِعي في تِلْكَ الضَّرَباتِ أَلعَبُ وأَنا صَغِيرٌ. [انظر: ٣٩٧٣، ٣٩٧٥]

(14) CHAPTER. (Narrations) about Ṭalḥa bin 'Ubaidullāh رَضِيَ اللهُ عَنْهُ.

'Umar said, "Before the Prophet ﷺ died, he was pleased with him."

(١٤) بابُ ذِكْرِ طَلْحَةَ بنِ عُبَيْدِ اللهِ

وقالَ عُمَرُ: تُوُفِّيَ النَّبيُّ ﷺ وهُوَ عَنْهُ راضٍ.

3722, 3723. Narrated Abū 'Uthmān: During one of the *Ghazawāt* in which Allāh's Messenger ﷺ was fighting, none remained with the Prophet ﷺ but Ṭalḥa and Sa'd.

٣٧٢٢، ٣٧٢٣ - حدَّثني مُحَمَّدُ بنُ أَبي بَكْرٍ المُقَدَّميُّ: حدَّثنا مُعْتَمِرٌ، عَنْ أَبيهِ، عَنْ أَبي عُثمانَ قالَ: لَمْ يَبْقَ مَعَ النَّبيِّ ﷺ في بَعْضِ تِلْكَ الأيَّامِ الَّتي قاتَلَ فِيهِنَّ رَسُولُ اللهِ ﷺ غَيرُ طَلْحَةَ وسَعْدٍ عَنْ حَدِيثِهِما. [انظر: ٤٠٦٠، ٤٠٦١]

3724. Narrated Qais bin Abī Ḥāzim: I saw Ṭalḥa's paralysed hand with which he had protected the Prophet ﷺ (from an arrow).

٣٧٢٤ - حدَّثنا مُسَدَّدٌ: حدَّثنا خالِدٌ: حدَّثنا ابنُ أَبي خالِدٍ، عَنْ قَيْسِ ابنِ أَبي حازِمٍ قالَ: رَأَيْتُ يَدَ طَلْحَةَ الَّتي وَقَى بِها النَّبيَّ ﷺ قَدْ شَلَّتْ. [انظر: ٤٠٦٣]

(15) CHAPTER. The merits of Sa'd bin Abī Waqqāṣ Az-Zuhrī رَضِيَ اللهُ عَنْهُما.

Banū Zuhra were maternal uncles of the Prophet ﷺ and he (i.e., Sa'd) was Sa'd bin Mālik.

(١٥) بابُ مَناقِبِ سَعْدِ بنِ أَبي وقَّاصٍ الزُّهْرِيِّ،

وبَنُو زُهْرَةَ أَخْوالُ النَّبيِّ ﷺ، وهُوَ سَعْدُ بنُ مالِكٍ.

٣٧٢٥ - حدَّثني مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا عَبْدُ الوَهَّابِ قالَ: سَمِعْتُ يَحْيَى قالَ: سَمِعْتُ سَعِيدَ بنَ المُسَيَّبِ قالَ: سَمِعْتُ سَعْداً يَقولُ: جَمَعَ لِي النَّبِيُّ ﷺ أَبَوَيْهِ يَوْمَ أُحُدٍ. [انظر: ٤٠٥٥، ٤٠٥٦، ٤٠٥٧]

3725. Narrated Sa'd رَضِيَ اللهُ عَنْهُ: On the day of the battle of Uḥud, the Prophet ﷺ mentioned for me both his parents (i.e., saying, "Let my parents be sacrificed for you.")

٣٧٢٦ - حدَّثنا مَكِّيُّ بنُ إبْرَاهِيمَ: حدَّثنا هِشَامُ بنُ هاشِمٍ، عَنْ عامِرِ بنِ سَعْدٍ، عَنْ أَبِيهِ قالَ: لَقَدْ رَأَيْتُنِي وأَنا ثُلُثُ الإسْلامِ. [انظر: ٣٧٢٧، ٣٨٥٨]

3726. Narrated Sa'd رَضِيَ اللهُ عَنْهُ: No doubt, (for sometime) I stood for one-third of the Muslims.[1]

٣٧٢٧ - حدَّثني إبْرَاهِيمُ بنُ مُوسَى: أَخْبَرَنا ابنُ أَبي زَائِدَةَ: حدَّثنا هاشِمُ بنُ هاشِمٍ ابنِ عُتْبَةَ بنِ أَبي وقَّاصٍ قالَ: سَمِعْتُ سَعِيدَ بنَ المُسَيَّبِ يقولُ: سَمِعْتُ سَعْدَ بنَ أَبي وقَّاصٍ يَقُولُ: ما أَسْلَمَ أَحَدٌ إلَّا في اليَوْمِ الذِي أَسْلَمْتُ فيهِ، ولَقَدْ مَكَثْتُ سَبْعَةَ أَيَّامٍ وإنِّي لَثُلُثُ الإسلامِ. تابَعَهُ أَبُو أُسامَةَ: حدَّثنا هاشِمٌ. [راجع: ٣٧٢٦]

3727. Narrated Sa'd bin Abī Waqqāṣ رَضِيَ اللهُ عَنْهُما: No man embraced Islām before the day on which I embraced Islām, and no doubt, I remained for seven days as one-third of the then extant Muslims.

٣٧٢٨ - حدَّثنا عَمْرُو بنُ عَوْنٍ: حدَّثنا خالِدُ بنُ عَبْدِ اللهِ، عَنْ إسمَاعِيلَ، عَنْ قَيْسٍ قالَ: سَمِعْتُ سَعْداً رَضِيَ اللهُ عَنْهُ يَقُولُ: إنِّي لأَوَّلُ العَرَبِ رَمى بِسَهْمٍ في سَبِيلِ اللهِ، وكُنَّا نَغْزُو مَعَ النَّبِيِّ ﷺ وما لَنا طَعامٌ

3728. Narrated Qais: I heard Sa'd رَضِيَ اللهُ عَنْهُ saying, "I was the first amongst the Arabs who shot an arrow in Allāh's Cause. We used to fight along with the Prophet ﷺ, while we had nothing to eat except the leaves of trees so that one's excreta would look like the excreta balls of camel or a sheep, containing nothing to mix them together. Today, Banū

(1) (H. 3726) He was one of the first three persons who embraced Islām according to his knowledge.

Asad tribe blame me for not having understood Islām. I would be a loser if my deeds were in vain." Those people complained about Sa'd to 'Umar, claiming that he did not offer *Ṣalāt* (prayers) perfectly.

إِلَّا وَرَقُ الشَّجَرِ حَتَّى إِنَّ أَحَدَنَا لَيَضَعُ كَمَا يَضَعُ البَعِيرُ أَوِ الشَّاةُ مَا لَهُ خِلْطٌ، ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ تُعَزِّرُنِي عَلَى الإِسْلامِ. لَقَدْ خِبْتُ إِذاً وَضَلَّ عَمَلِي، وَكانُوا وَشَوْا بِهِ إِلَى عُمَرَ، قالُوا: لا يُحْسِنُ يُصَلِّي.

(16) CHAPTER. Narrations about the sons-in-law of the Prophet ﷺ and one of them is Abū Al-'Āṣ bin Ar-Rabī'.

(١٦) بابُ ذِكْرِ أَصْهارِ النَّبِيِّ ﷺ، مِنْهُمْ أَبُو العاصِ بنُ الرَّبِيعِ

3729. Narrated Al-Miswar bin Makhrama: 'Alī demanded the hand of the daughter of Abū Jahl. Fāṭima heard of this and went to Allāh's Messenger ﷺ saying, "Your people think that you do not become angry for the sake of your daughters as 'Alī is now going to marry the daughter of Abū Jahl." On that Allāh's Messenger ﷺ got up and after his recitation of *Tashahhud*[1] I heard him saying, "Then after! I married one of my daughters to Abū Al-'Āṣ bin Ar-Rabī' (the husband of Zainab, the daughter of the Prophet ﷺ) before Islām and whenever he spoke to me, he spoke the truth. No doubt, Fāṭima is a part of me, I hate to see her being troubled. By Allāh, the daughter of Allāh's Messenger ﷺ and the daughter of Allāh's enemy cannot be the wives of one man." So 'Alī gave up that engagement.

Al-Miswar further said: "I heard the Prophet ﷺ talking and he mentioned a son-in-law of his belonging to the tribe of Banī 'Abd-Shams. He praised him highly concerning his relationship and said (whenever) he spoke to me, he spoke the truth, and whenever he promised me, he fulfilled his promise."

٣٧٢٩ - حَدَّثَنا أَبُو اليَمانِ: أَخْبَرَنِي شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حَدَّثَنِي عَلِيُّ ابنُ حُسَيْنٍ أَنَّ المِسْوَرَ بنَ مَخْرَمَةَ قالَ: إِنَّ عَلِيّاً خَطَبَ بِنْتَ أَبِي جَهْلٍ فَسَمِعَتْ بِذٰلِكَ فاطِمَةُ فَأَتَتْ رَسُولَ اللهِ ﷺ، فَقالَتْ: يَزْعُمُ قَوْمُكَ أَنَّكَ لا تَغْضَبُ لِبَناتِكَ وهٰذا عَلِيٌّ ناكِحٌ بِنْتَ أَبِي جَهْلٍ، فَقامَ رَسُولُ اللهِ ﷺ فَسَمِعْتُهُ حِينَ تَشَهَّدَ يَقُولُ: «أَمَّا بَعْدُ فَإِنِّي أَنْكَحْتُ أَبا العاصِ ابنَ الرَّبِيعِ فَحَدَّثَنِي وصَدَقَنِي. وإِنَّ فاطِمَةَ بَضْعَةٌ مِنِّي وإِنِّي أَكْرَهُ أَنْ يَسُوءَها، واللهِ لا تَجْتَمِعُ بِنْتُ رَسُولِ اللهِ ﷺ وبِنْتُ عَدُوِّ اللهِ عِنْدَ رَجُلٍ واحِدٍ»، فَتَرَكَ عَلِيٌّ الخِطْبَةَ.

وزادَ مُحَمَّدُ بنُ عَمرِو بنِ حَلْحَلَةَ، عَنِ ابنِ شِهابٍ، عَنْ عَلِيٍّ، عَنْ مِسْوَرٍ: سَمِعْتُ النَّبِيَّ ﷺ وذَكَرَ صِهْراً لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ، فَأَثْنَى عَلَيْهِ

(1) (H. 3729) To testify that *Lā ilāha illallāh,* (none has the right to be worshipped but Allāh) and that Muḥammad is the Messenger of Allāh.

فِي مُصاهَرَتِهِ إِيَّاهُ فأَحْسَنَ، قالَ: «حدَّثَنِي فَصَدَقَنِي ووَعَدَنِي فوفَى لِي».

(17) CHAPTER. The virtues of Zaid bin Ḥāritha, the freed slave of the Prophet ﷺ.

(١٧) بابٌ مَناقِبِ زَيْدِ بنِ حارِثَةَ مَوْلى النَّبِيِّ ﷺ

Narrated Al-Barā' that the Prophet ﷺ said (to Zaid bin Ḥāritha), "You are our brother and our freed slave."

وقالَ البَراءُ عَنِ النَّبِيِّ ﷺ: «أَنْتَ أَخُونا ومَوْلانا».

3730. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنهُما: The Prophet ﷺ sent an army under the command of Usāma bin Zaid. When some people criticized his leadership, the Prophet ﷺ said, "If you are criticizing Usāma's leadership, you used to criticize his father's leadership before. By Allāh! He was worthy of leadership and was one of the dearest persons to me, and (now) this (i.e., Usāma) is one of the dearest to me after him (Zaid)."

٣٧٣٠ - حدَّثَنا خالِدُ بنُ مَخْلَدٍ: حدَّثَنا سُلَيمانُ قالَ: حدَّثَنِي عَبْدُ اللهِ بنُ دِينارٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: بَعَثَ النَّبِيُّ ﷺ بَعْثًا، وأَمَّرَ عَلَيهِمْ أُسامَةَ ابنَ زَيْدٍ فَطَعَنَ بَعْضُ النَّاسِ فِي إِمارَتِهِ فَقالَ النَّبِيُّ ﷺ: «إِنْ تَطْعَنُوا فِي إِمارَتِهِ فَقَدْ كُنْتُمْ تَطْعَنُونَ فِي إِمارَةِ أَبِيهِ مِنْ قَبْلُ، وايمُ اللهِ إِنْ كانَ لَخَلِيقًا لِلإِمارَةِ، وإِنْ كانَ لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ. وإِنَّ هٰذا لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ بَعْدَهُ». [انظر: ٤٢٥٠، ٤٤٦٨، ٤٤٦٩، ٦٦٢٧، ٧١٨٧]

3731. Narrated 'Urwa: 'Āishah رَضِيَ اللهُ عَنها said, "A *Qā'if* (i.e., one skilled in recognizing the lineage of a person through physiognomy and through examining the body parts of an infant) came to me while the Prophet ﷺ was present, and Usāma bin Zaid and Zaid bin Ḥāritha were lying asleep. The *Qā'if* said, 'These feet (of Usāma and his father) are of persons belonging to the same lineage.'" The Prophet ﷺ was pleased with that saying which won his admiration, and he told 'Āishah of it.

٣٧٣١ - حدَّثَنا يَحْيَى بنُ قَزَعَةَ: حدَّثَنا إِبْراهِيمُ بنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها قالَتْ: دَخَلَ عَلَيَّ قائِفٌ والنَّبِيُّ ﷺ شاهِدٌ وأُسامَةُ ابنُ زَيْدٍ وزَيْدُ بنُ حارِثَةَ مُضْطَجِعانِ فَقالَ: إِنَّ هٰذِهِ الأَقْدامَ بَعْضُها مِنْ بَعْضٍ، قالَ فَسُرَّ بِذٰلِكَ النَّبِيُّ ﷺ وأَعْجَبَهُ فأَخْبَرَ بِهِ عائِشَةَ. [راجع: ٣٥٥٥]

(18) CHAPTER. Narrations about Usāma bin Zaid.

(١٨) بابُ ذِكْرِ أُسامة بنِ زَيْدٍ

3732. Narrated 'Āishah رَضِيَ الله عَنها: The people of the Quraish tribe were worried about the Makhzūmīya woman. They said, "Nobody dare speak to him (i.e., the Prophet ﷺ) except Usāma bin Zaid as he is the most beloved to Allāh's Messenger ﷺ."

٣٧٣٢ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا لَيْثٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّ قُرَيشاً أَهمَّهُمْ شَأْنُ المَخزُومِيَّةِ، فَقالُوا: مَنْ يَجْترِئُ عَلَيْهِ إِلَّا أُسامَةُ ابنُ زَيْدٍ حِبُّ رَسُولِ اللهِ ﷺ؟. [راجع: ٢٦٤٨]

3733. 'Āishah رَضِيَ الله عَنها said, "A woman from Banī Makhzūmiya committed a theft and the people said, 'Who can intercede with the Prophet ﷺ for her?' So, nobody dared speak to him (i.e., the Prophet ﷺ) but Usāma bin Zaid spoke to him. The Prophet ﷺ said, 'If a man of high rank amongst the children of Banī Isrāel committed a theft, they used to forgive him, but if a poor man of a low rank committed a theft, they would cut his hand. But I would cut even the hand of Fāṭima (i.e., the daughter of the Prophet ﷺ) if she committed a theft.'"

٣٧٣٣ - وحدَّثنا عَلِيٌّ: حدَّثَنا سُفْيانُ قالَ: ذَهَبْتُ أَسْأَلُ الزُّهْرِيَّ عَنْ حَدِيثِ المخزُومِيَّةِ فَصَاحَ بِي قُلْتُ لِسُفْيانَ: فَلَمْ تَحْتَمِلْهُ عَنْ أَحَدٍ؟ قالَ: وجَدْتُهُ في كِتابٍ كانَ كَتَبَهُ أَيُّوبُ بنُ مُوسَى، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أَنَّ امْرَأَةً مِنْ بَنِي مَخْزُومٍ سَرَقَتْ، فَقالُوا: مَنْ يُكَلِّمُ فِيها النَّبِيَّ ﷺ؟ فَلَمْ يَجْترِئْ أَحَدٌ أَنْ يُكَلِّمَهُ فَكَلَّمَهُ أُسامَةُ بنُ زَيْدٍ، فَقالَ: «إِنَّ بَنِي إِسْرَائِيلَ كانَ إِذَا سرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وإِذَا سَرَقَ فِيْهِمُ الضَّعِيفُ قَطَعُوهُ. لَوْ كانَت فاطِمَةُ لَقَطَعْتُ يَدَها». [راجع: ٢٦٤٨]

3734. Narrated 'Abdullāh bin Dīnār: One day, Ibn 'Umar, while in the mosque, looked at a man who was dragging his clothes while walking in one of the corners of the mosque. He said, "See who is that. I wish he was near to me."[1] Somebody then said (to Ibn

٣٧٣٤ - حدَّثنا الحَسَنُ بنُ مُحَمَّدٍ: حدَّثَنا أَبُو عَبَّادٍ يَحْيَى بنُ عبَّادٍ: حدَّثَنا المَاجِشُونُ: أَخبرَنا عَبْدُ اللهِ بنُ دِينارٍ قالَ: نَظَرَ ابنُ عُمَرَ يَوْماً

(1) (H. 3734) Ibn 'Umar wished that the man had been near to him so that he might advise him not to walk in that way.

وهُوَ في المَسْجِدِ إلى رَجُلٍ يَسحَبُ ثِيابَهُ في ناحِيَةٍ من المسجدِ، فَقالَ: انْظُرْ مَنْ هذَا؟ لَيْتَ هذَا عِنْدِي. قالَ لَهُ إنْسانٌ: أَما تَعْرِفُ هَذَا يا أبا عَبْدِ الرَّحْمٰنِ؟ هذَا مُحَمَّدُ بنُ أُسامَةَ. قالَ: فَطَأْطَأَ ابنُ عُمَرَ رَأْسَهُ، ونَقَرَ بِيَدَيْهِ في الأَرْضِ، ثُمَّ قالَ: لَوْ رَآهُ رَسُولُ اللهِ ﷺ لأَحَبَّهُ.

'Umar), "Don't you know him, O Abū 'Abdur-Raḥmān? He is Muḥammad bin Usāma." On that Ibn 'Umar bowed his head and dug the earth with his hands and then said, "If Allāh's Messenger ﷺ had seen him, he would have loved him."

٣٧٣٥ - حدَّثَنا مُوسَى بنُ إسماعِيلَ: حدَّثَنا مُعْتَمِرٌ قالَ: سَمِعْتُ أَبي: حدَّثَنا أَبُو عُثمانَ، عَنْ أُسامَةَ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُما: حدَّثَ عَنِ النَّبيِّ ﷺ أَنَّهُ كان يأخُذُهُ والحَسَنَ فَيَقُولُ: «اللَّهُمَّ أَحِبَّهُما فإنِّي أُحِبُّهُما». [انظر: ٣٧٤٧، ٦٠٠٣]

3735. Narrated Usāma bin Zaid رَضِيَ الله عَنْهُما that the Prophet ﷺ used to take him (i.e., Usāma) and Al-Ḥasan (in his lap) and say: "O Allāh! Love them, as I love them."

٣٧٣٦ - وقالَ نُعَيمٌ، عَنِ ابنِ المُبارَكِ: أَخبرنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أَخْبرَني مَوْلًى لأُسامَةَ بنِ زَيْدٍ: أَنَّ الحَجَّاجَ بنَ أَيْمَنَ بنِ أُمِّ أَيمَنَ وكانَ أَيمنُ بنُ أُمِّ أَيمَنَ أَخا أُسامَةَ ابن زيدٍ لأُمِّهِ وهُوَ رَجُلٌ منَ الأَنْصارِ، فرَآهُ ابنُ عُمَرَ لم يُتِمَّ رُكُوعَهُ ولا سُجُودَهُ، فَقالَ: أَعِدْ. [انظر: ٣٧٣٧]

3736. The freed slave of Usāma bin Zaid said, "Al-Ḥajjāj bin Aiman bin Umm Aiman, and Aiman bin Umm Aiman was Usāma's brother from the maternal side and he was one of the *Anṣār*, was seen by Ibn 'Umar not performing his bowing and prostrations in a perfect manner. So, Ibn 'Umar told him to repeat his *Ṣalāt* (prayer)."

٣٧٣٧ - قالَ أَبُو عَبْدِ اللهِ: وحدَّثَني سُلَيمانُ بنُ عَبْدِ الرَّحْمٰنِ: حدَّثَنا الوَلِيدُ ابنُ مُسْلِمٍ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ نَمِرٍ، عَنِ الزُّهْرِيِّ:

3737. Ḥarmala, the freed slave of Usāma bin Zaid said that while he was in the company of 'Abdullāh bin 'Umar, Al-Ḥajjāj bin Aiman came in and [while offering *Ṣalāt* (prayer)] he did not perform his bowing and prostrations properly. So, Ibn 'Umar told

حدَّثني حَرْمَلَةُ مَوْلى أُسامَةَ بنِ زَيْدٍ: أَنَّهُ بَيْنما هُوَ مَعَ عَبْدِ اللهِ بنِ عُمَرَ إذْ دَخَلَ الحَجَّاجُ بنُ أيمَنَ فَلَمْ يُتِمَّ رُكُوعَهُ ولا سُجُودَهُ، فقالَ: أَعِدْ. فَلَمَّا وَلَّى، قالَ لي ابنُ عُمَرَ: مَنْ هذا؟ قُلْتُ: الحَجَّاجُ بنُ أَيمَنَ بنِ أُمِّ أيمَنَ. فَقالَ ابنُ عُمَرَ: لَو رَأى هٰذَا رَسُولُ اللهِ ﷺ لأَحَبَّهُ فَذَكَرَ حُبَّهُ وما وَلَدَتْهُ أُمُّ أيمَنَ. قالَ: وزَادَني بَعْضُ أَصْحابي عَنْ سُلَيمانَ: وكانَتْ حاضِنَةَ النَّبيِّ ﷺ. [راجع: ٣٧٣٦]

him to repeat his *Ṣalāt* (prayer). When he went away, Ibn 'Umar asked me, "Who is he?" I said, "Al-Ḥajjāj bin Aiman bin Umm Aiman." Ibn 'Umar said, "If Allāh's Messenger ﷺ saw him, he would have loved him." Then Ibn 'Umar mentioned the love of the Prophet ﷺ for the children of Umm Aiman. Sulaimān said that Umm Aiman was one of the nurses of the Prophet ﷺ.

(١٩) بابُ مَناقِبِ عَبْدِ اللهِ بنِ عُمَرَ ابنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُما

(19) The merits of 'Abdullāh bin 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُما.

٣٧٣٨ - حدَّثنا مُحَمَّدٌ: حَدَّثَنا إِسحَاقُ بنُ نَصْرٍ: حدَّثنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سالمٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ الرَّجُلُ في حَياةِ النَّبيِّ ﷺ إذَا رَأى رُؤْيا قَصَّها عَلى النَّبيِّ ﷺ. فَتَمَنَّيْتُ أَنْ أَرَى رُؤْيا أَقُصُّها عَلى النَّبيِّ ﷺ وكُنْتُ غُلاماً أَعْزَبَ وكُنْتُ أَنامُ في المَسْجِدِ عَلى عَهْدِ النَّبيِّ ﷺ. فَرَأَيْتُ في المَنامِ كأَنَّ مَلَكَيْنِ أَخَذَاني فَذَهَبا بي إلى النَّارِ فإذَا هيَ مَطْوِيَّةٌ كَطَيِّ البِئْرِ، وإذَا لَها قَرْنانِ كَقَرْنَي البِئْرِ، وإذَا فِيها ناسٌ قَدْ عَرَفْتُهُمْ، فَجَعَلْتُ أَقُولُ: أَعُوذُ باللهِ مِنَ النَّارِ، أَعُوذُ باللهِ مِنَ النَّارِ، فَلَقِيَهُما مَلَكٌ

3738. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: If a man saw a dream during the lifetime of the Prophet ﷺ he would narrate it to the Prophet ﷺ. Once, I wished to see a dream and narrate it to the Prophet ﷺ. I was young, unmarried, and used to sleep in the mosque during the lifetime of the Prophet ﷺ. I dreamt that two angels took me and went away with me towards the (Hell) Fire which looked like a well with the inside walls built up, and had two sidewalls like those of a well. There I saw some people in it whom I knew. I started saying, "I seek refuge with Allāh from the (Hell) Fire, I seek refuge with Allāh from the (Hell) Fire." Then another angel met those two and said to me, "Do not be afraid." I narrated my dream to Ḥafṣa.

آخَرُ فَقالَ لي: لَنْ تُراعَ. فَقَصَصْتُها عَلى حَفْصَةَ. [راجع: ٤٤٠]

3739. Ibn 'Umar added: Hafṣa narrated my dream to the Prophet ﷺ. He said, "What an excellent man 'Abdullāh is if he only observes the night *Ṣalāt* (prayer)."

Narrated Sālim, as above and added: "Since then Abdullāh used not to sleep at night but very little."

٣٧٣٩ - فَقَصَّتْها حَفْصَةُ عَلى النَّبِيِّ ﷺ فَقالَ: «نِعْمَ الرَّجُلُ عَبْدُ اللهِ لَوْ كانَ يُصَلِّي مِنَ اللَّيلِ». قالَ سالِم: فَكانَ عَبْدُ اللهِ لا يَنامُ مِنَ اللَّيْلِ إلّا قَلِيلاً. [راجع: ١١٢٢]

3740, 3741. Narrated Ibn 'Umar on the authority of his sister Ḥafṣa رَضِيَ اللهُ عَنْهَا, that the Prophet ﷺ had said to her, "Abdullāh is a pious man."

٣٧٤٠، ٣٧٤١ - حدَّثَنا يَحْيَى بنُ سُلَيمانَ: حدَّثَنا ابنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سالِم، عَنِ ابنِ عُمَرَ، عَنْ أُخْتِهِ حَفْصَةَ: أَنَّ النَّبِيَّ ﷺ قالَ لَها: «إنَّ عَبْدَ اللهِ رَجُلٌ صالِحٌ». [راجع: ٤٤٠، ١١٢٢]

(20) CHAPTER. The virtues of 'Ammār (bin Yāsir) and Ḥudhaifa (bin Al-Yamān) رَضِيَ اللهُ عَنْهُمَا.

(٢٠) بابٌ مَناقِبِ عَمّارٍ وحُذَيْفَةَ رَضِيَ اللهُ عَنْهُما

3742. Narrated 'Alqama: I went to Sham and offered a two *Rak'a* prayer and then said, "O Allāh! Bless me with a righteous pious companion." So I went to some people and sat with them. An old man came and sat by my side. I asked, "Who is he"? They replied, "(He is) Abū Ad-Dardā.'" I said (to him), "I prayed to Allāh to bless me with a pious companion and He sent you to me." He asked me, "From where are you?" I replied, "From the people of Al-Kūfa." He said, "Isn't there amongst you Ibn Umm 'Abd, the one who used to carry the shoes, the cushion (or pillow) and the water for ablution?[1] Is there amongst you the one whom Allāh gave refuge from Satan through the request of His Prophet ﷺ?[2] Is there amongst you the one

٣٧٤٢ - حدَّثَنا مالِكُ بْنُ إسماعِيلَ: حدَّثَنا إسْرائِيلُ، عَنِ المُغِيرَةِ، عَنْ إبْراهِيمَ، عَنْ عَلْقَمَةَ قالَ: قَدِمْتُ الشّامَ فَصَلَّيْتُ رَكْعَتَينِ. ثُمَّ قُلْتُ: اللَّهُمَّ يَسِّرْ لي جَلِيساً صالِحاً. فأَتَيْتُ قَوماً فَجَلَسْتُ إلَيْهِمْ، فإذَا شَيْخٌ قَدْ جاءَ حَتَّى جَلَسَ إلى جَنْبِي، قُلْتُ: مَنْ هذا؟ قالُوا: أَبُو الدَّرْداءِ. فَقُلْتُ: إنِّي دَعَوْتُ اللهَ أَنْ يُيَسِّرَ لي جَلِيساً صالحاً فَيَسَّرَكَ لي. قالَ: مِمَّنْ أَنْتَ؟ قُلْتُ: مِنْ أَهْلِ

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(1) (H. 3742) The person meant here was 'Abdullah bin Mas'ūd who used to carry the things mentioned here for the Prophet ﷺ.
(2) (H. 3742) The person meant here is 'Ammār.

who keeps the secrets of the Prophet ﷺ which nobody knows except him?"[1]. Abū Ad-Dardā' further asked, "How does 'Abdullāh (bin Mas'ūd) recite the *Sūrah* starting with, 'By the night as it envelops.'" (V.92:1) Then I recited before him:

"By the night as it envelops; and by the day as it appears in brightness; and by male and female." (V.92:1-3)[2]

On this Abū Ad-Dardā' said, "By Allāh, the Prophet ﷺ made me recite the *Sūrah* in this way while I was listening to him (reciting it)."

الكُوفَةِ، قالَ: أَوَلَيْسَ عِنْدَكُمُ ابنُ أُمِّ عَبْدٍ صَاحِبُ النَّعْلَيْنِ والوِسادِ والمِطْهَرَةِ؟ أَفِيكُمُ الَّذي أَجارَهُ اللهُ مِنَ الشَّيْطانِ يَعْنِيْ عَلى لِسانِ نَبِيِّهِ ﷺ؟ أَوَلَيْسَ فِيكُمْ صَاحِبُ سِرِّ النَّبِيِّ ﷺ الَّذِي لا يَعْلَمُ أَحَدٌ غَيْرُهُ؟ ثُمَّ قالَ: كَيْفَ يَقرَأُ عَبْدُ اللهِ ﴿وَٱلَّيۡلِ إِذَا يَغۡشَىٰ ۝١﴾ فَقَرأْتُ عليه (**وَاللَّيْلِ إِذا يَغْشى والنَّهارِ إِذَا تَجَلَّى والذَّكَرِ والأُنْثَى**) قالَ: واللهِ لَقَدْ أَقْرأَنِيها رَسُولُ اللهِ ﷺ مِنْ فِيهِ إِلى فِيَّ.

[راجع: ٣٢٨٧]

3743. Narrated Ibrāhim: 'Alqama went to Sham and when he entered the mosque, he said, "O Allāh! Bless me with a righteous, pious companion." So he sat with Abū Ad-Dardā'. Abū Ad-Dardā' asked him, "Where are you from?" 'Alqama replied, "From the people of Kūfa." Abū Ad-Dardā' said, "Isn't there amongst you the keeper of the secret which nobody else knows i.e., Hudhaifa?" 'Alqama said, "Yes." Then Abū Ad-Dardā' further asked, "Isn't there amongst you the person whom Allāh gave refuge from Satan through the invocation of His Prophet ﷺ namely 'Ammār?" 'Alqama replied in the affirmative. Abū Ad-Dardā' said, "Isn't

٣٧٤٣ - حدَّثَنَا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قالَ: ذَهَبَ عَلْقَمَةُ إِلى الشَّامِ فَلَمَّا دَخَلَ المَسْجِدَ قالَ: اللَّهُمَّ يَسِّرْ لِي جَلِيساً صَالِحاً. فَجَلَسَ إِلى أَبي الدَّرْدَاءِ فَقالَ أَبُو الدَّرْدَاءِ: مِمَّنْ أَنْتَ؟ قالَ: مِنْ أَهْلِ الكُوفَةِ، قالَ: أَلَيْسَ فِيكُمْ أَوْ مِنْكُمْ صَاحِبُ السِّرِّ الَّذِي لا يَعْلَمُهُ غَيْرُهُ؟ يَعْني حُذَيْفَةَ، قالَ: قُلْتُ: بَلى، قالَ: أَلَيْسَ فِيكُمْ أَوْ

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(1) (H. 3742) The person meant here is Hudhaifa.
(2) (H. 3742) The third Verse of *Sūrah* 92 in the Qur'ān is:
'Wa mā khalaqadh-dhakara wal-untha.'
'By *Him Who created male and female.'*
Abū Ad-Dardā' and 'Abdullāh bin Mas'ūd used to read this Verse as:
'Wadh-dhakara wal-untha.'
'And by male and female,'
excluding, Wamā Khalaqa. i.e., by Him Who created.
Perhaps they did not hear the complete Verse from the Prophet ﷺ while many other Companions of the Prophet ﷺ did.

مِنْكُمُ الذي أجارَهُ اللهُ عَلى لِسانِ نَبِيِّهِ ﷺ؟ يَعْني مِنَ الشَّيْطانِ يَعْني عَمّاراً، قُلْتُ: بَلى، قال: أَلَيْسَ فِيكُمْ أَوْ مِنْكُمْ صَاحِبُ السِّوَاكِ، والوِسَادِ أوِ السِّرَارِ؟ قالَ: بَلى، قالَ: كَيْفَ كانَ عَبْدُ الله يَقْرَأُ ﴿وَٱلَّيۡلِ إِذَا يَغۡشَىٰ ۝ وَٱلنَّهَارِ إِذَا تَجَلَّىٰ ۝﴾ قُلْتُ: (والذَّكَرِ والأُنْثَى) قالَ: مَا زَالَ بِي هٰؤُلاءِ حتَّى كادُوا يَسْتَنْزِلُونَني عَنْ شَيءٍ سَمِعْتُهُ مِنَ النَّبيِّ ﷺ. [راجع: ٣٢٨٧]

there amongst you the person who carries the *Siwāk* or the secrets (i.e., of the Prophet ﷺ namely 'Abdullāh bin Mas'ūd)?" 'Alqama said, "Yes." Then Abū Ad-Dardā' asked, "How ('Abdullāh bin Mas'ūd) used to recite the *Sūrah* starting with: 'By the night as it envelops; by the day as it appears in brightness?'." (V.92:1,2). 'Alqama said, "And by male and female." Abū Ad-Dardā' then said, "These people (of Sham) tried hard to make me accept something other than what I had heard from the Prophet ﷺ."

(٢١) بابُ مَناقِبِ أَبي عُبَيْدَةَ بنِ الجَرَّاحِ رَضِيَ اللهُ عَنْهُ

(21) CHAPTER. The virtues of Abū 'Ubaida bin Al-Jarrāḥ رَضِيَ الله عَنْهُ.

٣٧٤٤ - حدَّثَنا عَمْرُو بنُ عَليٍّ: حدَّثَنا عَبْدُ الأَعْلى: حدَّثَنا خالِدٌ، عَنْ أَبي قِلابَةَ قالَ: حدَّثَني أَنَسُ بنُ مالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ لِكُلِّ أُمَّةٍ أَميناً وإِنَّ أَمينَنا أَيَّتُها الأُمَّةُ أَبُو عُبَيْدَةَ بنُ الجَرَّاحِ». [انظر: ٤٣٨٢، ٧٢٥٥]

3744. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "Every nation has an *Amīn* (trustworthy man), and the *Amīn* (trustworthy man) of this (i.e., Muslim) nation is Abū 'Ubaida bin Al-Jarrāḥ."

٣٧٤٥ - حدَّثَنا مُسْلِمُ بنُ إبْرَاهِيمَ: حدَّثَنا شُعْبَةُ، عَنْ أَبي إسحَاقَ، عَنْ صِلَةَ، عَنْ حُذَيْفَةَ رَضيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ لأَهْلِ نَجْرَانَ: «لأَبْعَثَنَّ، حَقَّ أَمِينٍ». فأَشْرَفَ أَصْحابُهُ فَبَعَثَ أَبا عُبَيْدَةَ رَضيَ اللهُ عَنْهُ. [انظر: ٤٣٨٠، ٤٣٨١، ٧٢٥٤]

3745. Narrated Ḥudhaifa رَضِيَ الله عَنْهُ: The Prophet ﷺ said to the people of Najrān, "I will send you the most trustworthy man." (Every one of) the Companions of the Prophet ﷺ was looking forward (to be that person). He then sent Abū 'Ubaida رَضِيَ الله عَنْهُ.

بابُ ذِكْرِ مُصْعَبِ بنِ عُمَيرٍ

CHAPTER. The mention of Muṣ'ab bin 'Umair. (See Vol. 2, "The Book of Funerals, *Ḥadīth*" No.1276)

(22) CHAPTER. The merits of Al-Ḥasan and Al-Ḥusain رَضِيَ اللهُ عَنْهُما.

(٢٢) بابُ مَناقِبِ الحَسَنِ والحُسَينِ رَضِيَ اللهُ عَنْهُما

Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ took and put Al-Ḥasan, over his shoulder.

قالَ نافعُ بنُ جُبَيرٍ عَنْ أبي هُرَيْرَةَ: عانَقَ النَّبِيُّ ﷺ الحَسَنَ.

3746. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ talking at the pulpit while Al-Ḥasan was sitting beside him, and he (i.e., the Prophet ﷺ) was once looking at the people and at another time Al-Ḥasan, and saying, "This son of mine is a *Sayyid* (i.e., chief) and perhaps Allāh will bring about an agreement between two sects of the Muslims through him."

٣٧٤٦ - حدَّثنا صَدَقَةُ: حدَّثنا ابنُ عُيَيْنَةَ: حدَّثنا أبو مُوسَى، عَنِ الحَسَنِ: سَمِعَ أبا بَكْرَةَ: سَمِعْتُ النَّبِيَّ ﷺ عَلى المِنْبرِ والحَسَنُ إلى جَنْبِهِ يَنْظُرُ إلى النَّاسِ مَرَّةً وإلَيْهِ مَرَّةً ويقُولُ: «ابْني هذا سَيِّدٌ ولَعَلَّ اللهَ أنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ المُسْلِمِينَ».

[راجع: ٢٧٠٤]

3747. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنْهُما that the Prophet ﷺ used to take him and Al-Ḥasan, and used to say, "O Allāh! I love them, so please love them," or said something similar.

٣٧٤٧ - حدَّثنا مُسَدَّدٌ: حدَّثنا المُعْتَمِرُ قالَ: سَمِعْتُ أبي قالَ: حدَّثنا أبو عُثمانَ، عَنْ أُسامَةَ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ: أنَّهُ كانَ يَأخُذُهُ والحَسَنَ ويقُولُ: «اللَّهُمَّ إنِّي أُحِبُّهُما فأَحِبَّهما». أوْ كما قالَ.

[راجع: ٣٧٣٥]

3748. Narrated Muḥammad: Anas bin Mālik رَضِيَ اللهُ عَنْهُ said, "The head of Al-Ḥusain bin 'Ali was brought to 'Ubaidullāh bin Ziyād and was put in a tray, and then Ibn Ziyād started playing with a stick at the nose and mouth of Al-Ḥusain's head and saying something about his handsome features." Anas then said (to him), "Al-Ḥusain resembled the Prophet ﷺ more than the others did." Anas added, "His (i.e., Al-Ḥusain's) hair was dyed with *Wasma* (i.e., a kind of plant used as a dye)."

٣٧٤٨ - حدَّثني مُحَمَّدُ بنُ الحُسَينِ ابنِ إبْرَاهِيمَ قالَ: حدَّثني حُسَيْنُ بنُ مُحَمَّدٍ: حدَّثنا جَرِيرٌ، عَنْ مُحَمَّدٍ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أُتِيَ عُبَيْدُ اللهِ بنُ زِيادٍ بِرَأسِ الحُسَينِ بنِ عَلِيٍّ فَجُعِلَ في طَسْتٍ فَجَعَلَ يَنْكُتُ، وقالَ في حُسْنِهِ شَيْئاً. فَقالَ أنَسٌ. كانَ أشْبَهَهُمْ بِرَسُولِ اللهِ ﷺ وكانَ مَخضُوباً بِالوَسْمَةِ.

3749. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: I saw the Prophet ﷺ while Al-Ḥasan was over his shoulder, saying, "O Allāh! I love him, so please love him."

٣٧٤٩ - حدَّثَنا حَجَّاجُ بنُ المِنْهالِ: حدَّثنا شُعْبَةُ قالَ: أَخْبرَني عَدِيٌّ قالَ: سَمِعْتُ البراءَ رَضِيَ اللهُ عَنْهُ قالَ: رَأَيْتُ النَّبيَّ ﷺ والحَسَنُ بنُ عَلِيٍّ عَلى عاتِقِهِ يَقُولُ: «اللَّهُمَّ إنِّي أُحِبُّهُ فأَحِبَّهُ».

3750. Narrated 'Uqba bin Al-Ḥārith: I saw Abū Bakr رَضِيَ اللهُ عَنْهُ carrying Al-Ḥasan and saying, "Let my father be sacrificed for you; you resemble the Prophet ﷺ and not 'Alī," while 'Alī was laughing.

٣٧٥٠ - حدَّثَنا عَبْدانُ: أَخْبرَنا عَبْدُ اللهِ قالَ: أَخْبرَني عُمَرُ بنُ سَعيدِ بنِ أبي حُسَينٍ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنْ عُقْبَةَ ابنِ الحَارِثِ قالَ: رَأَيْتُ أَبا بكْرٍ رَضِيَ اللهُ عَنْهُ وحَمَلَ الحسَنَ وهُوَ يَقُولُ: بأَبي شَبِيهٌ بِالنَّبيِّ، لَيْسَ شَبِيهٌ بِعَلِيٍّ، وعَلِيٌّ يَضْحَكُ. [راجع: ٣٥٤٢]

3751. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: Abū Bakr used to say, "In order to please (the Prophet) Muḥammad (ﷺ) do good to his family."

٣٧٥١ - حدَّثَني يَحْيَى بنُ مَعِينٍ وصَدَقَةُ قالا: أَخْبرَنا مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ واقِدِ بنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ أَبُو بكْرٍ: ارْقُبُوا مُحَمَّداً ﷺ في أَهْلِ بَيْتِهِ. [راجع: ٣٧١٣]

3752. Narrated Anas رَضِيَ اللهُ عَنْهُ: None resembled the Prophet ﷺ more than Al-Ḥasan bin 'Alī did.

٣٧٥٢ - حدَّثَنا إبْرَاهِيمُ بنُ مُوسَى: أَخْبرَنا هِشامُ بنُ يُوسُفَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ. وقالَ عَبْدُ الرَّزَّاقِ: أَخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أَخْبرَني أَنَسٌ قالَ: لَمْ يَكُنْ أَحَدٌ أَشْبَهَ بالنَّبيِّ ﷺ منَ الحَسَنِ بنِ عَليٍّ.

٣٧٥٣ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ مُحَمَّدِ ابنِ أَبي يَعْقُوبَ: سَمِعْتُ ابنَ أَبي نُعمٍ: سَمِعْتُ عَبْدَ اللهِ بنَ عُمَرَ وسَأَلَهُ عَنِ المُحرِمِ: قالَ شُعْبَةُ: أَحْسِبُهُ يَقْتُلُ الذُّبابَ؟ فَقالَ: أَهْلُ العِرَاقِ يَسْأَلُونَ عَنِ الذُّبابِ وقَدْ قَتَلُوا ابنَ ابنةِ رَسُولِ اللهِ ﷺ، وقالَ النَّبِيُّ ﷺ: «هُمَا رَيحانَتايَ مِنَ الدُّنْيا».

[انظر: ٥٩٩٤]

3753. Narrated Ibn Abī Nu'aim: A person asked 'Abdullāh bin 'Umar whether a *Muḥrim* (a person in the state of *Iḥrām*) could kill flies. I heard him saying (in reply), "The people of Iraq are asking about the killing of flies while they themselves murdered the son of the daughter of Allāh's Messenger ﷺ. And the Prophet ﷺ said, 'They (i.e., Al-Ḥasan and Al-Ḥusain) are my two sweet basils[1] in this world.'"

(٢٣) بابُ مَناقِبِ بِلالِ بنِ رَباحٍ مَوْلى أَبي بَكْرٍ رَضِيَ اللهُ عَنْهُما،

(23) The merits of Bilāl bin Rabāḥ, the freed slave of Abū Bakr رَضِيَ الله عَنْهُ.

وقالَ النَّبِيُّ ﷺ: «سَمِعْتُ دَفَّ نَعْلَيْكَ بَينَ يَدَيَّ في الجَنَّةِ».

The Prophet ﷺ said (to Bilāl), "I heard the sound of your shoes in Paradise just in front of me."

٣٧٥٤ - حدَّثَنا أَبُو نُعَيمٍ: حدَّثَنا عَبْدُ العَزِيزِ بنُ أَبي سَلَمَةَ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ: أَخْبرَنا جابِرُ بنُ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: كانَ عُمَرُ يَقُولُ: أَبُو بَكْرٍ سَيِّدُنا، وأَعْتَقَ سَيِّدَنا، يَعْني بِلالاً.

3754. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: 'Umar used to say, "Abū Bakr is our chief, and he manumitted our chief," meaning Bilāl.

٣٧٥٥ - حدَّثَنا ابنُ نُمَيْرٍ، عَنْ مُحَمَّدِ بنِ عُبَيْدٍ: حدَّثَنا إِسماعِيلُ، عَنْ قَيْسٍ: أَنَّ بِلالاً قالَ لأَبي بَكْرٍ: إِنْ كُنْتَ إِنَّما اشْتَرَيْتَني لِنَفْسِكَ فأَمْسِكْني، وإِنْ كُنْتَ إِنَّما اشْتَرَيْتَني للهِ فَدَعْني وعَمَلَ اللهِ.

3755. Narrated Qais: Bilāl said to Abū Bakr, "If you bought me for yourself then keep me (for yourself), but if you have bought me for Allāh's sake, then leave me for Allāh's Work."

(1) (H. 3753) The Prophet ﷺ compared Al-Ḥasan and Al-Ḥusain to two sweet basils because he used to embrace and smell them.

(24) CHAPTER. Narrations about Ibn 'Abbās رَضِيَ اللهُ عَنْهُما.

3756. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once, the Prophet ﷺ embraced me (pressed me to his chest) and said, "O Allāh, teach him *Al-Ḥikmah* (i.e., the understanding of the knowledge of the Qur'ān)."

Narrated 'Abdul-Warīth the same but said, "O Allāh, teach him (Ibn 'Abbās) the Book (i.e., the understanding of the knowledge of the Qur'ān)."

Narrated Khālid as above.

(٢٤) بابٌ ذِكرِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنهُما

٣٧٥٦ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا عَبْدُ الوَارِثِ، عَنْ خالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ قالَ: ضَمَّني النَّبِيُّ ﷺ إلى صَدْرِهِ وقالَ: «اللَّهُمَّ عَلِّمْهُ الحِكْمَةَ».

حدَّثَنا أَبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ وقالَ: «اللَّهُمَّ عَلِّمْهُ الكِتابَ».

حدَّثَنا مُوسَى: حدَّثَنا وُهَيْبٌ، عَنْ خالِدٍ مِثْلَهُ. والحكمةُ: الإصابةُ في غَيْرِ النُّبُوَّةِ. [راجع: ٧٥]

(25) CHAPTER. The merits of Khālid bin Al-Walīd رَضِيَ اللهُ عَنْهُ.

3757. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ announced about the death of Zaid, Ja'far and Ibn Rawāḥa to the people before the news of their death reached them. He said with his eyes overflowing with tears, "Zaid took the flag and was martyred; then Ja'far took the flag and was martyred, and then Ibn Rawāḥa took the flag and was martyred. Finally the flag was taken by a sword from Allāh's Swords (i.e., Khālid bin Al-Walīd) and Allāh gave them (i.e., the Muslims) victory."

(٢٥) بابٌ مَناقِبِ خالِدِ بنِ الوَلِيدِ رَضِيَ اللهُ عَنْهُ

٣٧٥٧ - **حدَّثَنا** أَحْمَدُ بنُ واقِدٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بنِ هِلالٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ نَعَى زَيْداً وجَعْفَراً وابنَ رَوَاحَةَ للنَّاسِ قَبْلَ أَنْ يَأْتِيَهُمْ خَبَرُهُمْ، فَقالَ: «أَخَذَ الرَّايَةَ زَيْدٌ فَأُصِيبَ، ثُمَّ أَخَذَ جَعْفَرٌ فَأُصِيبَ، ثُمَّ أَخَذَ ابنُ رَوَاحَةَ فَأُصِيبَ، وعَيناهُ تَذْرِفانِ حتَّى أَخَذَها سَيْفٌ مِنْ سُيُوفِ اللهِ حتَّى فَتَحَ اللهُ عَلَيهِمْ». [راجع: ١٢٤٦]

(26) CHAPTER. The merits of Sālim, the freed slave of Abū Ḥudhaifa رَضِيَ اللهُ عَنْهُ.

3758. Narrated Masrūq: 'Abdullāh (bin Mas'ūd) was mentioned before 'Abdullāh bin

(٢٦) بابٌ مَناقِبِ سالِمٍ مَوْلى أَبِي حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ

٣٧٥٨ - **حدَّثَنا** سُلَيمانُ بنُ

حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ عَمْرِو بنِ مُرَّةَ، عَنْ إبْرَاهِيمَ، عَنْ مَسروقٍ قالَ: ذُكِرَ عَبْدُ اللهِ عِنْدَ عَبْدِ اللهِ بنِ عَمْرٍو فَقالَ: ذَاكَ رَجُلٌ لا أَزَالُ أُحِبُّهُ بَعْدَمَا سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «اسْتَقْرِئُوا القُرْآنَ مِنْ أَرْبَعَةٍ: مِنْ عَبْدِ اللهِ بنِ مَسْعُودٍ - فَبَدَأَ بِهِ - وَسَالِمٍ مَوْلَى أَبِي حُذَيْفَةَ، وأُبَيِّ بنِ كَعْبٍ، ومُعاذِ بنِ جَبَلٍ»، قالَ: لا أَدري بَدَأَ بِأُبَيٍّ أَوْ بِمُعاذٍ. [انظر: ٣٧٦٠، ٣٨٠٦، ٣٨٠٨، ٤٩٩٩]

'Amr. The latter said, "That is a man I continue to love because I heard Allāh's Messenger ﷺ saying, 'Learn the recitation of the Qur'ān from (any of these) four persons: 'Abdullāh bin Mas'ūd, Sālim the freed slave of Abū Ḥudhaifa, Ubaī bin Ka'b, and Mu'ādh bin Jabal'." I do not remember whether he mentioned Ubaī first or Mu'ādh.

(٢٧) بابُ مَناقِبِ عَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ

(27) CHAPTER. The merits of 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ.

٣٧٥٩ - حدَّثَنا حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ، عَنْ سُلَيمانَ قالَ: سَمِعْتُ أَبا وائِلٍ قالَ: سَمِعْتُ مَسرُوقاً قالَ: قالَ عَبْدُ اللهِ بنُ عَمْرٍو: إنَّ رَسُولَ اللهِ ﷺ لَمْ يَكُنْ فاحِشاً ولا مُتَفَحِّشاً، وقالَ: «إنَّ مِنْ أَحَبِّكُمْ إليَّ أَحْسَنَكُمْ أَخْلاقاً». [راجع: ٣٥٥٩]

3759. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ was neither a *Fāḥish* (one who talks evil) nor a *Mutafahhish* (one who conveys evil talk). He used to say, "The most beloved to me amongst you is the one who has the best character and manners." (See H. 3559, 6029 and 6035)

٣٧٦٠ - وقالَ: «اسْتَقْرِئوا القُرآنَ مِنْ أَرْبعةٍ: مِنْ عَبْدِ اللهِ بنِ مَسْعُودٍ، وسالمٍ مَوْلَى أَبي حُذَيْفَةَ، وأُبَيِّ بنِ كَعْبٍ، ومُعاذِ بنِ جَبَلٍ». [راجع: ٣٧٥٨]

3760. He ﷺ added, "Learn the Qur'ān from (any of these) four persons: 'Abdullāh bin Mas'ūd, Sālim the freed slave of Abū Ḥudhaifa, Ubaī bin Ka'b, and Mu'ādh bin Jabal."

[See *Hadith* No.3806]

٣٧٦١ - حدَّثَنا مُوسَى، عَنْ أَبي عَوانَةَ، عَنْ مُغِيرَةَ، عَنْ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ: دَخَلْتُ الشَّامَ فَصَلَّيْتُ رَكْعَتَينِ

3761. Narrated 'Alqama: I went to Sham and was offering a two *Rak'a Ṣalāt* (prayer); I said, "O Allāh! Bless me with a (pious) companion." Then I saw an old man coming towards me, and when he came near I said,

فَقُلْتُ: اللَّهُمَّ يَسِّرْ لي جَليساً فرأَيتُ شَيْخاً مُقْبِلاً، فَلَمَّا دَنا قُلْتُ: أَرْجو أَنْ يَكُونَ اسْتَجابَ اللَّهُ، قالَ: مِنْ أَينَ أَنْتَ؟ قُلْتُ: من أهلِ الكوفَةِ، قالَ: أَفَلَمْ يكنْ فِيكُمْ صاحبُ النَّعْلَينِ والوِسادِ والمِطْهَرَةِ؟ أَوَ لم يكنْ فِيكُمْ الَّذِي أُجيرَ مِنَ الشَّيْطانِ؟ أَوَ لَمْ يَكُنْ فِيكُمْ صَاحِبُ السِّرِّ الذِي لا يَعْلَمُهُ غَيرُهُ؟ كَيْفَ قَرَأَ ابنُ أُمِّ عَبْدٍ ﴿وَٱلَّيۡلِ﴾ فَقَرأْتُ (واللَّيْلِ إذَا يَغْشَى والنَّهارِ إذَا تجَلَّى والذَّكَرِ والأُنْثَى) قالَ: أَقْرَأَنِيها النَّبيُّ ﷺ فاهُ إلى فيَّ فما زَالَ هؤُلاءِ حتَّى كادُوا يَرُدُّونَني.

(to myself), "I hope Allāh has granted me my request." The man asked (me), "Where are you from?" I replied, "I am from the people of Kūfa." He said, "Weren't there amongst you the one who use to carry the (Prophet's) shoes, *Siwāk* and the ablution water container?[1] Weren't there amongst you the man who was given Allāh's refuge from the Satan?[2] And werent't there amongst you the man who used to keep the (Prophet's) secrets which nobody else knew?[3] How did Ibn Umm 'Abd (i.e., 'Abdullāh bin Mas'ūd use to recite *Sūrat Al-Lail* (No. 92)?" I recited:

"By the night as it envelops, by the day as it appears in brightness, and by male and female". (V.92:1-3)

On that, Abū Ad-Dardā' said, "By Allāh, the Prophet ﷺ made me read the Verse in this way after listening to him, but these people (of Sham) tried their best to let me say something different."[4]

٣٧٦٢ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عنْ أبي إسحاقَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ يَزِيدَ قالَ: سَأَلْنا حُذَيْفَةَ عنْ رَجُلٍ قَرِيبِ السَّمْتِ والهَدْيِ مِنَ النَّبيِّ ﷺ حتَّى نَأْخُذَ عَنْهُ، فَقالَ: ما أَعرِفُ أَحَداً أَقْرَبَ سَمْتاً وهَدْياً ودَلاً بِالنَّبيِّ ﷺ من ابنِ أُمِّ عَبْدٍ. [انظر: ٦٠٩٧]

3762. Narrated 'Abdur-Raḥmān bin Yazīd: We asked Ḥudhaifa to tell us of a person resembling (to some extent) the Prophet ﷺ in good appearance and straight forward behaviour so that we may learn from him (good manners and acceptable conduct). Ḥudhaifa replied, "I do not know anybody resembling the Prophet ﷺ (to some extent) in appearance and conduct more than Ibn Umm 'Abd (i.e., 'Abdullah bin Mas'ūd).

٣٧٦٣ - حدَّثَني مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا إِبْرَاهِيمُ بنُ يُوسُفَ بنِ

3763. Narrated Abū Mūsa Al-Ash'arī رَضِيَ اللهُ عَنْهُ: My brother and I came from Yemen, and for some time we continued to consider

(1) (H. 3761) The person meant here was 'Abdullāh bin Mas'ūd.
(2) (H. 3761) The person meant here was 'Ammār bin Yāsir.
(3) (H. 3761) The person meant here was Ḥudhaifa.
(4) (H. 3761) See footnote of *Ḥadīth* No. 3743.

أبي إسحَاقَ قالَ: حدَّثني أبي عنْ أبي إسحَاقَ قالَ: حدَّثني الأَسْوَدُ بنُ يَزِيدَ قالَ: سَمِعْتُ أبا مُوسَى الأَشْعَرِيَّ يَقُولُ: قَدِمْتُ أنا وأَخي منَ اليَمَنِ فمَكثْنا حِيناً ما نَرَى إلا أَنَّ عَبْدَ اللهِ بنَ مَسْعُودٍ رَجُلٌ منْ أَهْلِ بَيْتِ النَّبيِّ ﷺ لمَا نَرَى منْ دخُولِهِ وَدُخُولِ أُمِّهِ عَلى النَّبيِّ ﷺ. [انظر: ٤٣٨٤]

'Abdullāh bin Mas'ūd as one of the members of the family of the Prophet ﷺ because we used to see him and his mother going in the house of the Prophet ﷺ very often.

(٢٨) بابُ ذِكْرِ مُعاوِيَةَ رَضِيَ اللهُ عَنْهُ

(28) CHAPTER. Narration about Mu'āwiya رَضِيَ اللهُ عَنْهُ.

٣٧٦٤ - حدَّثَنَا الحَسَنُ بنُ بِشْرٍ: حدَّثَنا المُعَافى، عَنْ عُثمانَ بنِ الأَسْوَدِ، عَنِ ابنِ أَبي مُلَيْكَةَ قالَ: أَوْتَرَ مُعاوِيَةُ بَعْدَ العِشاءِ بِرَكْعَةٍ وعِنْدَهُ مَوْلًى لابنِ عَبَّاسٍ فأتَى ابنَ عَبَّاسٍ، فَقالَ: دَعْهُ فإنَّهُ قَدْ صَحِبَ رَسُولَ اللهِ ﷺ. [انظر: ٣٧٦٥]

3764. Narrated Ibn Abū Mulaika: Mu'āwiya offered one *Rak'a Witr* prayer after the *'Ishā* prayer, and at that time a freed slave of Ibn 'Abbās was present. He (i.e., the slave) went to Ibn 'Abbās (and told him that Mu'āwiya offered one *Rak'a* in *Witr* prayer). Ibn 'Abbās said, "Leave him, for he was in the company of Allāh's Messenger ﷺ"(1)

٣٧٦٥ - حدَّثَنَا ابنُ أَبي مَرْيَمَ: حدَّثَنا نافِعُ بنُ عُمَرَ: حدَّثَنا ابنُ أَبي مُلَيْكَةَ: قِيلَ لابنِ عَبَّاسٍ: هَلْ لكَ في أَمِيرِ المُؤْمِنِينَ مُعاوِيَةَ فإنَّهُ ما أَوْتَرَ إلَّا بِواحِدَةٍ؟ قالَ: إنَّهُ فَقِيهٌ. [راجع: ٣٧٦٤]

3765. Narrated Ibn Abī Mulaika: Somebody said to Ibn 'Abbās, "Can you speak to chief of the believers Mu'āwiya, as he does not offer except one *Rak'a* as *Witr*?" Ibn 'Abbās replied, "He is a *Faqīh* (i.e., a learned man who can give religious verdict)."

٣٧٦٦ - حدَّثَنا عَمْرُو بنُ عَبَّاسٍ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثَنا شُعْبَةُ، عَنْ أَبي التَّيَّاحِ قالَ: سَمِعْتُ حُمْرَانَ بنَ أَبانَ، عنْ مُعاوِيَةَ

3766. Narrated Ḥumrān bin Abbān: Mu'āwiya رَضِيَ اللهُ عَنْهُ said (to the people), "You offer a *Ṣalāt* (prayer) which we, who were the Companions of the Prophet ﷺ never saw the Prophet ﷺ offering, and he forbade its offering, i.e., the two *Rak'a* after

(1) (H. 3764) Mu'āwīya must have seen the Prophet ﷺ doing the same.

رَضِيَ اللهُ عَنْهُ قالَ: إِنَّكُمْ لَتُصَلُّونَ صَلاةً لَقَدْ صَحِبْنا النَّبِيَّ ﷺ فما رَأَيْناهُ يُصَلِّيها ولَقَدْ نَهَى عَنهما، يَعْني الرَّكْعَتَينِ بَعْدَ العَصْرِ. [راجع: ٥٨٧]

the compulsory *'Asr* prayer."

(٢٩) بابٌ مَناقِبِ فاطِمَةَ رَضِيَ اللهُ عَنْها،

(29) CHAPTER. The merits of Fāṭima عليها السلام:

وقالَ النَّبِيُّ ﷺ: «فاطِمَةُ سَيِّدَةُ نِساءِ أَهْلِ الجَنَّةِ».

The Prophet ﷺ said, "Fāṭima is the chief mistress of the women in Paradise."

٣٧٦٧ - حدَّثنا أَبُو الوَلِيدِ: حدَّثَنا ابنُ عُيَيْنَةَ، عَنْ عَمْرِو بنِ دِينارٍ، عنِ ابنِ أَبي مُلَيْكَةَ عَنِ المِسْوَرِ بن مَخرَمةَ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «فاطِمَةُ بَضعَةٌ مِنِّي، فَمَن أَغْضَبَها أَغْضَبَنِي».

3767. Narrated Al-Miswar bin Makhrama: Allāh's Messenger ﷺ said, "Fāṭima is a part of me, and whoever makes her angry, makes me angry."

(٣٠) بابٌ فَضْلِ عائِشَةَ رَضِيَ اللهُ عَنْها

(30) CHAPTER. The superiority of 'Āishah رَضِيَ اللهُ عَنها.

٣٧٦٨ - حدَّثنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ يُونُس، عَنِ ابنِ شِهابٍ: قالَ أَبُو سَلَمَةَ: إِنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ رَسُولُ اللهِ ﷺ يَوْماً: «يا عائِشَ، هذَا جِبْرِيلُ يُقرِئُكِ السَّلامَ»، فَقُلْتُ: عَلَيْهِ السَّلامُ ورَحْمَةُ اللهِ وبرَكاتُهُ، تَرَى ما لا أَرى، تُرِيدُ رَسُولَ اللهِ ﷺ. [راجع: ٣٢١٧]

3768. Narrated Abū Salama: 'Āishah رَضِيَ اللهُ عَنها said, "Once, Allāh's Messenger ﷺ said (to me), 'O 'Āish ('Āishah)! This is Jibrīl (Gabriel) greeting you.' I said, 'Peace and Allāh's Mercy and Blessings be on him, you see what I don't see.'" She was addressing Allāh's Messenger ﷺ.

٣٧٦٩ - حدَّثنا آدَمُ: أَخْبَرَنا شُعبَةُ قالَ ح. وحدَّثنا عَمْرٌو: أَخبرَنا شُعْبَةُ عَنْ عَمْرو ابنِ مُرَّةَ، عَنْ مُرَّةَ، عَنْ أَبي مُوسَى الأَشْعَرِيِّ رَضِيَ اللهُ

3769. Narrated Abū Mūsā Al-Ash'arī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Many amongst men attained perfection but amongst women none attained the perfection except Maryam (Mary), the daughter of 'Imrān, and Āsīya, the wife of

عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «كَمَلَ مِنَ الرِّجالِ كَثِيرٌ. ولم يكمُلْ مِنَ النِّساءِ إلَّا مَرْيَمُ بِنْتُ عِمْرانَ، وآسِيَةُ امْرَأَةُ فِرْعَوْنَ. وفَضْلُ عائِشَةَ عَلى النِّساءِ كَفَضْلِ الثَّرِيدِ عَلى سَائرِ الطَّعامِ». [راجع: ٣٤١١]

Fir'aun (Pharaoh). And the superiority of 'Āishah to other women is like the superiority of *Tharīd* (i.e., an Arabic dish) to other meals."

٣٧٧٠ - حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثَني مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ عَبْدِ اللهِ بنِ عَبْدِ الرَّحْمٰنِ: أَنَّهُ سَمِعَ أَنَسَ ابنَ مالكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «فَضْلُ عائِشَةَ عَلى النِّساءِ كَفَضْلِ الثَّرِيدِ عَلى سائِرِ الطَّعامِ».

3770. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The superiority of 'Āishah over other women is like the superiority of *Tharīd* to other meals."

٣٧٧١ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا عَبْدُ الوَهَّابِ بنُ عَبْدِ المجيدِ: حدَّثَنا ابنُ عَوْنٍ، عَنِ القاسِمِ بنِ مُحَمَّدٍ: أَنَّ عائِشَةَ اشْتَكَتْ فَجاءَ ابنُ عَبَّاسٍ فَقالَ: يا أُمَّ المُؤْمِنِينَ، تَقْدَمِينَ على فَرَطِ صِدْقٍ، عَلى رَسُولِ اللهِ ﷺ وعلى أَبي بَكْرٍ. [انظر: ٤٧٥٣، ٤٧٥٤]

3771. Narrated Al-Qāsim bin Muhammad: Once 'Āishah became sick and Ibn 'Abbās went to see her and said, "O Mother of the believers! You are leaving for truthful forerunners, i.e., for Allāh's Messenger ﷺ and Abū Bakr.

٣٧٧٢ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ: سَمِعْتُ أَبا وائِلٍ قالَ: لَمَّا بَعَثَ عَلِيٌّ عَمَّاراً والحَسَنَ إلى الكُوفَةِ لِيَسْتَنْفِرَهُمْ خَطَبَ عَمَّارٌ فَقالَ: إِنِّي لأَعْلَمُ أَنَّها زَوْجَتُهُ في الدُّنْيا والآخِرَةِ

3772. Narrated Abū Wā'il: When 'Alī sent 'Ammār and Al-Hasan to (the people of) Kūfa to urge them to fight, 'Ammār addressed them saying, "I know that she (i.e., 'Āishah) is the wife of the Prophet ﷺ in this world and in the Hereafter, but Allāh has put you to test, whether you will follow Him (i.e., Allāh) or her."[1]

(1) (H. 3772) Allāh's Order is to obey the *Imām* (i.e., 'Alī رَضِيَ اللهُ عَنْهُ) and for the ladies to stay at home. [See the Qur'ān (V. 33:33)].

ولكِنَّ اللهَ ابتلاكُمْ لِتتَّبِعُوهُ أَوْ إِيَّاها.

[انظر: ٧١٠٠، ٧١٠١]

٣٧٧٣ - حدَّثَنا عُبَيْدُ بنُ إسمَاعِيلَ: حدَّثنا أَبو أُسامَةَ، عَنْ هِشام، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: اسْتَعارَتْ مِنْ أَسماءَ قِلادَةً فَهلَكَتْ، فأَرْسَلَ رَسُولُ اللهِ ﷺ ناساً مِنْ أَصْحابِهِ في طَلَبِها فأَدْرَكَتْهُمُ الصَّلاةُ فَصَلَّوْا بِغَيرِ وُضُوءٍ فَلَمَّا أَتَوْا رَسُولَ اللهِ ﷺ شَكَوْا ذٰلكَ إِلَيْهِ فَنزَلَتْ آيَةُ التَّيَمُّمِ، فَقالَ أُسَيْدُ بنُ حُضَيرٍ: جزَاكِ اللهُ خَيراً فَوَاللهِ ما نَزَلَ بِكِ أَمْرٌ قَطُّ إِلَّا جَعَلَ اللهُ لكِ مِنْهُ مَخرَجاً وجَعَلَ للمُسْلِمِينَ فيهِ بَرَكَةً.

[راجع: ٣٣٤]

3773. Narrated 'Āishah رَضِيَ اللهُ عَنها that she borrowed a necklace from Asmā' and it was lost. Allāh's Messenger ﷺ sent some of his Companions to look for it. During their journey the time of *Ṣalāt* (prayer) was due and they offered the *Ṣalāt* (prayer) without ablution. When they returned to the Prophet ﷺ they complained about it. So the Divine Verse of *Tayammum* was revealed. Usaid bin Ḥuḍair said (to 'Āishah), "May Allāh reward you handsomely. By Allāh, whenever you have a difficulty, Allāh took you out of it and brought with it a blessing for the Muslims."

٣٧٧٤ - حدَّثَنا عُبَيْدُ بنُ إسمَاعِيلَ: حدَّثَنا أَبُو أُسامَةَ، عَنْ هِشام، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ لَمَّا كانَ في مَرَضِهِ جَعَلَ يَدُورُ في نِسائِهِ ويَقُولُ: «أَيْنَ أَنا غَداً؟ أَيْنَ أَنا غداً؟» حِرْصاً عَلى بَيْتِ عائِشَةَ. قالَتْ عائِشَةُ: فَلَمَّا كانَ يَوْمي سَكَنَ.

[راجع: ٨٩٠]

3774. Narrated Hishām's father: When Allāh's Messenger ﷺ was in his fatal illness, he started visiting his wives and saying, "Where will I be tomorrow?" He was anxious to be in 'Āishah's home. 'Āishah said, "So, when it was my day, the Prophet ﷺ became silent (no longer asked the question)."

٣٧٧٥ - حدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حدَّثَنا حَمَّادٌ: حدَّثَنا هِشامٌ، عَنْ أَبِيهِ قالَ: كانَ النَّاسُ يَتَحَرَّوْنَ بِهَدَاياهُمْ يَوْمَ عائِشَةَ، قالَتْ عائِشَةُ: فاجْتَمَعَ صَواحِبي إِلى أُمِّ

3775. Narrated Hishām's father: The people used to send presents to the Prophet ﷺ on the day of 'Āishah's turn. 'Āishah said, "My companions (i.e., the other wives of the Prophet ﷺ) gathered in the house of Umm Salama and said, "O Umm Salama! By Allāh, the people choose to send presents on the day of 'Āishah's turn and we too, love

سَلَمَةَ فَقُلْنَ: يا أُمَّ سَلَمَةَ، واللهِ إنَّ النَّاسَ يَتَحَرَّوْنَ بِهَدَاياهُمْ يَوْمَ عائِشَةَ وإنَّا نُرِيدُ الخَيرَ كما تُريدُهُ عائِشَةُ فَمُرِي رَسُولَ اللهِ ﷺ أَنْ يأمُرَ النَّاسَ أَنْ يُهْدُوا إلَيْهِ حَيْثُمَا كانَ أَوْ حَيْثُمَا دارَ، قالَتْ: فَذَكَرَتْ ذٰلِكَ أُمُّ سَلَمَةَ لِلنَّبِيِّ ﷺ، قالَتْ: فأَعْرَضَ عَنِّي فَلَمَّا عادَ إلَيَّ ذَكرتُ لهُ ذٰلِكَ فَأَعْرَضَ عَنِّي، فَلَمَّا كانَ في الثَّالِثَةِ ذَكَرْتُ لَهُ فَقالَ: «يا أُمَّ سَلَمَةَ لا تُؤْذِينِي في عائِشَةَ فإنَّهُ واللهِ ما نَزَلَ عَلَيَّ الوَحيُ وأَنا في لِحَافِ امْرَأَةٍ مِنْكُنَّ غَيْرِهَا».

[راجع: ٢٥٧٤]

the good (i.e., presents etc.) as 'Āishah does. You should tell Allāh's Messenger ﷺ to tell the people to send their presents to him wherever he may be, or wherever his turn may be." Umm Salama said that to the Prophet ﷺ and he turned away from her, and when the Prophet ﷺ returned to her (i.e., Umm Salama), she repeated the same, and the Prophet ﷺ again turned away, and when she told him the same for the third time, the Prophet ﷺ said, "O Umm Salama! Don't trouble me by harming 'Āishah, for by Allāh, the Divine Revelation never came to me while I was under the blanket of any woman amongst you except her."

63 – THE MERITS OF *AL-ANṢĀR*

٦٣ - كتاب مناقب الأنصار

(1) CHAPTER. The merits of *Al-Anṣār*

(١) بابُ مَناقِبِ الأنْصارِ

And the Statement of Allāh عَزَّ وجَلَّ: "Those who gave (them) asylum and help." (V.8 :72, 74)

"And those who, before them, had homes (in Al-Madīna) and had adopted the Faith, – love those who emigrate to them, and have no jealousy in their breasts for that which they have been given..." (V.59 :9)

وقولِ اللهِ عزَّ وَجَلَّ: ﴿وَٱلَّذِينَ ءَاوَوا وَّنَصَرُوٓا﴾ ﴿وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا﴾ [الحشر: ٩].

3776. Narrated Ghailān bin Jarīr: I asked Anas, "Tell me about the name *Al-Anṣār*. Did you call yourselves by this name or did Allāh call you by it?" He said, "Allāh called us by this name." We used to visit Anas (at Baṣrah) and he used to narrate to us the virtues and deeds of *Al-Anṣār*, and he used to address me or a person from the tribe of Al-Azd and say, "Your tribe did so-and-so on such and such a day."

٣٧٧٦ - حدَّثَنا مُوسَى بنُ إسمَاعِيلَ: حدَّثَنا مَهْدِيُّ بنُ مَيْمُونٍ: حدَّثَنا غَيْلانُ بنُ جَرِيرٍ قالَ: قُلْتُ لأنَسٍ: أَرَأيْتَ اسمَ الأنْصارِ كُنْتُمْ تُسَمَّوْنَ بهِ؟ أَمْ سَمَّاكُمُ اللهُ؟ قالَ: بَلْ سَمَّانا اللهُ عَزَّ وَجَلَّ، كُنَّا نَدْخُلُ عَلى أَنَسٍ فَيُحَدِّثُنا بِمَناقِبِ الأنْصارِ ومَشاهِدِهِمْ، ويُقْبِلُ عَلَيَّ أَوْ عَلى رَجُلٍ مِنَ الأزْدِ فَيَقُولُ: فَعَلَ قَوْمُكَ يومَ كذَا وكذَا كذَا وكذَا. [انظر: ٣٨٤٤]

3777. Narrated 'Āishah رَضِيَ الله عَنها: The day of *Bu'āth* [i.e., day of fighting between the two tribes of the *Anṣār*, the 'Aūs and Al-Khazraj] was brought about by Allāh for the good of His Messenger ﷺ so that when Allāh's Messenger ﷺ reached (Al-Madīna), the tribes of Al-Madīna had already divided and their chiefs had been killed and wounded. So, Allāh had brought about the battle for the good of His Messenger ﷺ in order that they (i.e., the *Anṣār*) might embrace Islām.

٣٧٧٧ - حدَّثَنا عُبَيْدُ بنُ إسمَاعِيلَ قَالَ: حدَّثَنا أَبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ عنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ يَوْمُ بُعاثَ يَوْماً قَدَّمَهُ اللهُ لِرَسُولِهِ ﷺ فَقَدِمَ رَسُولُ اللهِ ﷺ وقَدِ افْتَرَقَ مَلأُهُم وقُتِلَتْ سَرَواتُهُمْ وجُرِّحُوا، فَقَدَّمَهُ اللهُ لِرَسُولِهِ ﷺ في دُخُولِهِمْ في الإسْلامِ. [انظر: ٣٨٤٦، ٣٩٣٠]

3778. Narrated Anas رَضِيَ اللهُ عَنْهُ: On the day of the conquest of Makkah, when the Prophet ﷺ had given the Quraish (from the booty), the *Anṣār* said, "By Allāh, this is indeed very strange. While our swords are still dribbling with the blood of Quraish, our war booty are distributed amongst them." When this news reached the Prophet ﷺ he called the *Anṣār* and said, "What is this news that has reached me from you?" They used not to tell lies, so they replied, "What has reached you is true." He said, "Doesn't it please you that the people take the booty to their homes and you take Allāh's Messenger ﷺ to your homes? If the *Anṣār* took their way through a valley or mountain path, I would take the *Anṣār's* valley and their mountain path."

٣٧٧٨ - حدَّثَنَا أَبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ قالَ: سَمِعْتُ أَنَساً رَضِيَ اللهُ عَنْهُ يقُولُ: قالَتِ الأَنْصارُ يَوْمَ فَتْحِ مكَّةَ: وأَعْطَى قُرَيْشاً واللهِ إنَّ هذا لَهُوَ العَجَبُ، إنَّ سُيُوفَنا لَتَقْطُرُ مِنْ دِماءِ قُرَيْشٍ، وغَنائمُنا تُرَدُّ عَلَيْهِمْ، فَبَلَغَ ذٰلكَ النَّبيَّ ﷺ فَدَعا الأَنْصارَ، قالَ: فَقالَ: «ما الذِي بَلَغَنِي عَنْكُمْ؟» وكانُوا لا يَكْذِبونَ، فَقالُوا: هُوَ الذي بَلَغَكَ، قالَ: «أَوَلا تَرْضَون أَنْ يَرْجِعَ النَّاسُ بِالغَنائمِ إلى بُيُوتِهِمْ وتَرْجِعُونَ بِرَسُولِ اللهِ ﷺ إلى بُيُوتِكُمْ؟ لَوْ سَلَكَتِ الأَنْصارُ وادِياً أَوْ شِعْباً لَسَلَكْتُ وادِيَ الأَنْصارِ أَو شِعْبَهُمْ». [راجع: ٣١٤٦]

(2) CHAPTER. The statement of the Prophet ﷺ: "But for the emigration, I would have been one of the *Anṣār*."

(٢) بابُ قَوْلِ النَّبيِّ ﷺ: «لَوْلا الهِجْرَةُ لَكُنْتُ امْرَءاً مِنَ الأَنْصارِ»

This narration of the Prophet ﷺ has come through 'Abdullāh bin Zaid.

قالَهُ عَبْدُ اللهِ بنُ زَيْدٍ عَنِ النَّبيِّ ﷺ.

3779. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ or Abūl-Qāsim said, "If the *Anṣār* took their way through a valley or a mountain path, I would take *Anṣār's* valley. And but for the emigration, I would have been one of the *Anṣār*." Abū Hurairah رَضِيَ اللهُ عَنْهُ used to say, "The Prophet ﷺ is not unjust (by saying so). May my parents be sacrificed for him, for the *Anṣār* sheltered and helped him," or said a similar sentence.

٣٧٧٩ - حدَّثَنِي مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ مُحَمَّدِ ابنِ زيادٍ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ - أَوْ: قالَ أَبُو القاسم ﷺ -: «لَو أَنَّ الأَنْصارَ سَلَكُوا وادِياً وَ شِعْباً لَسَلَكْتُ في وادي الأَنْصارِ، ولَوْلا الهِجْرَةُ لَكُنْتُ امْرأً مِنَ الأَنْصارِ». فَقالَ أَبُو هُرَيْرَةَ: ما ظَلَمَ بِأَبي وأُمِّي، آوَوْهُ

ونَصرُوهُ. أَوْ كَلِمَةً أُخرى. [انظر: ٧٢٤٤]

(3) CHAPTER. The Prophet ﷺ established the bond of brotherhood (fraternity) between the *Anṣār* and the *Muhājirun* (i.e., emigrants).

(٣) بابُ إخاء النَّبِيِّ ﷺ بينَ المُهاجِرينَ والأَنْصارِ

3780. Narrated Sa'd's father: When the emigrants reached Al-Madīna, Allāh's Messenger ﷺ established the bond of brotherhood (fraternity) between 'Abdur-Raḥmān and Sa'd bin Ar-Rabī'. Sa'd said to 'Abdur-Raḥmān, "I am the richest of all the *Anṣār*, so I want to divide my property (between us), and I have two wives, so see which of the two you like and tell me, so that I may divorce her, and when she finishes her prescribed period (i.e., *'Idda*)(1) of divorce, then marry her." 'Abdur-Raḥmān said, "May Allāh bless your family and property for you; where is your market?" So they showed him the Qainuqā' market. (He went there and) returned with a profit in the form of dried yoghurt and butter. He continued going (to the market) till one day he came, bearing the traces of yellow scent. The Prophet ﷺ asked, "What is this (scent)?" He replied, "I got married." The Prophet ﷺ asked, "How much *Mahr* did you give her?" He replied, "I gave her a date-stone of gold or a gold piece equal to the weight of a date-stone." (The narrator, Ibrāhīm, is in doubt as to which is correct.)

٣٧٨٠ - حدَّثَنا إسماعِيلُ بنُ عَبْدِ اللهِ قالَ: حدَّثَنِي إبْراهِيمُ بنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّه قالَ: لَمَّا قَدِمُوا المَدِينَةَ آخَى رَسُولُ اللهِ ﷺ بَينَ عَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ وسَعْدِ ابنِ الرَّبِيعِ فَقالَ لِعَبْدِ الرَّحْمٰنِ: إنِّي أَكثَرُ الأَنْصارِ مالاً، فأَقْسِمُ مالِي نِصْفَينِ، ولي امْرَأَتانِ فانْظُرْ أَعْجَبَهما إلَيْكَ فَسَمِّها لي أُطَلِّقْها فإذَا انْقَضَتْ عِدَّتُها فَتزَوَّجْها، قالَ: بارَكَ اللهُ لكَ في أَهْلِكَ ومالِكَ، أَيْنَ سُوقُكَ؟ فَدَلُّوهُ عَلى سُوقِ بَنِي قَيْنُقاعَ فما انقَلَبَ إلَّا ومَعَهُ فَضْلٌ من أَقِطٍ وسَمْنٍ، ثُمَّ تابَعَ الغُدُوَّ ثُمَّ جاءَ يَوْماً وبهِ أَثَرُ صُفْرَةٍ، فَقالَ النَّبِيُّ ﷺ: «مَهْيَمْ؟» قالَ: تَزَوَّجْتُ قالَ: «كمْ سُقْتَ إلَيها؟» قالَ: نَوَاةً منْ ذَهَبٍ أَوْ وزْنَ نَوَاةٍ، شَكَّ إبْرَاهِيمُ. [راجع: ٢٠٤٨]

3781. Narrated Anas رَضِيَ اللهُ عَنْهُ: When 'Abdur-Raḥmān bin 'Aūf came to us, Allāh's Messenger ﷺ made a bond of brotherhood (fraternity) between him and Sa'd bin Ar-Rabī' who was a rich man. Sa'd said, "The

٣٧٨١ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا إسماعِيلُ بنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ قالَ: قَدِمَ عَلَيْنا عَبْدُ الرَّحْمٰنِ بنُ عَوْفٍ وآخَى

(1) (H. 3780) *'Idda* here means a period of three monthly courses for which a divorced woman should wait before she remarries.

Anṣār know that I am the richest of all of them, so I will divide my property into two parts between me and you, and I have two wives; see which of the two you like so that I may divorce her and you can marry her after she becomes lawful to you, by passing her *'Idda* (the prescribed period of divorce)." 'Abdur Raḥmān said, "May Allāh bless your family (i.e., wives) for you." (But 'Abdur-Raḥmān went to the market) and did not return on that day except with some gain of dried yoghurt and butter. He went on trading just a few days till he came to Allāh's Messenger ﷺ bearing the traces of yellow scent over his clothes. Allāh's Messenger ﷺ asked him, "What is this scent?" He replied, "I have married a woman from the *Anṣār*." Allāh's Messenger ﷺ asked, "How much *Mahr* have you given to her?" He said, "A date-stone weight of gold or a golden date-stone." The Prophet ﷺ said, "Give a *Walīma* (marriage banquet party), even with a sheep."

النَّبِيِّ ﷺ بَيْنَهُ وبَينَ سَعْدِ بن الرَّبيع وكانَ كَثيرَ المَال فَقالَ سَعْدٌ: قَدْ عَلِمَتِ الأَنْصارُ أَنّي مِنْ أَكْثرِها مالاً، سأَقْسِمُ مالي بَيْني وبَيْنَكَ شَطْرَيْنِ، ولي امْرَأتان فانْظُرْ أَعْجَبَهُما إلَيْكَ فأُطَلِّقُها حتَّى إذَا حَلَّتْ تَزَوَّجْتَها. فَقالَ عَبْدُ الرَّحْمٰنِ: بارَكَ اللهُ لكَ في أَهْلِكَ، فَلَمْ يَرْجعْ يَوْمَئِذٍ حتَّى أَفْضَلَ شَيْئاً مِنْ سَمْنٍ وأَقِطٍ فَلَمْ يَلْبَثْ إلَّا يَسِيراً حتَّى جاءَ رَسُولَ اللهِ ﷺ وَعَلَيْهِ وَضَرٌ مِنْ صُفْرَةٍ فَقالَ لهُ رَسُولُ اللهِ ﷺ: «مَهْيَمْ؟» قالَ: تَزَوَّجْتُ امْرَأَةً مِنَ الأَنْصارِ، فَقالَ: «ما سُقْتَ إلَيْهَا؟» قالَ: وزْنَ نَوَاةٍ مِنْ ذَهَبٍ أَوْ نَوَاةً مِن ذَهَبٍ، فَقالَ: «أَوْلِمْ ولَوْ بِشاةٍ». [راجع: ٢٠٤٩]

3782. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The *Anṣār* said (to the Prophet ﷺ), "Please divide the date-palm trees between us and them (i.e., emigrants)." The Prophet ﷺ said, "No." The *Anṣār* said, "Let them (i.e., the emigrants) do the labour for us in the gardens and share the date-fruits with us." The emigrants said, "We accept this."

٣٧٨٢ - حدَّثَنا الصَّلْتُ بنُ مُحَمَّدٍ أَبو هَمَّام قالَ: سَمِعْتُ المُغِيرَةَ بنَ عَبْدِ الرَّحْمٰنِ: حدَّثَنا أَبو الزِّناد، عَنِ الأَعرَجِ، عَن أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قَالَتِ الأَنْصارُ: اقْسِمْ بَيْنَنا وبَيْنَهُمُ النَّخلَ، قالَ: «لا»، قالَ: «يَكفُونَنا المؤُنَةَ ويُشْرِكونَنَا في التَّمْرِ»، قالُوا: سَمِعْنا وأَطَعْنا. [راجع: ٢٣٢٥]

(4) CHAPTER. To love the *Anṣār* is a sign of Faith.

(٤) بابُ حُبُّ الأَنْصارِ مِنَ الإيمان

3783. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying (or the Prophet

٣٧٨٣ - حدَّثَنا حَجَّاجُ بنُ

ﷺ said), "None loves the *Anṣār* but a believer, and none hates them but a hypocrite. So, Allāh will love him who loves them, and He will hate him who hates them."

مِنهالٍ: حدَّثنا شُعْبَةُ قالَ: حَدَّثَني عَديُّ بنُ ثابتٍ قالَ: سَمِعْتُ البراءَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبيَّ ﷺ - أوْ قالَ: قالَ النَّبيُّ ﷺ -: «الأنْصارُ لا يُحِبُّهُمْ إلَّا مُؤمِنٌ ولا يُبْغِضُهُمْ إلَّا مُنافقٌ، فمَنْ أحَبَّهُمْ أحَبَّهُ اللهُ ومَنْ أبْغَضَهُمْ أبْغَضَهُ اللهُ».

3784. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ said, "The sign of Belief is to love the *Anṣār*, and the sign of hypocrisy is to hate the *Anṣār*."

٣٧٨٤ - حدَّثنا مُسْلِمُ بنُ إبْراهيمَ: حدَّثنا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللهِ بنِ جَبرٍ، عنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قال: «آيَةُ الإيمانِ حُبُّ الأنْصارِ، وآيَةُ النِّفاقِ بُغْضُ الأنْصارِ». [راجع: ١٧]

(5) CHAPTER. The statement of the Prophet ﷺ to the *Anṣār*: "You are from the most beloved people to me."

(٥) بابُ قَوْلِ النَّبيِّ ﷺ للأنْصارِ: «أنْتُم أحَبُّ النَّاسِ إليَّ»

3785. Narrated Anas رضي الله عنه: The Prophet ﷺ saw the women and children (of the *Anṣār*) coming forward. (The sub-narrator said, "I think that Anas said, 'They were returning from a wedding party.'") The Prophet ﷺ stood up and said thrice, "By Allāh! You are from the most beloved people to me."

٣٧٨٥ - حدَّثنا أبو مَعْمَرٍ: حدَّثنا عَبْدُ الوارِثِ: حدَّثنا عَبْدُ العَزيزِ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: رَأى النَّبيُّ ﷺ النِّساءَ والصِّبْيانَ مُقْبِلينَ، قالَ: حَسِبْتُ أنَّهُ قالَ: مِنْ عُرسٍ فقامَ النَّبيُّ ﷺ مُمْثِلاً فَقالَ: «اللَّهُمَّ أنْتُمْ مِنْ أحَبِّ النَّاسِ إليَّ»، قالها ثَلاثَ مَرَّاتٍ. [انظر: ٥١٨٠]

3786. Narrated Anas bin Mālik رضي الله عنه: Once an *Anṣārī* woman, accompanied by a son of hers, came to Allāh's Messenger ﷺ. Allāh's Messenger ﷺ spoke to her and said twice, "By Him in Whose Hand my soul is, you are the most beloved people to me."

٣٧٨٦ - حدَّثنا يَعْقوبُ بنُ إبْراهيمَ ابنِ كَثيرٍ: حدَّثنا بَهْزُ بنُ أسَدٍ: حدَّثنا شُعْبَةُ قالَ: أخبرَني هِشامُ بنُ زَيْدٍ قالَ: سَمِعْتُ أنَسَ بنَ

مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: جاءَتِ امْرَأَةٌ مِنَ الأَنْصارِ إلى رَسُولِ اللهِ ﷺ ومَعَها صَبِيٌّ لها، فَكَلَّمَها رَسُولُ اللهِ ﷺ فَقالَ: «والَّذي نَفْسِي بِيَدِهِ إنَّكُمْ أَحَبُّ النَّاسِ إلَيَّ»، مَرَّتَيْنِ. [انظر: ٥٢٣٤، ٦٦٤٥]

(6) CHAPTER. The followers of the *Anṣār*.

(٦) بابُ أَتْباعِ الأَنْصارِ

3787. Narrated Zaid bin Al-Arqam: The *Anṣār* said, "O Allāh's Messenger! Every Prophet has his followers and we have followed you. So please invoke Allāh to let our followers be considered from us (as *Anṣār* too)?" So he ﷺ invoked Allāh accordingly.

٣٧٨٧ - **حَدَّثَنا** مُحَمَّدُ بنُ بَشَّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ، عَنْ عَمْرٍو: سَمِعتُ أَبا حَمْزَةَ، عَنْ زَيْدِ بنِ أَرْقَمَ: قالَتِ الأَنْصارُ: يا رَسُولَ اللهِ لِكُلِّ نَبِيٍّ أَتْباعٌ وإنَّا قَدِ اتَّبَعْناكَ فادْعُ اللهَ أَنْ يَجْعَلَ أَتْباعَنا مِنَّا فَدَعا بِهِ فَنَمَيْتُ ذٰلكَ إلى ابنِ أَبي لَيْلَى فَقالَ: قَدْ زَعَمَ ذٰلكَ زَيْدٌ. [انظر: ٣٧٨٨]

3788. Narrated Abū Ḥamza, a man from the *Anṣār*: The *Anṣār* said, "Every nation has followers and (O Prophet ﷺ) we have followed you, so invoke Allāh to let our followers be considered from us (as *Anṣār* like ourselves)." So the Prophet ﷺ said, "O Allāh! Let their followers be considered as *Anṣār* like themselves."

٣٧٨٨ - **حَدَّثَنا** آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا عَمْرُو بنُ مُرَّةَ: سَمِعْتُ أَبا حَمْزَةَ رَجُلاً مِنَ الأَنْصارِ: قالَتِ الأَنْصارُ: إنَّ لِكُلِّ قَوْمٍ أَتْباعاً، وإنَّا قَدِ اتَّبَعْناك فادْعُ اللهَ أَنْ يَجْعَلَ أَتْباعَنا مِنَّا، قال النَّبِيُّ ﷺ: «اللَّهُمَّ اجْعَلْ أَتْباعَهُمْ مِنْهُمْ». قالَ عَمْرٌو: فَذَكَرْتُهُ لابنِ أَبي لَيْلَى، قالَ: قَدْ زَعَمَ ذاكَ زَيْدٌ، قالَ شُعْبَةُ: أَظُنُّهُ زَيْدَ بنَ أَرْقَمَ. [راجع: ٣٧٨٧]

(7) CHAPTER. The superiority of the families (houses) of the *Anṣār*.

(٧) بابُ فَضْلِ دُورِ الأَنْصارِ

3789. Narrated Abū Usaid رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The best of the *Anṣār's*

٣٧٨٩ - **حَدَّثَني** مُحَمَّدُ بنُ

families (homes) are those of Banū An-Najjār and then (those of) Banū 'Abdul-Ashhal, then (those of) Banū Al-Ḥārith bin Al-Khazraj and then (those of) Banū Sā'īda; nevertheless, there is good in all the families (houses) of the *Anṣār*." On this, Sa'd (bin Ubāda)[1] said, "I see that the Prophet ﷺ has preferred some people to us." Somebody said (to him), "No, but he has given you superiority to many."

بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ قالَ: سَمِعْتُ قتادَةَ، عَنْ أنَسِ بنِ مالكٍ، عَنْ أَبي أُسَيْدٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «خَيْرُ دُورِ الأَنْصَارِ بَنُو النَّجَّارِ، ثُمَّ بَنُو عَبْدِ الأَشْهَلِ، ثُمَّ بَنُو الحَارِثِ بنِ الخزرجِ، ثُمَّ بَنُو ساعِدَةَ، وفي كلِّ دُورِ الأَنْصَارِ خيرٌ، فَقالَ سَعْدٌ: ما أرَى النَّبِيَّ ﷺ إلَّا قَدْ فَضَّلَ عَلَيْنا، فَقيلَ: قَدْ فَضَّلَكُمْ على كَثِيرٍ. وقالَ عَبْدُ الصَّمَدِ: حدَّثَنا شُعْبَةُ: حدَّثَنا قَتَادَةُ: سَمِعْتُ أَنَساً: قالَ أَبو أُسَيْدٍ عَنِ النَّبِيِّ ﷺ بِهٰذا وقالَ سَعْدُ بنُ عُبادَةَ. [انظر: ٣٧٩٠، ٣٨٠٧، ٦٠٥٣]

3790. Narrated Abū Usaid that he heard the Prophet ﷺ saying, "The best of the *Anṣār*, or the best of the *Anṣār* families (homes) are Banū An-Najjār, Banū 'Abdul-Ashhal, Banū Al-Ḥārith and Banū Sa'īda."

٣٧٩٠ - حدَّثَنا سَعْدُ بنُ حَفْصٍ الطَّلْحِيُّ: حدَّثَنا شَيْبانُ، عَنْ يَحْيَى: قالَ أَبو سَلَمَةَ: أَخْبرَني أَبو أُسَيدٍ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يقُولُ: «خَيرُ الأَنْصارِ - أو قالَ: خَيرُ دُورِ الأَنْصارِ - بَنُو النَّجارِ، وبَنُو عَبْدِ الأَشْهَلِ، وبَنُو الحَارِثِ، وبَنُو ساعِدَةَ». [راجع: ٣٧٨٩]

3791. Narrated Abū Humaid: The Prophet ﷺ said, "The best of the *Anṣār* families (homes) are the families (homes) of Banū An-Najjār, and then that of Banū 'Abdul-Ashhal, and then that of Banū Al-Ḥārith, and then that of Banū Sā'ida, and there is good in all the families (homes) of the *Anṣār*." Sa'd bin 'Ubāda followed us and said, "O Abū Usaid! Don't you see that the

٣٧٩١ - حدَّثَنا خالدُ بنُ مَخْلَدٍ: حدَّثَنا سُلَيمانُ قالَ: حدَّثَني عَمْرُو بنُ يَحْيَى، عَنْ عَبَّاسِ بنِ سَهلٍ، عَنْ أَبي حُمَيْدٍ عَنِ النَّبِيِّ ﷺ قالَ: «إنَّ خَيرَ دُورِ الأَنْصارِ دَارُ بَني النَّجَّارِ، ثُمَّ بَني عَبْدِ الأَشْهَلِ، ثُمَّ دَارُ بَني الحَارِثِ،

(1) (H. 3789) Sa'd belonged to Banū Sa'īda.

Prophet ﷺ compared the *Anṣār* and made us the last of them in superiority?" Then Sa'd met the Prophet ﷺ and said, "O Allāh's Messenger! In comparing the *Anṣār's* families (homes) as to the degree of superiority, you have made us the last of them." Allāh's Messenger ﷺ replied, "Isn't it sufficient that you are regarded amongst the best?"

ثُمَّ بَني ساعِدَةَ وفي كُلِّ دُورِ الأَنْصارِ خَيرٌ» فَلَحِقْنا سَعْدَ بنَ عُبادَةَ فَقالَ أَبُو أُسَيْدٍ: أَلَمْ تَرَ أَنَّ نَبِيَّ اللهِ ﷺ خَيَّرَ الأَنْصارَ فَجَعَلَنَا أَخِيراً؟ فأَدْرَكَ سَعْدٌ النَّبِيَّ ﷺ فَقالَ: يا رَسُولَ اللهِ، خُيِّرَ دُورُ الأَنْصارِ فَجُعِلْنا آخِراً، فَقالَ: «أَوَلَيْسَ بِحَسْبِكُمْ أَنْ تكونُوا مِنَ الخِيارِ؟». [راجع: ١٤٨١]

(8) CHAPTER. The statement of the Prophet ﷺ to the *Anṣār*: "Be patient till you meet me at *Al-Ḥauḍ* [the tank (i.e., *Al-Kauthar*)]".

(٨) بابُ قَوْلِ النَّبِيِّ ﷺ لِلأَنْصارِ: «اصْبِرُوا حتَّى تَلْقَوني عَلى الحَوْضِ»

قالَهُ عَبْدُ اللهِ بنُ زَيْدٍ عَنِ النَّبِيِّ ﷺ.

3792. Narrated Usaid bin Ḥuḍair رَضِيَ الله عَنْهُ: A man from the *Anṣār* said, "O Allāh's Messenger! Will you appoint me as you have appointed so-and-so?" The Prophet ﷺ said, "After me you will see others given preference to you; so be patient till you meet me at *Al-Ḥauḍ* [the tank (i.e., *Al-Kauthar*)] (on the Day of Resurrection)."

٣٧٩٢ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ قالَ: سَمِعْتُ قَتادَةَ، عَنْ أَنَسِ بنِ مالكٍ، عَنْ أُسَيْدِ بنِ حُضَيرٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلاً مِنَ الأَنْصارِ قالَ: يا رَسُولَ اللهِ، أَلا تَسْتَعْمِلُني كما اسْتَعْمَلْتَ فُلاناً؟ قالَ: «سَتَلْقَونَ بَعْدِي أَثَرَةً، فاصْبِرُوا حتَّى تَلْقَوني عَلى الحَوْضِ». [انظر: ٧٠٥٧]

3793. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: The Prophet ﷺ said to the *Anṣār*, "After me you will see others given preference to you; so be patient till you meet me, and your promised place (of meeting) will be *Al-Ḥauḍ* [the tank (i.e., *Al-Kauthar*)]."

٣٧٩٣ - حدَّثَني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ هِشامٍ قالَ: سَمِعْتُ أَنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ النَّبِيُّ ﷺ لِلأَنْصارِ: «إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَةً فاصْبِرُوا حتَّى تَلْقَوْني ومَوعِدُكُمُ الحَوْضُ». [راجع: ٣١٤٦]

3794. Narrated Yaḥya bin Sa'īd that he heard Anas bin Mālik رَضِيَ اللهُ عَنْهُ (when he went with him to Al-Walīd), saying, "Once, the Prophet ﷺ called the *Anṣār* in order to give them the territory of Baḥrain. They said, 'No, unless you give to our emigrant brethren a similar share.' On that he (ﷺ) said, 'If you do not agree to it, then be patient till you meet me, for after me others will be given preference to you.'"

٣٧٩٤ - حدَّثَنَا عَبْدُ اللهِ بنُ محمَّدٍ: حدَّثَنا سُفيانُ، عَنْ يَحْيَى بنِ سَعِيدٍ: سمعَ أَنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ حِينَ خَرَجَ مَعَهُ إلى الوَلِيدِ قالَ: دَعا النَّبِيُّ ﷺ الأَنْصارَ إلى أنْ يُقْطِعَ لَهُمُ البَحْرَيْنِ، فَقالُوا: لا إلَّا أنْ تُقْطِعَ لإخْوَانِنا منَ المُهاجِرينَ مِثلَها قالَ: «إمَّا لا فاصْبِرُوا حتَّى تَلْقَوْني، فإنَّهُ سَيُصيبُكُمْ بَعْدِي أَثَرَةٌ». [راجع: ٢٣٧٦]

(9) CHAPTER. The invocation of the Prophet ﷺ: "O Allāh! Improve and make right the state of the *Anṣār* and the *Muhājirūn* (i.e., the emigrants)."

(٩) بابُ دُعاءِ النَّبِيِّ ﷺ: «أَصْلِحِ الأَنْصارَ والمُهاجِرَةَ»

3795. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There is no life except the life of the Hereafter; so, O Allāh! Improve and make right the state of the *Anṣār* and the *Muhājirūn*." And Anas added that the Prophet ﷺ also said, "O Allāh! Forgive the *Anṣār*."

٣٧٩٥ - حدَّثَنا آدَمُ: حَدَّثَنا شُعْبَةُ حدَّثَنا أَبُو إياسٍ مُعَاوِيَةُ بنُ قُرَّةَ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا عَيْشَ إلَّا عَيْشُ الآخِرَةِ، فأَصْلِحِ الأَنْصارَ والمُهاجِرَةَ». [راجع: ٢٨٣٤]

وعَنْ قَتادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ وقالَ: «فاغْفِرْ لِلأَنْصارِ».

3796. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: On the day of the battle of Ghazwat-ul-Khandaq (i.e., the battle of Trench) the *Anṣār* used to say, "We are those who have given the *Bai'a* (pledge) to Muḥammad ﷺ for *Jihād* (i.e., holy fighting) as long as we live." The Prophet ﷺ, replied to them, "O Allāh! There is no life except the life of the Hereafter; so please honour the *Anṣār* and the *Muhājrūn*."

٣٧٩٦ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ، عَنْ حُمَيْدٍ الطَّوِيلِ: سَمِعْتُ أَنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَتِ الأَنْصارُ يَوْمَ الخَنْدَقِ تَقُولُ:

نَحْنُ الذِينَ بايَعُوا مُحَمَّداً

عَلى الجِهادِ ما حَيِينا أَبَدَا

فأَجابَهُم:

اللَّهُمَّ لا عَيْشَ إِلَّا عَيْشُ الآخِرَهْ، فأَكْرِمِ الأَنْصَارَ والمُهاجِرَهْ. [راجع: ٢٨٣٤].

3797. Narrated Sahl رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ came to us while we were digging the trench and carrying out the earth on our backs. Allāh's Messenger ﷺ then said, "O Allāh! There is no life except the life of the Hereafter, so please forgive the *Muhājirin* and the *Anṣār*."

٣٧٩٧ - حدَّثني مُحَمَّدُ بنُ عُبَيْدِ اللهِ: حدَّثنا ابنُ أَبي حازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ قالَ: جاءَنا رَسُولُ اللهِ ﷺ ونَحْنُ نحفر الخَنْدَقَ ونَنْقُلُ التُّرابَ عَلى أَكْتادِنا، فَقالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ لا عَيشَ إِلَّا عَيْشُ الآخِرَهْ، فاغْفِرْ للمُهاجِرِينَ والأَنْصارِ».

(10) CHAPTER. The Statement of Allāh عز وجل: "...And (they) give them (emigrants) preference over themselves, even though they were in need of that..." (V.59:9)

(١٠) **بابُ قولِ اللهِ عزَّ وجلَّ:** ﴿وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾ [الحشر: ٩].

3798. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ (as a guest), so he ﷺ sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing except water. Then Allāh's Messenger ﷺ said, "Who will take this (person), or entertain him as a guest?" A man from the *Anṣār* said, "I." So he took him to his wife and said to her, "Entertain generously the guest of Allāh's Messenger ﷺ". She said, "We have got nothing except the meals of our children." He said, "Prepare your meal, light your lamp and let your children sleep if they ask for supper." So, she prepared her meal, lighted her lamp and make her children sleep, and then stood up pretending to mend her lamp, but she put it off. Then both of them (the husband and wife) pretended to be eating, but they really went to bed hungry. In the morning the *Anṣārī* went to Allāh's Messenger ﷺ who said, "Tonight Allāh laughed, or wondered at your action."

٣٧٩٨ - حدَّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ اللهِ بنِ دَاوُدَ، عَنْ فُضَيْلِ بنِ غَزْوَانَ، عنْ أَبي حازِمٍ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلاً أَتى النَّبِيَّ ﷺ فَبَعَثَ إِلى نِسائِهِ فَقُلْنَ: ما مَعنَا إِلَّا المَاءُ، فَقالَ رَسُولُ اللهِ ﷺ: «مَنْ يَضُمُّ أَوْ يُضِيفُ هذَا؟» فَقالَ رَجُلٌ مِنَ الأَنْصارِ: أَنا، فانْطَلَقَ بِهِ إِلى امْرَأَتِهِ فَقالَ: أَكْرِمي ضَيْفَ رَسُولِ اللهِ ﷺ، فَقالَتْ: مَا عِنْدَنا إِلَّا قُوتُ صِبْيانِي، فَقالَ: هَيِّئِي طَعامَكِ، وأَصْبِحِي سِراجَكِ، ونَوِّمِي صِبيانَكِ إِذا أَرَادُوا عَشاءً. فَهَيَّأَتْ طَعامَها وأَصْبَحَتْ سِراجَها، ونَوَّمَتْ صِبْيانَها ثُمَّ قامَتْ كأَنَّها تُصْلِحُ سِرَاجَها

فأطفأتْه، فجَعَلا يُريانِه كأنَّهما يأكُلانِ فَباتا طاوِيَيْنِ، فَلمَّا أصْبَحَ غدَا إلى رَسُولِ اللهِ ﷺ فقالَ: «ضَحِكَ اللهُ اللَّيْلَةَ أوْ عَجِبَ مِنْ فَعالِكما» فأنْزَلَ اللهُ: ﴿وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾. [انظر: ٤٨٨٩]

Then Allāh revealed:

"...And give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful." (V.59:9)

(١١) بابُ قَوْلِ النَّبِيِّ ﷺ: «اقْبَلُوا مِنْ مُحْسِنِهِمْ وتجاوَزُوا عَنْ مُسِيئِهِمْ»

(11) CHAPTER. The statement of the Prophet ﷺ: "Accept the good (deeds) of the good-doers amongst them, and excuse the wrong-doers amongst them."

٣٧٩٩ - حدَّثني مُحَمَّدُ بنُ يَحْيى أبُو عَلِيٍّ: حدَّثَنا شاذانُ أخُو عَبْدانَ قالَ: حدَّثَنا أبي: أخبرَنا شُعْبَةُ بنُ الحَجَّاجِ، عَنْ هِشامِ بنِ زَيْدٍ قالَ: سَمِعْتُ أنَسَ بنَ مالِكٍ يَقُولُ: مَرَّ أبو بَكْرٍ والعَبَّاسُ رَضِيَ اللهُ عَنْهُما بِمَجْلِسٍ مِنْ مَجالِسِ الأنْصارِ وهُمْ يَبْكُونَ فقالَ: ما يُبْكِيكُمْ؟ قالُوا: ذَكَرْنَا مَجْلِسَ النَّبِيِّ ﷺ مِنَّا، فَدَخَلَ عَلى النَّبِيِّ ﷺ فأخْبَرَهُ بذلكَ، قالَ: فَخرَجَ النَّبِيُّ ﷺ وقدْ عَصَبَ عَلى رَأسِهِ حاشِيَةَ بُرْدٍ، قالَ: فَصَعِدَ المِنْبَرَ ولَمْ يَصْعَدْهُ بَعْدَ ذلكَ اليَومِ فَحَمِدَ اللهَ وأثْنى عَلَيْهِ ثُمَّ قالَ: «أُوصِيكُمْ بِالأنْصارِ فإنَّهُمْ كَرِشِي وعَيْبَتِي وقدْ قَضَوُا الَّذي عَلَيهِمْ وبَقِيَ الَّذي لَهُمْ،

3799. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Abū Bakr and Al-'Abbās رَضِيَ اللهُ عَنْهُما passed by one of the gatherings of the *Anṣār* who were weeping then. He (i.e., Abū Bakr or Al-'Abbās) asked, "Why are you weeping?" They replied, "We are weeping because we remember the gathering of the Prophet ﷺ with us."[1] So, Abū Bakr went to the Prophet ﷺ and told him of that. The Prophet ﷺ came out, tying his head with a piece of the hem of a sheet. He ascended the pulpit which he never ascended after that day. He glorified and praised Allāh and then said, "I request you to take care of the *Anṣār* as they are my near companions to whom I confided my private secrets. They have fulfilled their obligations and rights which were enjoined on them but there remains what is for them. So, accept the good (deeds) of the good-doers amongst them and excuse the wrong-doers amongst them."

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(1) (H. 3799) The Prophet ﷺ was then seriously ill and his Companions were afraid that they would never see him in their gatherings.

فاقْبَلُوا مِنْ مُحْسِنِهِمْ وتَجاوَزُوا عَنْ مُسِيئِهِمْ». [انظر: ٣٨٠١]

3800. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ (in his fatal illness) came out wrapped in a sheet covering his shoulders and his head was tied with an oily type of cloth till he sat on the pulpit, and after praising and glorifying Allāh, he said, "Then after, O people! The people will go on increasing, but the *Anṣār* will go on decreasing till they become just like salt in a meal. So, whoever amongst you will be the ruler and have the power to harm or benefit others, should accept the good (deeds) of the good-doers amongst them and excuse the wrong-doers amongst them."

٣٨٠٠ - حدَّثَنا أَحْمَدُ بنُ يَعْقُوبَ: حدَّثَنا ابنُ الغَسيلِ: سَمِعْتُ عِكرِمَةَ يَقُولُ: سَمِعْتُ ابنَ عبَّاسٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: خَرَجَ رَسُولُ اللهِ ﷺ وعَلَيْهِ مِلْحَفَةٌ مُتَعَطِّفاً بِها عَلى مَنْكِبَيْهِ وعَلَيْهِ عِصابَةٌ دَسْماءُ حتَّى جَلَسَ عَلى المِنْبَرِ فَحَمِدَ اللهَ وأَثْنى عَلَيْهِ ثُمَّ قالَ: «أَمَّا بَعْدُ، أيها النَّاسُ فإِنَّ النَّاسَ يَكْثُرُونَ وتَقِلُّ الأَنْصارُ حتَّى يَكُونُوا كالمِلْحِ في الطعام فَمَنْ وَلِيَ مِنْكُمْ أَمْراً يَضُرُّ فِيهِ أَحَداً أَوْ يَنْفَعُهُ فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ، ويَتَجاوَزْ عَنْ مُسِيئِهِمْ». [راجع: ٩٢٧]

3801. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The *Anṣār* are my near companions to whom I confided my private secrets. People will go on increasing but the *Anṣār* will go on decreasing; so, accept the good (deeds) of the good-doers amongst them and excuse the wrong-doers amongst them."

٣٨٠١ - حدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ قالَ: سَمِعْتُ قَتادَةَ، عَنْ أَنَسِ بنِ مالِكٍ عَنِ النَّبيِّ ﷺ قالَ: «الأَنْصارُ كَرِشِي وعَيْبَتي، وإِنَّ النَّاسَ سَيَكْثُرُونَ ويَقِلُّونَ، فاقْبَلُوا مِنْ مُحْسِنِهِمْ وتَجاوَزُوا عَنْ مُسِيئِهِمْ». [راجع: ٣٧٩٩]

(12) CHAPTER. The merits of Sa'd bin Mu'adh رَضِيَ اللهُ عَنْهُ

(١٢) بابُ مناقِبِ سَعْدِ بنِ مُعاذٍ رضي الله عنه

3802. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: A silken cloth was given as a present to the Prophet ﷺ. His Companions started touching it and admiring its softness. The Prophet ﷺ said, "Are you admiring its

٣٨٠٢ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ أَبي إِسْحاقَ قالَ سَمِعْتُ البَراءَ رَضِيَ اللهُ

softness? The handkerchiefs of Sa‘d bin Mu‘ādh (in Paradise) are better and softer than it."

عَنْهُ يَقُولُ: أُهْدِيَتْ لِلنَّبِيِّ ﷺ حُلَّةُ حَرِيرٍ فَجَعَلَ أَصْحابُهُ يَمَسُّونَها ويَعْجَبُون مِنْ لِينِها، فَقالَ: «أَتَعْجَبُونَ مِنْ لِينِ هٰذِهِ؟ لَمَنادِيلُ سَعْدِ بنِ مُعاذٍ خَيرٌ مِنْها أَوْ أَلْيَنُ»، رَوَاهُ قَتادَةُ والزُّهْرِيُّ: سَمِعا أَنَسَ ابنَ مالِكٍ عَنِ النَّبِيِّ ﷺ. [راجع: ٣٢٤٩]

3803. Narrated Jābir رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "The Throne (of Allāh) shook at the death of Sa‘d bin Mu‘ādh."

Through another group of narrators, Jābir added, "I heard the Prophet ﷺ saying, 'The Throne of the Most Gracious (Allāh) shook because of the death of Sa‘d bin Mu‘ādh'."[1]

٣٨٠٣ - حَدَّثَنِي مُحَمَّدُ بنُ المُثَنَّى: حَدَّثَنا فَضْلُ بنُ مُساوِرٍ خَتَنُ أَبِي عَوَانَةَ: حَدَّثَنا أَبُو عَوَانَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيانَ، عن جابِرٍ رَضِيَ اللهُ عَنْهُ: سَمِعْتُ النَّبِيَّ ﷺ يَقولُ: «اهْتَزَّ العَرْشُ لِمَوْتِ سَعْدِ بنِ مُعاذٍ». وعَنِ الأَعْمَشِ: حَدَّثَنا أَبُو صالِحٍ، عَنْ جابِرٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ، فَقالَ رَجُلٌ لِجابِرٍ: فإِنَّ البَرَاءَ يَقُولُ: «اهْتَزَّ السَّرِيرُ»، فَقالَ: إِنَّهُ كانَ بَينَ هٰذَيْنِ الحَيَّيْنِ ضَغائِنُ، سَمِعْتُ النَّبِيَّ ﷺ، يَقُولُ: «اهْتَزَّ عَرْشُ الرَّحْمٰنِ لِمَوْتِ سَعْدِ بن مُعاذٍ».

3804. Narrated Abū Sa‘īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Some people (i.e., the Jews of Banī Quraiẓa) agreed to accept the verdict of Sa‘d bin Mu‘ādh; so the Prophet ﷺ sent for him (i.e., Sa‘d bin Mu‘ādh). He came riding a donkey, and when he approached the mosque, the Prophet ﷺ said, "Get up for the best amongst you," or said, "Get up for your chief." Then the Prophet ﷺ said, "O Sa‘d! These people have agreed to accept

٣٨٠٤ - حَدَّثَنا مُحَمَّدُ بنُ عَرْعَرَةَ: حَدَّثَنا شُعْبَةُ، عَنْ سَعْدِ بنِ إِبْرَاهِيمَ، عَنْ أَبِي أُمامَةَ بنِ سَهلِ بنِ حُنَيْفٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّ أُناساً نَزَلُوا عَلى حُكْمِ سَعْدِ بنِ مُعاذٍ فأَرْسَلَ إِلَيْهِ فَجاءَ عَلى حِمارٍ فلَمّا بَلَغَ قَرِيباً مِنَ المَسْجِدِ قالَ

(1) (H. 3803) This means the Throne was pleased with the ascent of Sa‘d's soul to the heavens.

your verdict." Sa'd said, "I judge that their warriors should be killed and their children and women should be taken as captives." The Prophet ﷺ said, "You have given a judgment similar to Allāh's Judgement (or the King's judgement)."[(1)]

النَّبِيُّ ﷺ: «قُومُوا إِلَى خَيْرِكُمْ أَوْ سَيِّدِكُمْ»، فَقَالَ: «يا سَعْدُ، إِنَّ هؤلاءِ نَزَلُوا عَلَى حُكْمِكَ»، قالَ: فإِنِّي أَحكُمُ فِيهِمْ أَنْ تُقْتَلَ مُقاتِلَتُهُمْ وتُسْبَى ذَرارِيُّهُمْ. قالَ: «حَكَمْتَ بِحُكْمِ اللهِ أَوْ بِحُكْمِ المَلِكِ». [راجع: ٤٠٤٣]

(13) CHAPTER. The merits of Usaid bin Ḥuḍair and 'Abbād bin Bishr رَضِيَ اللهُ عَنْهُما.

(١٣) بابُ مَنْقَبَةِ أُسَيْدِ بنِ حُضَيرٍ وعَبَّادِ بنِ بِشْرٍ رَضِيَ اللهُ عَنْهُما

3805. Narrated Anas رَضِيَ اللهُ عَنْهُ: Two men (Usaid and 'Abbād) left the Prophet ﷺ on a very dark night. Suddenly a light came in front of them, and when they separated, the light also separated into two, one with each of them two.

٣٨٠٥ - حَدَّثَنا عَلِيُّ بنُ مُسْلِمٍ: حدَّثَنا حَبَّانُ: حدَّثَنا هَمَّامٌ: أَخْبَرَنا قَتَادَةُ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلَيْنِ خَرَجا من عِنْدِ النَّبِيِّ ﷺ في لَيْلَةٍ مُظْلِمَةٍ وإِذَا نُورٌ بَيْنَ أَيْدِيهِما حَتَّى تَفَرَّقا فَتَفَرَّقَ النُّورُ مَعَهُما. وقالَ مَعْمَرٌ، عَنْ ثابِتٍ، عَنْ أَنَسٍ: إِنَّ أُسَيْدَ بنَ حُضَيرٍ ورَجُلاً مِنَ الأَنْصارِ. وقالَ حَمّادٌ: أَخْبَرَنا ثابِتٌ، عَنْ أَنَسٍ: كانَ أُسَيْدُ بنُ حُضَيرٍ وعَبَّادُ بنُ بِشْرٍ عِنْدَ النَّبِيِّ ﷺ. [راجع: ٤٦٥]

(14) CHAPTER. The virtues of Mu'ādh bin Jabal رَضِيَ اللهُ عَنْهُ.

(١٤) بابُ مَناقِبِ مُعاذِ بنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ

3806. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "Learn the recitation of the Qur'ān from four persons: Ibn Mas'ūd, Sālim, the freed slave of Abū Ḥudhaifa, Ubaī and Mu'ādh bin Jabal."

٣٨٠٦ - حَدَّثَنا مُحَمَّدُ بنُ بَشّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ إِبْراهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ ابنِ عَمْرٍو رَضِيَ اللهُ عَنْهُما: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «اسْتَقْرِئُوا القُرْآنَ من أَرْبَعَةٍ: مِنِ ابنِ مَسْعُودٍ،

(1) (H. 3804) "King" here means "Allāh".

وسالم مَوْلى أَبي حُذَيْفَةَ، وأُبَيٌّ، ومُعاذِ بنِ جَبَلٍ». [راجع: ٣٧٥٨]

(15) CHAPTER The virtues of Sa'd bin 'Ubāda رَضِيَ اللهُ عَنْهُ

(١٥) بابُ مَنْقَبَةُ سَعْدِ بنِ عُبادَةَ رَضِيَ اللهُ عَنْهُ

'Āishah narrated: "Before that, he (i.e. Sa'd) was a pious man."(1)

وقالَتْ عائِشَةُ: وكانَ قَبْلَ ذٰلِكَ رَجُلاً صالِحاً.

3807. Narrated Abū Usaid: Allāh's Messenger ﷺ said, "The best of the *Anṣār's* houses are those of Banī An-Najjār, then those of Banī 'Abdul-Ashhal, then those of Banī Al-Ḥārith bin Al-Khazraj, then those of Banī Sa'īda; but there is goodness in all the houses of the *Anṣār*." Sa'd bin 'Ubāda who was one of those who embraced Islām early, said, "I see that Allāh's Messenger ﷺ is giving others superiority above us." Some people said to him, "But he has given you superiority above many other people."

٣٨٠٧ - **حدَّثنا** إسحاقُ: حدَّثنا عَبْدُ الصَّمَدِ: حدَّثنا شُعْبَةُ: حدَّثنا قَتادَةُ قالَ: سَمِعْتُ أَنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ، قالَ أَبو أُسَيْدٍ: قالَ رَسُولُ اللهِ ﷺ: «خَيْرُ دُورِ الأَنْصارِ بَنُو النَّجّارِ، ثُمَّ بَنُو عَبْدِ الأَشْهَلِ، ثُمَّ بَنُو الحارِثِ بنِ الخَزْرَجِ، ثُمَّ بَنُو ساعِدَةَ، وفي كُلِّ دُورِ الأَنْصارِ خَيْرٌ»، فَقالَ سَعْدُ بنُ عُبادَةَ وكانَ ذا قَدَمٍ في الإِسْلامِ: أَرَى رَسُولَ اللهِ ﷺ قَدْ فَضَّلَ عَلَيْنا، فَقِيلَ لَهُ: قَدْ فَضَّلَكُمْ عَلى ناسٍ كَثِيرٍ. [راجع: ٣٧٨٩]

(16) CHAPTER. The virtues of Ubayy bin Ka'b.

(١٦) بابُ مَناقِبِ أُبَيِّ بنِ كَعْبٍ رَضِيَ اللهُ عَنْهُ

3808. Narrated Masrūq: 'Abdullāh bin Mas'ūd was mentioned before 'Abdullāh bin 'Amr who said, "That is a man I still love, as I heard the Prophet ﷺ saying, 'Learn the recitation of the Qur'ān from four: from 'Abdullāh bin Mas'ūd — he started with him — Sālim, the freed slave of Abū Ḥudhaifa, Mu'ādh bin Jabal and Ubaī bin Ka'b'." (See H. 3806)

٣٨٠٨ - **حدَّثنا** أَبُو الوَلِيدِ: حدَّثنا شُعْبَةُ، عَنْ عَمْرِو بنِ مُرَّةَ، عَنْ إِبْراهِيمَ، عَنْ مَسْرُوقٍ قالَ: ذُكِرَ عَبْدُ اللهِ بنُ مَسْعُودٍ عِنْدَ عَبْدِ اللهِ بنِ عَمْرٍو فَقالَ: ذاكَ رَجُلٌ لا أَزالُ أُحِبُّهُ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «خُذُوا القُرْآنَ مِنْ أَرْبَعَةٍ: مِنْ عَبْدِ اللهِ بنِ

(1) (H. 3807) This *Ḥadīth* is a part of the long *Ḥadīth* of blame (the story of *Ifk*) laid upon 'Āishah رَضِيَ اللهُ عَنْها (i.e., the slander against 'Āishah).

مَسْعُودٍ - فَبَدَأَ بِهِ - وسالمٍ مَوْلَى أَبي حُذَيْفَةَ، ومُعاذِ بنِ جَبَلٍ، وأُبَيِّ بنِ كَعْبٍ». [راجع: ٣٧٥٨]

٣٨٠٩ - حدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا غُنْدَرٌ قالَ: سَمِعْتُ شُعْبَةَ: سَمِعْتُ قَتادَةَ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ: قالَ النَّبيُّ ﷺ لأُبَيٍّ: «إنَّ اللهَ أَمَرَني أَنْ أَقْرَأَ عَلَيْكَ: ﴿لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَـٰبِ﴾» قالَ: وسَمَّاني؟ قالَ: «نَعَمْ» قالَ، قالَ فَبَكَى. [انظر: ٤٩٥٩، ٤٩٦٠، ٤٩٦١]

3809. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to Ubaī, "Allāh has ordered me to recite to you: 'Those who disbelieve (*Sūrat Al-Baiyinah*, No. 98).'" Ubaī said, "Has He mentioned my name?" The Prophet ﷺ said, "Yes." (On hearing that, Ubaī started weeping).

(١٧) بابُ مَناقِبِ زَيْدِ بنِ ثابتٍ

(17) CHAPTER. The virtues of Zaid bin Thābit (رَضِيَ اللهُ عَنْهُ).

٣٨١٠ - حدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا يَحْيَى: حدَّثنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: جَمَعَ القُرْآنَ على عَهْدِ رَسُولِ اللهِ ﷺ أَرْبَعَةٌ كُلُّهُمْ مِنَ الأَنْصارِ: أُبَيٌّ ومُعاذُ بنُ جَبَلٍ، وأبو زَيْدٍ، وزَيْدُ بنُ ثابتٍ. قُلْتُ لأَنَسٍ: مَنْ أَبُو زَيْدٍ؟ قالَ: أَحَدُ عُمُومَتي. [انظر: ٣٩٩٦، ٥٠٠٣، ٥٠٠٤]

3810. Narrated Qatāda: Anas رَضِيَ اللهُ عَنْهُ said, "The Qur'ān was collected in the lifetime of the Prophet ﷺ by four (men), all of whom were from the *Anṣār*: Ubaī, Mu'ādh bin Jabal, Abū Zaid and Zaid bin Thābit." I asked Anas, "Who is Abū Zaid?" He said, "One of my uncles."

(١٨) بابُ مَناقِبِ أَبي طَلْحَةَ رَضِيَ اللهُ عَنْهُ

(18) CHAPTER. The virtues of Abū Ṭalḥa رَضِيَ اللهُ عَنْهُ.

٣٨١١ - حدَّثنا أَبُو مَعْمَرٍ: حدَّثنا عَبْدُ الوَارِثِ: حدَّثنا عَبْدُ العَزِيزِ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا كانَ

3811. Narrated Anas رَضِيَ اللهُ عَنْهُ: On the day of the battle of Uḥud, the people ran away, leaving the Prophet ﷺ, but Abū Ṭalḥa was shielding the Prophet with his shield in front of him. Abū Ṭalḥa was a strong,

experienced archer who used to keep his arrow bow strong and well stretched. On that day he broke two or three arrow bows. If any man passed by carrying a quiver full of arrows, the Prophet ﷺ would say to him, "Empty it in front of Abū Ṭalḥa." When the Prophet ﷺ started looking at the enemy by raising his head, Abū Ṭalḥa said, "O Allāh's Prophet! Let my parents be sacrificed for your sake! Please don't raise your head and make it visible, lest an arrow of the enemy should hit you. Let my neck and chest be wounded instead of yours." (On that day) I saw 'Āishah, the daughter of Abū Bakr and Umm Sulaim both lifting their dresses up so that I was able to see the ornaments of their legs, and they were carrying the waterskins on their arms to pour water into the mouths of the thirsty people and then go back and fill them and come to pour water into the mouths of the people again. (On that day) Abū Ṭalḥa's sword fell from his hand twice or thrice.

يَوْمُ أُحُدٍ انهَزَمَ النَّاسُ عَنِ النَّبِيِّ ﷺ وأَبُو طَلْحَةَ بَيْنَ يَدَي النَّبِيِّ ﷺ مُجَوِّبٌ بِهِ عَلَيْهِ بِحَجَفَةٍ لَهُ، وكانَ أَبُو طَلْحَةَ رَجُلاً رَامِياً شَدِيدَ القِدِّ يَكْسِرُ يَوْمَئِذٍ قَوْسَيْنِ أَوْ ثَلاثاً، وكانَ الرَّجُلُ يَمُرُّ مَعَهُ الجَعْبَةُ مِنَ النَّبْلِ فَيَقُولُ: «انْثُرْهَا لأَبِي طَلْحَةَ» فأَشْرَفَ النَّبِيُّ ﷺ يَنْظُرُ إلى القَوْمِ فَيَقُولُ أَبُو طَلْحَةَ: يا نَبِيَّ اللهِ بِأَبِي أَنْتَ وأُمِّي لا تُشْرِفْ يُصِيبُكَ سَهْمٌ مِنْ سِهامِ القَوْمِ، نَحْرِي دُونَ نَحْرِكَ، ولَقَدْ رَأَيْتُ عائِشَةَ بِنْتَ أَبِي بَكْرٍ وأُمَّ سُلَيمٍ وإِنَّهُما لَمُشَمِّرَتانِ، أَرَى خَدَمَ سُوقِهِما، تُنْقِزَانِ القِرَبَ عَلى مُتُونِهِما تُفْرِغانِهِ في أَفْوَاهِ القَوْمِ، ثُمَّ تَرجِعانِ فَتَمْلآنِها ثُمَّ تَجِيئانِ فَتُفْرِغانِها في أَفْوَاهِ القَوْمِ ولَقَدْ وقَعَ السَّيْفُ مِنْ يَدِ أَبِي طَلْحَةَ إِمَّا مَرَّتَينِ وإِمَّا ثَلاثاً. [راجع: ٢٨٨٠]

(19) CHAPTER. The virtues of 'Abdullāh bin Salām رَضِيَ اللهُ عَنْهُ.

(١٩) بابُ مَناقِبِ عَبْدِ اللهِ بن سَلَام رَضِيَ اللهُ عَنْهُ

3812. Narrated Sa'd bin Abī Waqqāṣ رَضِيَ اللهُ عَنْهُما: I have never heard the Prophet ﷺ saying about anybody walking on the earth that he is from the people of Paradise except 'Abdullāh bin Salām. The following Verse was revealed concerning him:

"...And a witness from among the Children of Israel '(Abdullāh bin Salām رَضِيَ اللهُ عَنْهُ) testifies that this Qur'ān is from Allāh [like the Taurāt (Torah)]...' (V.46:10)

٣٨١٢ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: سَمِعْتُ مالِكاً يُحَدِّثُ عَنْ أَبِي النَّضْرِ مَوْلى عُمَرَ بن عُبَيْدِ اللهِ، عَنْ عامِرِ ابنِ سَعْدِ بنِ أَبي وقَّاصٍ، عَنْ أَبِيهِ قالَ: ما سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ لأَحَدٍ يَمْشِي عَلى الأَرْضِ: إِنَّهُ مِنْ أَهْلِ الجَنَّةِ، إِلَّا لِعَبْدِ اللهِ بنِ سَلامٍ، قالَ: وفيهِ نَزَلَتْ

هـذِهِ الآيـةُ ﴿وَشَهِدَ شَاهِدٌ مِّنْ بَنِيٓ إِسْرَٰٓءِيلَ عَلَىٰ مِثْلِهِۦ﴾ [الأحقاف: ـ ١٠] الآيَةَ قالَ: لا أَدْرِي قالَ مالكٌ الآيَةَ أو في الحَدِيثِ.

3813. Narrated Qais bin 'Ubād: While I was sitting in the mosque of Al-Madīna, there entered a man ('Abdullāh bin Salām) with signs of solemnity over his face. The people said, "He is one of the people of Paradise." He offered two light *Rak'a* and then left. I followed him and said, "When you entered the mosque, the people said, 'He is one of the people of Paradise.'" He said, "By Allāh, one ought not say what he does not know; and I will tell you why. In the lifetime of the Prophet ﷺ I had a dream which I narrated to him. I saw as if I were in a garden." He then described its vastness and greenery. He added: "In its centre there was an iron pillar whose lower end was fixed in the earth and the upper end was in the sky, and at its upper end there was a (ring-shaped) hand-hold. I was told to climb it. I said, 'I can't.' Then a servant came to me and lifted my clothes from behind and I climbed till I reached the top (of the pillar). Then I got hold of the hand-hold, and I was told to hold it tightly, then I woke up and (the effect of) the hand-hold was in my hand. I narrated all that to the Prophet ﷺ who said, 'The garden is Islām, and the hand-hold is the Most Truthworthy Hand-hold. So you will remain as a Muslim till you die.'" (The narrator added): "The man was 'Abdullāh bin Salām."

٣٨١٣ - **حدَّثني** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا أَزْهَرُ السمَّانُ، عَنِ ابنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ قَيْسِ بنِ عُبادٍ قالَ: كُنْتُ جالِساً في مَسْجِدِ المَدِينَةِ فَدَخَلَ رَجُلٌ عَلى وجْهِهِ أَثَرُ الخُشُوعِ فَقالُوا: هذَا رَجُلٌ مِنْ أَهْلِ الجَنَّةِ فَصَلَّى رِكْعَتَيْنِ تَجَوَّزَ فِيهِما ثُمَّ خَرَجَ وتَبِعْتُهُ فَقُلْتُ: إِنَّكَ حِينَ دَخَلْتَ المَسْجِدَ قالُوا: هذَا رَجُلٌ مِنْ أَهْلِ الجَنَّةِ، قالَ: واللهِ ما يَنْبَغِي لأَحَدٍ أَنْ يَقُولَ ما لا يَعْلَمُ. فَسأُحَدِّثُكَ لِمَ ذاكَ. رَأَيْتُ رُؤْيا عَلى عَهْدِ النَّبِيِّ ﷺ فَقَصَصْتُها عليهِ ورَأَيتُ كأَنِّي في رَوْضَةٍ، ذكرَ مِنْ سَعَتِها وخُضْرَتِها، وَسَطَها عَمُودٌ مِنْ حدِيدٍ أَسْفَلُهُ في الأَرْضِ وأَعْلاهُ في السَّماءِ، في أَعْلاهُ عُرْوَةٌ فَقِيلَ لِي: ارْقَ. فَقُلْتُ: لا أَسْتَطِيعُ، فأَتاني مِنْصَفٌ فَرَفَعَ ثِيابي مِنْ خَلْفِي فَرَقِيتُ حتَّى كُنْتُ في أَعْلاها، فأَخَذْتُ بِالْعُرْوَةِ. فَقيلَ لِي: اسْتَمْسِكْ، فاستيقظْتُ وإِنَّها لَفِي يَدِي، فَقَصَصْتُها عَلى النَّبِيِّ ﷺ فَقالَ: «تِلْكَ الرَّوْضَةُ الإسْلامُ، وذلك العَمُودُ عَمُودُ الإِسْلامِ، وتِلْكَ العُرْوَةُ

الوُثْقى فأنْتَ عَلى الإسْلام حتَّى تَمُوتَ». وَذَلِكَ الرَّجُلُ عَبْدُ اللهِ بن سَلام. وقالَ لِي خَلِيفَةُ: حدَّثنا مُعاذٌ: حدَّثَنا ابنُ عَونٍ، عَنْ مُحَمَّدٍ: حدَّثنا قَيْسُ بنُ عُبادٍ، عَنِ ابنِ سَلامٍ قالَ: وصِيفٌ، مَكانَ: مِنْصَفٌ. [انظر: ٧٠١٠، ٧٠١٤]

3814. Narrated Abū Burda: When I came to Al-Madīna, I met 'Abdullāh bin Salām رَضِيَ اللهُ عَنْهُ. He said, "Will you come to me so that I may serve you with *Sawīq* (i.e., powdered barley) and dates, and let you enter a (blessed) house that in which the Prophet ﷺ entered?" Then he added, "You are in a country where the practice of *Ribā*[1] is prevalent; so if somebody owes you something and he sends you a present of a load of chopped straw, or a load of barley, or a load of provender then do not take it, as it is *Ribā*."

٣٨١٤ - حدَّثَنا سُلَيمانُ بنُ حرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ سَعِيدِ بنِ أبي بُرْدَةَ، عَنْ أبِيهِ قالَ: أتَيْتُ المَدِينَةَ فَلَقِيتُ عَبْدَ اللهِ بنَ سَلامٍ فَقالَ: ألا تَجِيءُ فأُطْعِمَكَ سَويقاً وتَمْراً وتَدْخُلَ في بَيْتٍ؟ ثُمَّ قالَ: إنَّكَ بأرْضٍ الرِّبا بها فاشٍ، إذا كانَ لكَ عَلى رَجُلٍ حَقٌّ فأهْدَى إلَيْكَ حِمْلَ تِبْنٍ أوْ حِمْلَ شَعِيرٍ أوْ حِمْلَ قَتٍّ فَلا تأخُذْهُ فإنَّهُ رِبًا. ولمْ يَذْكرِ النَّضْرُ وأبُو داوُدَ ووَهْبٌ عَنْ شُعْبَةَ البَيْتَ. [انظر: ٧٣٤٢]

(20) CHAPTER. The marriage of the Prophet ﷺ with Khadīja رَضِيَ اللهُ عَنها and her superiority.

(٢٠) بابُ تَزْوِيجِ النَّبِيِّ ﷺ خَدِيجَةَ وفَضْلِها رَضِيَ اللهُ تَعالَى عَنها

3815. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying (as below). Narrated 'Alī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The best of the world's women is Maryam (Mary) (at her lifetime), and the best of the world's women is Khadīja (at her lifetime)."

٣٨١٥ - حدَّثَني مُحَمَّدٌ: حَدَّثَنا عَبْدَةُ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبِيهِ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ جَعْفَرٍ قالَ: سَمِعْتُ عَلِيّاً يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ.

وَحدَّثَنِي صَدَقَةُ: أخْبرَنا عَبْدَةُ،

(1) (H. 3822) *Ribā*: See the glossary.

عَن هِشَام بن عُروَةَ عَنْ أَبيهِ قالَ: سَمِعْتُ عَبْدَ اللهِ ابنَ جَعْفَرٍ، عَنْ عَليِّ بن أَبي طَالِب رَضِيَ اللهُ عَنْهُم عَنِ النَّبِيِّ ﷺ قالَ: «خَيْرُ نِسَائِهَا مَرْيَمُ وخَيرُ نِسائها خَدِيجَةُ». [راجع: ٣٤٣٢]

3816. Narrated 'Āishah رَضِيَ اللهُ عَنها: I did not feel jealous of any of the wives of the Prophet ﷺ as much as I did of Khadīja (although) she died before he married me; for I often heard him mentioning her; and Allāh had told him to give her the good tidings that she would have a palace of *Qaṣab* (i.e., pipes of precious stones and pearls in Paradise),[1] and whenever he slaughtered a sheep, he would send to her women-friends a good share of it.

٣٨١٦ - حدَّثنا سَعِيدُ بنُ عُفَيرٍ: حدَّثنا اللَّيْثُ قالَ: كَتَبَ إليَّ هِشامُ بنُ عُرْوة، عَنْ أَبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ما غِرْتُ عَلى امْرأَةٍ للنَّبِيِّ ﷺ ما غِرْتُ عَلى خَدِيجَةَ، هَلَكَتْ قَبْلَ أَنْ يَتزَوَّجني، لمَا كُنْتُ أَسمَعُهُ يَذْكُرُها وأَمَرَهُ اللهُ أَنْ يُبَشِّرَها بِبَيْتٍ منْ قَصَبٍ وإِنْ كانَ لَيَذْبَحُ الشَّاةَ فَيُهدِي في خَلائِلِها مِنها ما يَسَعُهُنَّ. [انظر: ٣٨١٧، ٣٨١٨، ٥٢٢٩، ٦٠٠٤، ٧٤٨٤]

3817. Narrated 'Āishah رَضِيَ اللهُ عَنها: I did not feel jealous of any woman as much as I did of Khadīja; because Allāh's Messenger ﷺ used to mention her very often. He married me after three years of her death, and his Lord عزوجل or Jibrīl (Gabriel) عليه السلام ordered him to give her the good tidings of having a palace of *Qaṣab* in Paradise. (See H. 1791)

٣٨١٧ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا حُمَيْدُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ هِشام ابنِ عُرْوَةَ، عَنْ أَبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها قالَتْ: ما غِرْتُ عَلى امْرَأَةٍ ما غِرْتُ عَلى خدِيجَةَ مِنْ كثرَةِ ذِكْرِ رَسُولِ اللهِ ﷺ إِيَّاها. قالَتْ: وتَزَوَّجَني بَعْدَها بِثلاثِ سِنينَ وأَمَرَهُ رَبُّهُ عَزَّ وجَلَّ أَوْ جِبْرِيلُ عَلَيْهِ السَّلامُ أَنْ يُبَشِّرَها بِبَيْتٍ في الجَنَّة من قَصَبٍ. [راجع: ٣٨١٦]

3818. Narrated 'Āishah رَضِيَ اللهُ عَنها: I did not feel jealous of any of the wives of the

٣٨١٨ - حدَّثني عُمَرُ بنُ مُحَمَّدِ

(1) (H. 3816) *Qaṣab*: See the glossary.

Prophet ﷺ as much as I did of Khadīja though I did not see her. The Prophet ﷺ used to mention her very often, and whenever he slaughtered a sheep, he would cut its parts, and send them to the women-friends of Khadīja. When I sometimes said to him, " (You treat Khadīja in such a way) as if there is no woman on earth except Khadīja," he would say, "Khadīja, was such and such, and from her I had children." (See H. 1791)

بنِ الحَسَنِ: حدَّثنا أبي: حدَّثنا حَفصٌ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ما غِرْتُ عَلى أَحَدٍ مِنْ نِساءِ النَّبِيِّ ﷺ ما غِرْتُ عَلى خدِيجَةَ ومَا رَأيْتُها، ولكِنْ كانَ النَّبِيُّ ﷺ يُكثِرُ ذِكْرَها. ورُبَّما ذَبَحَ الشَّاةَ ثُمَّ يُقَطِّعُها أعْضاءً ثُمَّ يَبْعَثُها في صَدَائِقِ خَدِيجَةَ. فَرُبَّما قُلْتُ لَهُ: كأنَّهُ لَمْ يكُنْ في الدُّنْيا إلَّا خدِيجَةُ، فَيَقُولُ: «إنَّها كانَتْ وكانَتْ وكانَ لي مِنْها ولَدٌ». [راجع: ٣٨١٦]

3819. Narrated Ismā'il: I asked 'Abdullāh bin Abī Aūfa, "Did the Prophet ﷺ give glad tidings to Khadīja?" He said, "Yes, of a palace made of *Qaṣab* (in Paradise) where there will be neither any noise nor any toil (fatigue, trouble, etc.)."

٣٨١٩ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ إسمَاعِيلَ، قالَ: قُلْتُ لِعَبْدِ اللهِ بنِ أبي أوْفى رَضِيَ اللهُ عَنْهُما: بَشَّرَ النَّبِيُّ ﷺ خدِيجَةَ؟ قالَ: نَعَمْ، بِبَيْتٍ من قَصَبٍ لا صَخَبَ فِيهِ ولا نَصَبَ. [راجع: ١٧٩٢]

3820. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Jibrīl (Gabriel) came to the Prophet ﷺ and said, "O Allāh's Messenger! This is Khadīja, coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her Lord (Allāh) and on my behalf, and give her the glad tidings of having a palace made of *Qaṣab* in Paradise, wherein there will be neither any noise nor any toil (fatigue, trouble, etc.)."

٣٨٢٠ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا مُحَمَّدُ بنُ فُضَيْلٍ، عَنْ عُمَارَةَ، عَنْ أبي زُرْعَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أتى جِبْرِيلُ النَّبِيَّ ﷺ فَقالَ: يا رَسُولَ اللهِ، هذِهِ خَدِيجَةُ قَدْ أتَتْ مَعَها إناءٌ فِيهِ إدَامٌ أو طَعامٌ أوْ شَرَابٌ فإذَا هي أتَتْكَ فاقْرَأْ عَلَيها السَّلامَ مِنْ رَبِّها ومِنِّي، وبَشِّرْها بِبَيْتٍ في الجَنَّةِ مِنْ قَصَبٍ لا صَخَبَ فِيهِ ولا نَصَبَ». [انظر: ٧٤٩٧]

3821. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Once Hāla bint Khuwailid, Khadīja's sister, asked

٣٨٢١ - وقالَ إسمَاعِيلُ بنُ

the permission of the Prophet ﷺ to enter. On that, the Prophet ﷺ remembered the way Khadīja used to ask permission, and that upset him. He said, "O Allāh! Hāla!" So, I became jealous and said, "What makes you remember an old woman amongst the old women of Quraish (with a teethless mouth) of red gums who died long ago, and in whose place Allāh has given you somebody better than her?"

خَلِيلٍ: أَخْبَرَنا عَلِيُّ بنُ مُسْهِرٍ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: اسْتَأْذَنَتْ هالَةُ بِنْتُ خُوَيْلِدٍ أُخْتُ خَدِيجَةَ على رَسُولِ اللهِ ﷺ فَعرَفَ اسْتِئْذانَ خَدِيجَةَ فارْتاعَ لِذلكَ. فَقالَ: «اللَّهُمَّ هالَةَ»، قالَتْ: فَغِرْتُ فَقُلْتُ: ما تَذْكُرُ من عَجُوزٍ مِنْ عَجائِزِ قُرَيْشٍ، حَمْراءِ الشِّدْقَيْنِ هَلَكَتْ في الدَّهْرِ قَدْ أَبْدَلَكَ اللهُ خَيراً مِنْها.

(21) CHAPTER. The narration about Jarīr bin 'Abdullāh Al-Bajalī رَضِيَ اللهُ عَنْهُ.

(٢١) بابُ ذِكْرِ جَرِيرِ بنِ عَبْدِ اللهِ البَجَلِيِّ رَضِيَ اللهُ عَنْهُ

3822. Narrated Jarīr bin 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ has never refused to admit me since I embraced Islām, and whenever he saw me, he would smile.

٣٨٢٢ - حدَّثَنا إِسحاقُ الوَاسِطيُّ: حدَّثَنا خالِدٌ، عَنْ بيانٍ، عَنْ قَيْسٍ قالَ: سَمِعْتُهُ يَقُولُ: قالَ جَرِيرُ بنُ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: ما حَجَبَني رَسُولُ اللهِ ﷺ مُنْذُ أَسْلَمْتُ ولا رَآني إِلَّا ضَحِكَ. [راجع: ٣٠٣٥]

3823. (In another narration) Jarīr bin 'Abdullāh narrated: There was a house called *Dhul-Khalaṣa*[1] in the pre-Islāmic period and it was also called *Al-Ka'ba Al-Yamānīya* or *Al-Ka'ba Ash-Shāmīya.* Allāh's Messenger ﷺ said to me, "Will you relieve me from *Dhul-Khalaṣa*?" So I left for it with 150 cavalry men from the tribe of Aḥmas and then we destroyed it and killed whoever we found there. Then we came to the Prophet ﷺ and informed him about it. He invoked good upon us and upon the tribe of Aḥmas.

٣٨٢٣ - وعَنْ قَيْسٍ، عَنْ جَرِيرِ بنِ عَبْدِ اللهِ قالَ: كانَ في الجاهِلِيَّةِ بَيْتٌ يُقالُ لَهُ: ذُو الخَلَصَةِ، وكانَ يُقالُ لَهُ: الكَعْبَةُ اليمانِيَةُ أَوِ الكَعْبَةُ الشَّامِيَّةُ. فَقالَ لي رَسُولُ اللهِ ﷺ: «هَلْ أَنْتَ مُرِيحي مِنْ ذِي الخَلَصَةِ؟» قالَ: فَنَفَرْتُ إِلَيْهِ في خَمْسِينَ ومائَةِ فارِسٍ مِنْ أَحْمَسَ، قالَ: فَكَسَرْناهُ وقَتَلْنا مَنْ وجَدْنا عِنْدَهُ فأَتَيْناهُ فأَخْبَرْناه فَدَعا لَنا ولأَحْمَسَ. [راجع: ٣٠٢٠]

(1) (H. 3823) *Dhul-Khalaṣa*: See the glossary.

(22) CHAPTER. The narration about Hudhaifa bin Al-Yamān Al-'Absy.

(٢٢) **بابُ** ذِكْرِ حُذَيْفَةَ بنِ اليمانِ العَبْسِيِّ رَضِيَ اللهُ عَنْهُ

3824. Narrated 'Āishah رَضِيَ اللهُ عَنها: "On the day of the battle of Uhud, *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)] were defeated completely. Then Satan shouted loudly, "O Allāh's slaves! Beware the ones behind you!" So the front files attacked the back ones. Then Hudhaifa looked and saw his father, and said loudly, "O Allāh's slaves! My father! My father!" By Allāh, they did not stop till they killed him (i.e., Hudhaifa's father). Hudhaifa said, "May Allāh forgive you!" The subnarrator said, "By Allāh, Hudhaifa continued asking Allāh's Forgiveness for the killers of his father till he met Allāh عَزَّ وجَلَّ (i.e., died)."

[See *Hadith* No.4065]

٣٨٢٤ - حدَّثني إسمَاعِيلُ بنُ خَلِيلٍ: حَدَّثَنَا سَلَمَةُ بنُ رَجاءٍ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها، قالَتْ: لَمَّا كانَ يَوْمُ أُحُدٍ هُزِمَ المُشْرِكُونَ هَزِيمَةً بَيِّنَةً فَصَاحَ إبْلِيسُ: أَيْ عِبادَ اللهِ، أُخْراكُمْ. فَرَجَعَتْ أُولاهُمْ عَلى أُخْراهُمْ فاجْتَلَدتْ مع أُخْراهُمْ فَنَظَرَ حُذَيْفَةُ فإذَا هُوَ بأَبِيهِ فَنادَى: أَيْ عِبادَ اللهِ، أَبِي أَبِي. فَقالَتْ: فَوَاللهِ ما احْتَجَزُوا حتَّى قَتَلُوهُ، فَقالَ حُذَيْفَةُ: غَفَرَ اللهُ لَكُمْ، قالَ أَبِي: فَوَاللهِ ما زَالَتْ في حُذَيْفَةَ مِنْها بَقِيَّةُ خَيرٍ حتَّى لَقِيَ اللهَ عَزَّ وجَلَّ. [راجع: ٣٢٩٠]

(23) CHAPTER. The narration about Hind bint 'Utba bin Rabī'a رَضِيَ اللهُ عَنها.

(٢٣) **بابُ** ذِكْرِ هِنْدِ بِنْتِ عُتْبَةَ بنِ رَبِيعَةَ رَضِيَ اللهُ عَنْها

3825. Narrated 'Āishah رَضِيَ اللهُ عَنها: Hind bint 'Utba came and said, "O Allāh's Messenger! (Before I embraced Islām) there was no family on the surface of the earth I wished to see in degradation more than I did your family, but today there is no family on the surface of the earth I wish to see honoured more than I did yours." The Prophet ﷺ said, "I thought similarly, by Him in Whose Hand my soul is!" She further said, "O Allāh's Messenger! Abū Sufyān is a miser, so, is it sinful of me to feed my children from his property?" He said, "I do not allow it unless you take for your needs what is just and reasonable."

٣٨٢٥ - وقالَ عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللهِ: أَخبرَنا يُونُسُ، عَنِ الزُّهْرِيِّ: حدَّثَنِي عُرْوَةُ أَنَّ عائِشَةَ رَضِيَ اللهُ عَنها قالَتْ: جاءَتْ هِنْدٌ بِنْتُ عُتْبَةَ فَقالَتْ: يا رَسُولَ اللهِ، ما كانَ عَلى ظَهْرِ الأَرْضِ مِنْ أَهْلِ خِباءٍ أَحَبَّ إليَّ أَنْ يَذِلُّوا مِنْ أَهْلِ خِبائِكَ، ثُمَّ ما أَصْبَحَ اليَوْمَ عَلى ظَهْرِ الأَرْضِ أَهْلُ خِباءٍ أَحَبَّ إليَّ أَنْ يَعِزُّوا مِنْ أَهْلِ خِبائِكَ، قَالَ: «وأَيْضاً والذي

نَفْسِي بِيَدِهِ» قالَتْ: يا رَسُولَ اللهِ، إنَّ أَبا سُفْيانَ رَجُلٌ مِسِّيكٌ فَهَلْ عَلَيَّ حَرَجٌ أَنْ أُطْعِمَ مِنَ الذي لهُ عِيالَنا؟ قالَ: «لا أُراهُ إلَّا بالمَعْرُوفِ».

[راجع: ٢٢١١]

(24) CHAPTER. Narration about Zaid bin 'Amr bin Nufail.

(٢٤) بابُ حَدِيثِ زَيدِ بنِ عَمْرو بنِ نُفَيْلٍ

3826. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldaḥ before any Divine Revelation came to the Prophet ﷺ. A meal was presented to the Prophet ﷺ but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter at your *Anṣāb*[1] (in the name of your idols etc.). I eat only those (animals) on which Allāh's Name has been mentioned at the time of (their) slaughtering." Zaid bin 'Amr used to criticize the way Quraish used to slaughter their animals, and used to say, "Allāh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in others than the Name of Allāh. He used to say so, for he rejected that practice and considered it as something abominable.

٣٨٢٦ - حدَّثني مُحَمَّدُ بنُ أَبي بَكْرٍ: حدَّثَنا فُضَيْلُ بنُ سُلَيمانَ: حدَّثَنا مُوسَى بن عُقبَةَ: حدَّثَنا سالمُ بنُ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبيَّ ﷺ لَقِيَ زَيْدَ بنَ عَمْرِو ابنِ نُفَيْلٍ بأَسْفَلِ بَلْدَحٍ قَبْلَ أَنْ يَنزِلَ عَلى النَّبيِّ ﷺ الوَحْيُ، فَقُدِّمَتْ إلى النَّبيِّ ﷺ سُفْرَةٌ فأَبى أَنْ يأكُلَ مِنْها، ثُمَّ قالَ زَيْدٌ: إنِّي لَسْتُ آكُلُ مِمَّا تَذْبَحُونَ عَلى أَنْصابِكُمْ، ولا آكُلُ إلَّا ما ذُكِرَ اسمُ اللهِ عليهِ، فَإنَّ زَيْدَ بنَ عَمْرٍو كانَ يَعِيبُ عَلى قُرَيْشٍ ذَبائِحَهُمْ ويَقُولُ: الشَّاةُ خَلَقَها اللهُ وأَنْزَلَ لها مِنَ السَّماءِ المَاءَ وأَنْبَتَ لها مِنَ الأَرْضِ ثُمَّ تَذْبَحونَها عَلى غَيرِ اسْمِ اللهِ؟ إنْكاراً لِذلكَ وإعْظاماً لَهُ.

3827. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Zaid bin 'Amr bin Nufail went to Sham,[2] enquiring about a True Religion to follow. He met a Jewish religious scholar and asked

٣٨٢٧ - قالَ مُوسَى: حدَّثَني سالمُ ابنُ عَبْدِ اللهِ ولا أَعْلَمُهُ إلَّا تَحَدَّثَ بِهِ عَنِ ابنِ عُمَرَ: أَنَّ زَيْدَ بنَ

(1) (H. 3826) *Nusub*: See the glossary.
(2) (H. 3827) Sham: Area or the region comprising the present day Syria, Palestine, Lebanon and Jordan.

him about their religion. He said, "I intend to embrace your religion, so tell me something about it." The Jew said, "You will not embrace our religion unless you receive your share of Allāh's Anger." Zaid said, "I do not run except from Allāh's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion? " He said, "I do not now any other religion except the *Ḥanīf* (Islāmic Monotheism)," Zaid enquired, "What is *Ḥanīf*?" He said, "*Ḥanīf* is the religion of (the Prophet) Abraham عليه السلام who was neither a Jew nor a Christian, and he used to worship none but Allāh (Alone) (i.e. Islāmic Monotheism)". Then Zaid went out and met a Christian religious scholar and told him the same as before. The Christian said, "You will not embrace our religion unless you get a share of Allāh's Curse." Zaid replied, "I do not run except from Allāh's Curse, and I will never bear any of Allāh's Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied, "I do not know any other religion except *Ḥanīf* (Islāmic Monotheism)". Zaid enquired, "What is *Ḥanīf*?" He replied, "*Ḥanīf* is the religion of (the Prophet) Ibrāhīm (Abraham) عليه السلام who was neither a Jew nor a Christian and he used to worship none but Allāh (Alone) (i.e. Islāmic Monotheism)." When Zaid heard their statements about (the religion of) Ibrāhīm عليه السلام, he left that place, and when he came out, he raised both his hands and said, "O Allāh! I make You my Witness that I am on the religion of Ibrāhim." [i.e., Islamic Monotheism]

3828. Narrated Asmā' bint Abī Bakr رَضِيَ اللهُ عَنْهُما: I saw Zaid bin 'Amr bin Nufail standing with his back against the Ka'bah and

عَمْرِو بنِ نُفَيْلٍ خَرَجَ إِلى الشَّامِ، يَسْأَلُ عَنِ الدِّينِ ويَتْبَعُهُ، فَلَقِيَ عالِماً مِنَ اليَهُودِ فَسَأَلَهُ عَنْ دِينِهِمْ، فَقالَ: إِنِّي لَعَلِّي أَنْ أَدِينَ دِينَكُمْ فأَخْبِرْني. فَقالَ: لا تَكُونُ عَلى دِينِنا، حتَّى تَأْخُذَ بِنَصِيبِكَ مِنْ غَضَبِ اللهِ. قالَ زَيْدٌ: ما أَفِرُّ إِلَّا مِنْ غَضَبِ اللهِ، ولا أَحْمِلُ مِنْ غَضَبِ اللهِ شَيْئاً أَبداً، وأَنَا أَسْتَطِيعُهُ، فَهَلْ تَدُلُّني عَلى غَيرِهِ؟ قالَ: ما أَعْلَمُهُ إِلَّا أَنْ يَكُونَ حَنِيفاً. قالَ زَيْدٌ: وما الحَنِيفُ؟ قالَ: دِينُ إِبْرَاهِيمَ، لَمْ يَكُنْ يَهُودِيًّا ولا نَصْرانِيًّا ولا يَعْبُدُ إِلَّا اللهَ. فَخَرَجَ زَيْدٌ فَلَقِيَ عالِماً مِنَ النَّصَارَى فَذَكَرَ مِثْلَهُ فَقالَ: لَنْ تَكُونَ عَلى دِينِنا حتَّى تأْخُذَ بِنَصِيبِكَ مِنْ لَعْنَةِ اللهِ. قالَ: ما أَفِرُّ إِلَّا مِنْ لَعْنَةِ اللهِ، ولا أَحْمِلُ مِنْ لَعْنَةِ اللهِ ولا من غَضَبِهِ شَيئاً أَبداً وأَنَا أَسْتَطِيعُ، فَهَلْ تَدُلُّنِي عَلى غَيرِه؟ قالَ: ما أَعْلَمُهُ إِلاَّ أَنْ يَكُونَ حَنِيفاً. قالَ: وما الحَنِيفُ؟ قالَ: دِينُ إِبْرَاهِيمَ، لَمْ يَكُنْ يَهُودِيًّا ولا نَصْرَانِيًّا ولا يَعْبُدُ إِلَّا اللهَ. فَلَمَّا رَأَى زَيْدٌ قَوْلَهُمْ في إِبْرَاهِيمَ عَلَيْهِ السَّلامُ خَرَجَ فَلَمَّا بَرَزَ رَفَعَ يَدَيْهِ. فَقالَ: اللَّهُمَّ إِنِّي أُشْهِدُكَ أَنِّي عَلى دِينِ إِبْرَاهِيمَ.

٣٨٢٨ - وقالَ اللَّيْثُ: كَتَبَ إِليَّ هِشامٌ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبي

saying, "O people of Quraish! By Allāh, none amongst you is on the religion of Ibrāhīm except me." (She added:) He (Zaid) used to preserve the lives of little girls: If somebody wanted to kill his daughter he would say to him, "Do not kill her for I will feed her on your behalf." So, he would take her, and when she grew up nicely, he would say to her father, "Now if you will (wish), I will give her to you, and If you will (wish), I will feed her on your behalf."

بَكْرٍ رَضِيَ اللهُ عَنْهُما، قالَتْ: رَأَيْتُ زَيْدَ بنَ عَمْرِو بنِ نُفَيلٍ قائماً مُسْنِداً ظَهْرَهُ إلى الكَعْبَةِ يَقُولُ: يا مَعشَرَ قُرَيْشٍ، واللهِ ما مِنْكُمْ عَلى دِينِ إبْرَاهِيمَ غَيرِي. وكانَ يُحيي المَوْؤدَةَ، يَقُولُ للرَّجُلِ إذَا أَرَادَ أنْ يَقْتُلَ ابْنَتَهُ: لا تَقْتُلْها، أنا أَكْفِيْكَ مَؤُنَتَها، فَيَأْخُذُها فإذَا تَرَعْرَعَتْ قالَ لأَبِيها: إنْ شِئْتَ دَفَعْتُها إلَيْكَ وإنْ شِئْتَ كَفَيْتُكَ مَؤُنَتَها.

(25) CHAPTER. The building of the Ka'bah.

(٢٥) بابُ بُنْيانِ الكَعْبَةِ

3829. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: When the Ka'bah was re-built, the Prophet ﷺ and 'Abbās went to carry stones. 'Abbās said to the Prophet ﷺ, "(Take off and) put your waistsheet over your neck so that the stones may not hurt you." (But as soon as he took off his waistsheet) he fell unconscious on the ground with both his eyes towards the sky. When he came to his senses, he said, "My waistsheet! My waistsheet!" Then he tied his waistsheet (round his waist).

٣٨٢٩ - حدّثنا مَحْمُودٌ: حدَّثَنا عَبْدُ الرَّزَّاقِ قالَ: أَخبرَني ابنُ جُرَيْجٍ قالَ: أَخْبَرَني عَمْرُو بنُ دِينارٍ: سَمِعَ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا بُنِيَتِ الكَعْبَةُ ذَهَبَ النَّبِيُّ ﷺ وعَبَّاسٌ يَنْقُلانِ الحِجارَةَ. فَقالَ عَبَّاسٌ للنَّبِيِّ ﷺ: اجْعَلْ إزارَكَ عَلى رَقَبَتِكَ يَقِكَ مِنَ الحِجارَةِ، فَخَرَّ إلى الأرْضِ وطَمَحَتْ عَيْناهُ إلى السَّماءِ، ثُمَّ أفاقَ فَقالَ: «إزَارِي إزَارِي»، فَشَدَّ عَلَيْهِ إزَارَهُ. [راجع: ٣٦٤]

3830. Narrated 'Amr bin Dīnār and 'Ubaidullāh bin Abī Yazīd: In the lifetime of the Prophet ﷺ there was no wall around the Ka'bah and the people used to offer *Ṣalāt* (prayer) around the Ka'bah till 'Umar became the caliph and he built the wall around it. 'Ubaidullāh further said, "Its wall was low, so Ibn Az-Zubair built it."

٣٨٣٠ - حدّثنا أَبُو النُّعْمانِ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ عَمْرِو بنِ دِينارٍ وعُبَيْدِ اللهِ ابنِ أَبِي يَزِيدَ قالا: لَمْ يَكُنْ عَلى عَهْدِ النَّبِيِّ ﷺ حوْلَ البَيْتِ حائِطٌ، كانُوا يُصَلُّونَ حوْلَ البَيْتِ حتَّى كانَ عُمَرُ فَبَنَى حَوْلَهُ

حائِطاً. قالَ عُبَيْدُ اللهِ: جَدْرُهُ قَصِيرٌ، فَبَناهُ ابنُ الزُّبَيرِ.

(26) CHAPTER. The days of Pre-Islāmic Period of Ignorance.

(٢٦) بابُ أَيَّامِ الجاهِلِيَّةِ

3831. Narrated 'Āishah رَضِيَ الله عَنها: '*Āshūrā'* (i.e., the tenth of Muharram) was a day on which the tribe of Quraish used to observe fasting in the Pre-Islāmic Period of Ignorance. The Prophet ﷺ also used to observe *Saum* (fast) on this day. So when he emigrated to Al-Madīna, he observed fasting on it and ordered (the Muslims) to fast on it. When the fasting of (the month of) Ramaḍān was enjoined, it became optional for the people to observe fast or not to observe fast on the day of '*Āshūrā'*.

٣٨٣١ - حَدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى: قالَ هِشامٌ: حدَّثَني أَبي، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها قالت: كان عاشُورَاءُ يَوْماً تَصُومُهُ قُرَيْشٌ في الجاهِلِيَّةِ، وكانَ النَّبِيُّ ﷺ يَصُومُهُ، فَلَمَّا قَدِمَ المَدِينَةَ صَامَهُ وأَمَرَ بِصِيامِهِ. فَلَمَّا نَزَلَ رَمَضانُ كانَ مَنْ شاءَ صَامَهُ ومَنْ شاءَ لا يَصُومُهُ. [راجع: ١٥٩٢]

3832. Narrated Ibn 'Abbās رَضِيَ الله عَنهُما: The people used to consider the performance of '*Umra* in the months of *Hajj* an evil deed on the earth, and they used to call the month of Muharram as Ṣafar and used to say, "When (the wounds over) the backs (of the camels) have healed and the footmarks (of the camels) have vanished (after coming from *Hajj*), then '*Umra* becomes legal for the one who wants to perform '*Umra*." Allāh's Messenger ﷺ and his Companions reached Makkah assuming *Iḥrām* for *Hajj* on the fourth of Dhul-Ḥijja. The Prophet ﷺ ordered his Companions to perform '*Umra* (with that *Iḥrām* instead of *Hajj*).[1] They asked, "O Allāh's Messenger! What kind of finishing of *Iḥrām*?" The Prophet ﷺ said, "Finish the *Iḥrām* completely."

٣٨٣٢ - حَدَّثَنا مُسْلِمٌ: حدَّثَنا وُهَيْبٌ: حدَّثَنا ابنُ طاوُسٍ، عَنْ أَبِيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانُوا يَرَوْنَ أَنَّ العُمْرَةَ في أَشْهُرِ الحَجِّ مِنَ الفُجُورِ في الأَرْضِ. وكانُوا يُسَمُّونَ المُحَرَّمَ صَفَرَ ويَقُولُونَ: إذَا بَرَأَ الدَّبَرْ، وعَفا الأَثَرْ، حَلَّتِ العُمْرَةُ لِمَنِ اعتَمَرْ. قالَ: فَقَدِمَ رَسُولُ اللهِ ﷺ وأَصْحابُهُ رَابِعَةً مُهِلِّينَ بالحَجِّ، وأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ يَجْعَلُوها عُمْرَةً، قالُوا: يا رَسُولَ اللهِ، أَيُّ الحِلِّ؟ قالَ: «الحِلُّ كُلُّهُ». [راجع: ١٠٨٥]

3833. Narrated Sa'īd bin Al-Musaiyab's grandfather: In the Pre-Islāmic Period of Ignorance a flood of rain came and filled the

٣٨٣٣ - حَدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: كانَ عَمْرٌو

(1) (H. 3832) The Prophet ﷺ ordered them to perform '*Umra* and then finish the *Iḥrām*.

يَقُولُ: حدَّثَنا سَعِيدُ بنُ المُسَيَّبِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قالَ: جاءَ سَيْلٌ في الجاهِلِيَّةِ فَكَسا ما بَيْنَ الجَبَلَيْنِ. قالَ سُفيانُ: ويَقُولُ: إنَّ هذَا الحَدِيثَ لَهُ شَأْنٌ.

valley in between the two mountains (around the Ka'bah).

٣٨٣٤ - حدَّثَنا أَبُو النُّعْمانِ: حدَّثَنا أَبُو عَوانَةَ، عَنْ بَيانٍ أَبي بِشْرٍ، عَنْ قَيْسٍ ابنِ أَبي حازِمٍ قالَ: دَخَلَ أَبُو بَكْرٍ عَلى امْرَأَةٍ مِنْ أَحْمَسَ يُقالُ لَها: زَيْنَبُ بِنتُ المُهاجِرِ، فَرَآها لا تَكَلَّمُ، فَقالَ: ما لَها لا تَكَلَّمُ؟ قالُوا: حَجَّتْ مُصْمِتَةً، قال لَها: تَكَلَّمِي فإنَّ هذَا لا يَحِلُّ، هذَا مِنْ عَمَلِ الجاهِلِيَّةِ، فَتَكَلَّمَتْ فَقالَتْ: مَنْ أَنْتَ؟ قالَ: امرُؤٌ مِنَ المُهاجِرِينَ. قالَتْ: أَيُّ المُهاجِرِينَ؟ قالَ: مِنْ قُرَيْشٍ. قالَتْ: مِنْ أَيِّ قُرَيْشٍ أَنْتَ؟ قالَ: إنَّكِ لَسَؤُولٌ، أَنا أَبُو بَكْرٍ، قالَتْ: ما بَقاؤُنا عَلى هذَا الأَمْرِ الصَّالِحِ الذِي جاءَ اللهُ بِهِ بَعْدَ الجاهِلِيَّةِ؟ قالَ: بَقاؤُكُمْ عَلَيْهِ ما اسْتَقامتْ بِكُمْ أَئِمَّتُكُمْ، قالَتْ: وما الأَئِمَّةُ؟ قالَ: أَما كانَ لِقَوْمِكَ رُؤُسٌ وأَشْرافٌ يأمُرُونَهُمْ فَيُطِيعُونَهُمْ؟ قالَتْ: بَلى، قالَ: فَهُمْ أُولئِكَ عَلى النَّاسِ.

3834. Narrated Qais bin Abī Ḥāzim: Abū Bakr went to a lady from the Aḥmas tribe called Zainab bint Al-Muhājir and found that she refused to speak. He asked, "Why does she not speak."? The people said, "She has intended to perform *Ḥajj* without speaking." He said to her, "Speak, for it is illegal not to speak, as it is an action (i.e., tradition) of the Pre-Islāmic Period of Ignorance. So she spoke and said, "Who are you?" He said, "A man from the emigrants." She asked, "Which emigrants." He replied, "From Quraish." She asked, "From which branch of Quraish are you?" He said, "You ask too many questions; I am Abū Bakr." She said, "How long shall we enjoy this good order (i.e., Islāmic religion) which Allāh has brought after the Period of Ignorance?" He said, "You will enjoy it as long as your *Imām* keep on abiding by its rules and regulations." She asked, "What are the *Imām*?" He said, "Were there not heads and chiefs of your nation who used to order the people and they used to obey them?" She said, "Yes." He said, "So they (i.e., the *Imām*) are those whom I meant."

٣٨٣٥ - حدَّثَني فَرْوَةُ بنُ أَبي المَغْراءِ: أَخْبَرَنا عَلِيُّ بنُ مُسْهِرٍ، عَنْ

3835. Narrated 'Āishah رَضِيَ الله عَنها: A black lady slave of some of the Arabs embraced Islām and she had a hut in the

mosque. She used to visit us and talk to us, and when she finished her talk, she used to say: "The day of the scarf was one of our Lord's Wonders. Verily! He has delivered me from the land of *Kufr*." When she said the above verse many times, I ('Āishah) asked her, "What was the day of the scarf?" She replied, "Once the daughter of some of my masters went out and she was wearing a leather scarf (round her neck) and the leather scarf fell from her and a kite descended and picked it up, mistaking it for a piece of meat. They (i.e., my masters) accused me of stealing it and they tortured me to such an extent that they even looked for it in my private parts. So, while they all were around me, and I was in great distress, suddenly the kite came over our heads and threw the scarf and they took it. I said to them "This is what you accused me of stealing, though I was innocent."

هِشام، عَنْ أَبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: أَسْلَمَتِ امْرَأَةٌ سَوْداءُ لِبَعْضِ العَرَبِ وكانَ لَها حِفْشٌ في المَسْجِدِ، قالَتْ: فَكانَتْ تأْتِينا فَتَحَدَّثُ عِنْدَنا فإِذا فَرَغَتْ مِنْ حدِيثِها قالَت:

ويَوْمُ الوِشاحِ مِنْ تَعاجِيبِ رَبِّنا
أَلا إِنَّهُ مِنْ بَلْدَةِ الكُفْرِ أَنجاني

فَلَمَّا أَكْثَرَتْ قالَتْ لَها عائِشَةُ: وما يَوْمُ الوِشاحِ؟ قالَتْ: خَرَجَتْ جُوَيْرِيَةٌ لِبَعْضِ أَهْلِي وعَلَيها وِشاحٌ مِنْ أَدَمٍ فَسقَطَ مِنْها فانحَطَّتْ عَلَيْهِ الحُدَيَّا وهي تَحْسِبُهُ لَحْماً فأَخَذَتْ فاتَّهَمُوني بِهِ فَعَذَّبُوني حتَّى بَلَغَ مِنْ أَمْرِهِم أَنَّهُمْ طَلَبُوا في قُبُلِي، فبينا هُمْ حَوْلِي وأَنا في كَرْبِي إِذ أَقْبَلَتِ الحُدَيَّا حتَّى وازَتْ بِرُؤُوسِنا ثُمَّ أَلقَتْهُ فأَخَذُوهُ، فَقُلْتُ لَهُمْ: هذا الذِي اتَّهَمْتُمُوني بِهِ وأَنا مِنْهُ بَرِيئَةٌ. [راجع: ٤٣٩]

3836. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "If anybody has to take an oath, he should swear only by Allāh." The people of Quraish used to swear by their fathers, but the Prophet ﷺ said, "Do not swear by your fathers."

٣٨٣٦ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا إِسماعِيلُ بنُ جَعْفَرٍ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «أَلا مَنْ كانَ حالِفاً فَلا يَحْلِفْ إِلَّا باللهِ، فَكانَتْ قُرَيْشٌ تَحْلِفُ بآبائها فَقالَ: لا تَحْلفوا بآبائِكُمْ». [راجع: ٢٦٧٩]

3837. Narrated 'Abdur-Raḥmān bin Al-Qāsim: Al-Qāsim used to walk in front of the funeral procession. He used not to get up for

٣٨٣٧ - حدَّثَنا يَحْيَى بنُ سُلَيمانَ قالَ: حدَّثَنِي ابنُ وهْبٍ قالَ: أَخْبَرَني

عَمْرٌو: أَنَّ عَبْدَ الرَّحْمٰنِ بنَ القاسِمِ حدَّثَهُ: أَنَّ القاسِمَ كانَ يَمْشِي بَيْنَ يَدَيِ الجَنازَةِ ولا يَقُومُ لَها ويُخْبِرُ عَنْ عائِشَةَ قالَتْ: كانَ أَهْلُ الجاهِلِيَّةِ يَقُومُونَ لَها، يَقُولُونَ إذَا رَأَوْها: كُنْتِ في أَهْلِكِ ما أَنْتِ! مَرَّتَيْنِ.

funeral procession (in case it passed by him). And he narrated from 'Āishah رَضِيَ اللهُ عَنْهَا that she said, "The people of the Pre-Islāmic Period of Ignorance used to stand up for the funeral procession. When they saw it they used to say twice: 'You were noble in your family. What are you now?' "(1)

٣٨٣٨ - حدَّثَني عَمْرُو بنُ العَبَّاسِ: حدَّثَنا عَبْدُ الرَّحْمٰنِ: حدَّثَنا سُفْيانُ، عَنْ أَبي إسحاقَ، عَنْ عَمْرِو بنِ مَيْمُونٍ قالَ: قالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: إنَّ المُشْرِكينَ كانُوا لا يُفِيضُونَ مِنْ جَمْعٍ حَتَّى تَشْرُقَ الشَّمْسُ على ثَبِيرٍ. فَخالَفَهُمُ النَّبِيُّ ﷺ فأَفاضَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ. [راجع: ١٦٨٤]

3838. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: *Al-Mushrikūn* used not to leave *Jam'* (i.e., Muzdalifa) till the sun had risen on Thabir mountain. The Prophet ﷺ contradicted them by leaving (Muzdalifa) before the sun rose.

٣٨٣٩ - حدَّثَني إسحاقُ بنُ إبراهِيمَ قَالَ: قُلْتُ لأَبي أُسامَةَ: حدَّثَكُمْ يَحْيَى ابنُ المُهَلَّبِ: حدَّثَنا حُصَيْنٌ عنْ عِكْرِمَةَ ﴿وَكَأْسًا دِهَاقًا ﴿٣٤﴾﴾ قالَ: مَلأَى مُتَتابِعَةً.

3839. Narrated Ḥuṣain that 'Ikrima said, *Kā'san Dihāqa*, means glass full (of something) followed successively with other full glasses."

٣٨٤٠ - قالَ: وقالَ ابنُ عَبَّاسٍ: سَمِعْتُ أَبي يَقُولُ في الجاهِلِيَّةِ: اسْقِنا كأْساً دِهاقاً.

3840. Ibn 'Abbās said, "In the Pre-Islāmic Period of Ignorance I heard my father saying, "Provide us with *Kā'san Dihāqa*."

٣٨٤١ - حدَّثَنا أَبو نُعَيمٍ: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ المَلِكِ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «أَصْدَقُ كَلِمَةٍ قالَها الشَّاعِرُ كَلِمَةُ لَبِيدٍ: * أَلاَ كلُّ

3841. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The most true words said by a poet were the words of Labīd." He (Labīd) said, 'Verily, everything except Allāh is *Batilu* (perishable)', and Umaiyya bin Aṣ-Ṣalt was about to be a Muslim (but he did not embrace Islām).

[See *Fatḥ Al-Bārī*]

(1) (H. 3837) The saying was a way of expressing sorrow.

شيءٍ ما خلاَ اللهَ باطِلُ * وكادَ أُمَيَّةُ بنُ أبي الصَّلْتِ أنْ يُسْلِمَ».

[انظر: ٦١٤٧، ٦٤٨٩]

3842. Narrated 'Āishah رَضِيَ اللهُ عَنها: Abū Bakr had a slave who used to give him some of his earnings. Abū Bakr used to eat from it. One day he brought something and Abū Bakr ate from it. The slave said to him, "Do you know what is this?" Abū Bakr then enquired, "What is it?" The slave said, "Once, in the Pre-Islāmic Period of Ignorance I foretold somebody's future though I did not know this knowledge of foretelling, but I cheated him, and when he met me he gave me something for that service, and that is what you have eaten from." Then Abū Bakr put his hand in his mouth and vomited whatever was there in his stomach."

٣٨٤٢ - حدَّثنا إسماعيلُ: حدَّثني أخي، عنْ سُليمانَ بنِ بِلالٍ، عنْ يحيى ابنِ سعيدٍ، عنْ عبدِ الرَّحمٰنِ بنِ القاسمِ، عنِ القاسمِ بنِ مُحمَّدٍ، عنْ عائشةَ رَضيَ اللهُ عنها قالَتْ: كانَ لأبي بكرٍ غُلامٌ يُخرِجُ لهُ الخَراجَ وكانَ أبو بكرٍ يأكُلُ من خَراجِهِ، فَجاءَ يَوماً بشَيْءٍ فأكَلَ منْهُ أبو بكرٍ فقالَ لهُ الغُلامُ: أتَدْري ما هذا؟ فقالَ أبو بكرٍ: وما هُوَ؟ قالَ: كُنتُ تَكَهَّنْتُ لإنسانٍ في الجاهليَّةِ وما أُحسِنُ الكِهانَةَ، إلَّا أنِّي خدَعْتُهُ فأعطاني بذٰلكَ. فهٰذا الذي أكَلْتَ منْهُ، فأدْخَلَ أبو بكرٍ يَدَهُ فقاءَ كُلَّ شَيْءٍ في بَطْنِهِ.

3843. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: In the Pre-Islāmic Period of Ignorance the people used to bargain with the meat of camels on the principle of *Ḥabal-al-Ḥabala* which meant the sale of a she-camel that would be born by a she-camel that had not yet been born. The Prophet ﷺ forbade them such a transaction.

٣٨٤٣ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَحيى عنْ عُبَيْدِ اللهِ قالَ: أخبرَني نافعٌ عنِ ابنِ عُمَرَ رَضِيَ اللهُ عنهُما قالَ: كانَ أهْلُ الجاهليَّةِ يَتَبايَعونَ لُحومَ الجَزورِ إلى حَبَلِ الحَبَلَةِ. قالَ: وحَبَلُ الحَبَلَةِ أنْ تُنتَجَ النَّاقةُ ما في بَطْنِها. ثُم تَحمِلَ التي نُتِجَتْ، فَنهاهُمُ النَّبيُّ ﷺ عنْ ذٰلكَ.

[راجع: ٢١٤٣]

3844. Narrated Ghailān bin Jarīr: We used to visit Anas bin Mālik رَضِيَ اللهُ عَنْهُ and he

٣٨٤٤ - حدَّثنا أبو النُّعمانِ:

used to talk to us about the *Anṣār,* and used to say to me, "Your people did so-and-so on such and such a day, and your people did so-and-so on such and such a day."

حدَّثنا مَهْدِيٌّ: قَالَ حَدَّثَنا غَيْلانُ بنُ جَرِيرٍ: كُنَّا نَأْتِي أَنَسَ بنَ مالكٍ فَيُحَدِّثُنا عَنِ الأَنْصارِ، وكانَ يَقُولُ لي: فَعَلَ قَوْمُكَ كَذَا وكذا يَوْمَ كَذا وكذَا، وفَعَلَ قَوْمُكَ كَذا وكذا يَوْمَ كَذَا وكذَا. [راجع: ٣٧٧٦]

(27) CHAPTER. *Al-Qasāma*[1] in the Pre-Islāmic Period of Ignorance.

(٢٧) بابُ القَسامَةِ في الجاهِلِيَّةِ

3845. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The first event of *Qasāma* in the Pre-Islāmic Period of Ignorance was practised by us (i.e., Banū Hāshim). A man from Banū Hāshim was employed by a Quraishī man from another branch-family. The (Hāshimī) labourer set out with the Quraishī driving his camels. There passed by him another man from Banū Hāshim. The leather rope of the latter's bag had broken so he said to the labourer, "Will you help me by giving me a rope in order to tie the handle of my bag, lest the camels should run away from me?" The labourer gave him a rope and the latter tied his bag with it. When the caravan halted, all the camels' legs were tied with their fetters except one camel. The employer asked the labourer, "Why, from among all the camels has this camel not been fettered?" He replied, "There is no fetter for it." The Quraishī asked, "Where is its fetter?" and hit the labourer with a stick that caused his death. (Later on just before his death) a man from Yemen passed by him. The labourer asked (him), "Will you go for the pilgrimage?" He replied, "I do not think I will attend it, but perhaps I will attend it." The (Hāshimī) labourer said, "Will you

٣٨٤٥ - حدَّثَنا أَبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا قَطَنٌ أَبُو الهَيْثَمِ: حدَّثَنا أَبُو يَزِيدَ المدَنِيُّ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قَالَ: إنَّ أَوَّلَ قَسامَةٍ كانَتْ في الجاهِلِيَّةِ لَفِينا بَنِي هاشِمٍ. كانَ رَجُلٌ مِنْ بَنِي هاشِمٍ اسْتَأْجَرَهُ رَجُلٌ من قُرَيْشٍ مِنْ فَخِذٍ أُخْرَى، فانْطَلَقَ مَعَهُ في إبِلِهِ فمَرَّ بِهِ رَجُلٌ مِنْ بَنِي هاشِمٍ قَدِ انْقَطَعَتْ عُرْوَةُ جُوالِقِهِ، فقالَ: أَغِثْنِي بِعِقالٍ أَشُدُّ بِهِ عُرْوَةَ جُوَالِقِي لا تَنْفِرُ الإبلُ. فأعْطاهُ عِقالاً فَشَدَّ بِهِ عُرْوَةَ جُوالِقِهِ، فَلَمَّا نَزَلُوا عُقِلَتِ الإبلُ إلَّا بَعِيراً واحِداً. فَقالَ الذي اسْتَأْجَرَهُ: ما شَأْنُ هذَا البَعِيرِ لمْ يُعْقَلْ مِنْ بَينَ الإبِلِ؟ قالَ: لَيْسَ لَهُ عِقالٌ، قالَ فأَيْنَ عِقالُهُ؟ قالَ: فَحَذَفَهُ بِعَصًا كانَ فِيهاَ أَجَلُهُ، فمَرَّ بِهِ رَجُلٌ مِنْ أَهْلِ اليَمَنِ فَقالَ: أَتَشْهَدُ المَوْسِمَ؟ قالَ:

(1) (Ch.2) *Al-Qasāma* means the oath taken by some people concerning the accusation of killing somebody, (also see the glossary).

please convey a message for me once in your life?" The other man said, "Yes." The labourer wrote: "When you intend the pilgrimage, call the family of Quraish, and if they respond to you, call the family of Banū Hāshim, and if they respond to you, ask about Abū Ṭālib and tell him that so-and-so has killed me for a fetter." Then the labourer expired.

When the employer reached (Makkah), Abū Ṭālib visited him and asked, "What has happened to our companion?" He said, "He became ill and I looked after him nicely (but he died) and I buried him." Then Abū Ṭālib said, "The deceased deserved this from you." After some time, the messenger whom the labourer has asked to convey the message, reached (Makkah) during the pilgrimage season. He called, "O the family of Quraish!" The people replied, "This is Quraish." Then he called, "O the family of Banū Hāshim!" Again the people replied, "This is Banū Hāshim." He asked, "Who is Abū Ṭālib?" The people replied, "This is Abū Ṭālib." He said, "So-and-so has asked me to convey a message to you that so-and-so has killed him for a fetter (of a camel)." Then Abū Ṭālib went to the (Quraishī) killer and said to him, "Chose one of three alternatives: (i) If you wish, give us one hundred camels because you have murdered our companion, (ii) or if you wish, fifty of your men should take an oath that you have not murdered our companion, and if you do not accept this, (iii) we will kill you in *Qiṣāṣ*[1]" The killer went to his people and they said, "We will take an oath." Then a woman from Banū Hāshim who was married to one of them (i.e., the Quraishīs) and had given birth to a child from him, came to Abū

ما أَشْهَدُ وربَّما شَهِدْتُهُ، قالَ: هَلْ أَنْتَ مُبْلِغٌ عَنِّي رِسالَةً مِنَ الدَّهرِ؟ قالَ: نَعمْ، ذَلِكَ قالَ: فَكَتَبَ، إِذا أَنْتَ شَهِدْتَ المَوْسِمَ فَنادِ: يا آلَ قُرَيْشٍ، فَإِذَا أَجابُوكَ فَنادِ: يا آلَ بَنِي هاشِمٍ، فإِنْ أَجابُوكَ فَاسْأَل عَنْ أَبي طالِبٍ فأَخْبِرْهُ أَنَّ فُلاناً قَتَلَني في عِقالٍ. وماتَ المُسْتأجِرُ. فَلَمَّا قَدِمَ الذِي اسْتَأجَرَهُ أَتاهُ أَبُو طالِبٍ فَقالَ: ما فَعَلَ صاحِبُنا؟ قالَ: مَرِضَ فأَحْسَنْتُ القِيامَ عَلَيْهِ فَوَلِيتُ دَفْنَهُ. قالَ: قَدْ كانَ أَهْلَ ذاكَ مِنْكَ. فمَكَثَ حِيناً ثُمَّ إِنَّ الرَّجُلَ الذِي أَوْصَى إِلَيْهِ أَنْ يُبْلِغَ عَنْهُ وافىٰ المَوْسِمَ فَقالَ: يا آلَ قُرَيْشٍ، قالُوا: هٰذِهِ قُرَيْشٌ، قالَ: يا بَنِي هاشِمٍ، قالُوا: هٰذِهِ بَنُو هاشِمٍ، قالَ: مَنْ أَبُو طالِبٍ؟ قالُوا: هٰذَا أَبُو طالِبٍ، قالَ: أَمَرَنِي فُلانٌ أَنْ أُبْلِغَكَ رِسالَةً أَنَّ فُلاناً قَتَلَهُ في عِقالٍ. فأتاهُ أَبُو طالِبٍ فَقالَ لَهُ: اخْتَرْ مِنَّا إِحْدَى ثَلاثٍ: إِنْ شِئْتَ أَنْ تُؤَدِّيَ مِائَةً مِنَ الإِبِلِ فإِنَّكَ قَتَلْتَ صاحِبَنا، وإِنْ شِئْتَ حَلَفَ خَمْسُونَ مِنْ قَومِكَ أَنَّكَ لَمْ تَقْتُلْهُ، فإِنْ أَبَيْتَ قَتَلْناكَ بِهِ. فأَتى قَوْمَهُ فَقالُوا: نَحْلِفُ. فأَتَتْهُ امْرَأَةٌ مِن بَني هاشِمٍ كانَتْ تَحْتَ رَجُلٍ مِنْهُمْ قَدْ وَلَدَتْ لَهُ، فَقالَتْ: يا أَبا طالِبٍ،

(1) (H. 3845) *Qiṣāṣ*: The law of equality in punishment. See Volume 9, *Ṣaḥīḥ Al-Bukhārī* "The Book of Blood-Money (*Diyāt*)."

أُحِبُّ أَن تُجِيزَ ابْنِي هذَا بِرَجُلٍ مِنَ الخَمْسِينَ ولا تَصْبِرْ يَمِينَهُ حَيْثُ تُصْبَرُ الأَيمانَ، فَفَعَلَ. فأَتاهُ رَجُلٌ مِنْهُمْ فَقالَ: يا أَبا طالِبٍ، أَرَدْتَ خَمْسِينَ رَجُلاً أَنْ يَحْلِفُوا مَكانَ مائَةٍ مِنَ الإِبِلِ، يُصِيبُ كُلَّ رَجُلٍ بَعِيرانِ. هذَانِ بَعِيرَانِ فأَقْبَلْهُما عَنِّي ولا تَصْبِرْ يَمِينِي حَيْثُ تُصْبَرُ الأَيمانُ، فَقَبِلَهُمَا. وجاء ثَمانِيَةٌ وأَرْبَعُونَ فَحَلَفُوا. قالَ ابنُ عَبَّاسٍ: فَوَالَّذِي نَفْسِي بِيَدِهِ ما حالَ الحَوْلُ، ومِنَ الثَّمانِيَةِ وأَرْبَعِينَ عَيْنٌ تَطرِفُ.

Ṭālib and said, "O Abū Ṭālib! I wish that my son, from among the fifty men, should be excused from this oath, and that he should not take the oath when the oath-taking is carried on." Abū Ṭālib excused him. Then another man from them came (to Abū Ṭālib) and said, "O Abū Ṭālib! You want fifty persons to take an oath instead of giving a hundred camels, and that means each man has to give two camels (in case he does not take an oath). So, there are two camels I would like you to accept from me, and excuse me from taking an oath when the oaths are taken." Abū Ṭālib accepted them from him. Then 48 men came and took the oath. (Ibn 'Abbās further said:) By Him in Whose Hand my soul is, before the end of that year, none of those 48 persons remained alive.

٣٨٤٦ - حدَّثني عُبَيْدُ بنُ إِسمَاعِيلَ: حدَّثنا أَبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ يَوْمُ بُعاثَ يَوْماً قَدَّمَهُ اللهُ لِرَسُولِهِ ﷺ، فَقَدِمَ رَسُولُ اللهِ ﷺ وقَد افْتَرَقَ مَلَؤُهُمْ وقُتِلَتْ سَرَوَاتُهُمْ وجُرِّحُوا. قَدَّمَهُ اللهُ لِرَسُولِهِ ﷺ في دُخُولِهِمْ في الإِسْلامِ. [راجع: ٣٧٧٧]

3846. Narrated 'Āishah رَضِيَ الله عَنْها: The day of *Bu'āth* (i.e., the day of fighting between the two tribes of *Anṣār*) was brought about by Allāh for the good of His Messenger ﷺ so that when Allāh's Messenger ﷺ reached Al-Madīna, those people were already divided (in different groups) and their chiefs had been killed and wounded. So, Allāh made that day precede Allāh's Messenger ﷺ so that they (i.e., the *Anṣār*) might embrace Islām.

٣٨٤٧ - وقالَ ابنُ وهْبٍ: أَخْبَرَنا عَمْرٌو، عَنْ بُكَيرِ بنِ الأَشَجِّ: أَنَّ كُرَيْباً مَوْلى ابنِ عَبَّاسٍ حدَّثَهُ: أَنَّ ابنَ عَبَّاسٍ قالَ: لَيْسَ السَّعْيُ بِبَطْنِ الوَادِي بَيْنَ الصَّفا والمَرْوَةِ سُنَّةً إِنَّما كانَ أَهْلُ الجاهِلِيَّةِ يَسْعَوْنَها ويَقُولُونَ: لا نُجِيزُ البَطْحاءَ إِلَّا شَدًّا.

3847. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: To run along the valley between two green pillars of Aṣ-Ṣafā and Al-Marwa (mountains) was not *Sunna*,[1] but the people in the Pre-Islāmic Period of Ignorance used to run along it, and used to say: "We do not cross this rain stream except running in great haste."

(1) (H. 3847) This statement of Ibn 'Abbās is wrong as most of the religious scholars consider it *As-Sunna* of the Prophet ﷺ.

٣٨٤٨ - حدَّثنا عُبَيْدُ اللهِ بنُ مُحمَّدٍ الجُعْفيُّ: حدَّثنا سُفْيانُ: أَخبرَنا مُطَرِّفٌ قالَ: سَمِعْتُ أَبا السَّفَرِ يَقُولُ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: يا أيها النَّاسَ اسمَعُوا مِنِّي ما أَقُولُ لكُمْ، وأَسمِعُوني ما تَقُولُونَ ولا تَذْهَبُوا فَتَقُولُوا: قالَ ابنُ عَبَّاسٍ، قالَ ابنُ عَبَّاسٍ. مَنْ طافَ بِالبَيْتِ فَلْيُطفْ مِنْ وراءِ الحِجْرِ، ولا تَقُولُوا: الحَطِيمُ، فإنَّ الرَّجُلَ في الجاهِلِيَّةِ كانَ يَحْلِفُ فَيُلقِي سَوْطَهُ أَوْ نَعْلَهُ أَوْ قَوْسَهُ.

3848. Narrated Abū As-Safar: I heard Ibn 'Abbās رَضِيَ اللهُ عَنْهُما saying, "O people! Listen to what I say to you, and let me hear whatever you say, and don't go (without understanding), and start saying, 'Ibn 'Abbās said so-and-so, Ibn 'Abbās said so-and-so, Ibn 'Abbās said so-and-so.' He who wants to perform the *Ṭawāf* around the Ka'bah should go behind *Al-Ḥijr* (i.e., a portion of the Ka'bah left out unroofed) and do not call it *Al-Ḥaṭīm,* for in the Pre-Islāmic Period of Ignorance if any man took an oath, he used to throw his whip, shoes or bow in it.[1]

٣٨٤٩ - حدَّثنا نُعَيمُ بنُ حَمَّادٍ: حدَّثَنا هُشَيْمٌ، عَنْ حُصَينٍ، عَنْ عَمْرِو بنِ مَيْمُونٍ قالَ: رَأَيْتُ في الجاهِلِيَّةِ قِرْدَةً اجْتَمَعَ عَلَيها قِرَدَةٌ قَدْ زَنَتْ فَرَجمُوها فَرَجَمْتُها مَعَهُمْ.

3849. Narrated 'Amr bin Maimūn: During the Pre-Islāmic Period of Ignorance I saw a she-monkey surrounded by a number of monkeys. They were all stoning it, because it had committed illegal sexual intercourse. I too, stoned it along with them.

٣٨٥٠ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ عنْ عُبَيْدِ اللهِ: سَمِعَ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: خِلالٌ مِنْ خِلالِ الجاهِلِيَّةِ: الطَّعْنُ في الأَنْسابِ، والنِّياحَةُ، ونَسِيَ الثالِثَةَ. قالَ سُفْيانُ: ويَقُولُونَ: إِنَّها الاسْتِسْقاءُ بالأَنْواءِ.

3850. Narrated Sufyān: 'Ubaidullāh said: "I heard Ibn 'Abbās رَضِيَ اللهُ عَنْهُما saying, 'Following are some traits of the people of the Pre-Islāmic Period of Ignorance: (i) to defame the ancestry of other families, (ii) and to wail over the dead.'" 'Ubaidullāh forgot the third trait. Sufyān said, "They say it (i.e., the third trait) was to believe that rain was caused by the influence of stars (i.e., if a special star appears it will rain)."

(٢٨) بابُ مَبْعَثِ النَّبِيِّ ﷺ

(28) CHAPTER: The advent of the Prophet ﷺ, (as Messenger of Allāh).

مُحَمَّدُ بنُ عَبْدِ اللهِ بنِ عَبْدِ

(He is) Muḥammad bin 'Abdullāh bin

(1) (H. 3848) Ibn 'Abbās means that the name *Al-Ḥaṭīm* was used by the people of the Period of Ignorance with certain inference related to one of their customs rejected by Islām.

'Abdul-Muṭṭalib bin Hāshim bin 'Abd Manāf bin Qusaī bin Kilāb bin Murra bin Ka'b bin Luaī bin Ghālib bin Fahr bin Mālik bin An-Naḍr bin Kināna bin Khuzaima bin Mudrika bin Iliyās bin Muḍar bin Nizār bin Ma'add bin 'Adnān.

الْمُطَّلِبِ ابنِ هاشِمِ بنِ عَبْدِ مَنافِ بنِ قُصيٍّ بنِ كِلابِ بنِ مُرَّةَ بنِ كَعْبِ بنِ لؤَيِّ بنِ غالِبِ بنِ فِهْرِ بنِ مالكِ بنِ النَّضْرِ بنِ كِنانَةَ بنِ خُزَيمَةَ بنِ مُدْرِكَةَ بنِ إلياسَ بنِ مُضَرَ بنِ نِزَارِ بنِ مَعَدِّ بنِ عَدْنانَ.

3851. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ received Divine Revelation at the age of forty. Then he stayed in Makkah for thirteen years, and then was ordered to emigrate, and he emigrated to Al-Madīna and stayed there for ten years and then died.

٣٨٥١ - حدَّثَنا أَحْمَدُ بنُ أَبي رَجاءٍ: حدَّثَنا النَّضْرُ، عنْ هِشامٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: أُنْزِلَ عَلى رَسُولِ اللهِ ﷺ وهُوَ ابنُ أَرْبَعِينَ فمَكَثَ بِمَكَّةَ ثَلاثَ عَشْرَةَ سَنَةً. ثُمَّ أُمِرَ بالهِجْرَةِ فَهاجَرَ إلى المَدِينَةِ فمَكَثَ بِها عَشْرَ سِنِينَ، ثُمَّ تُوفِّيَ ﷺ. [انظر: ٣٩٠٢، ٣٩٠٣، ٤٤٦٥، ٤٩٧٩]

(29) CHAPTER. (The troubles which) the *Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] of Makkah caused the Prophet ﷺ and his Companions to suffer.

(٢٩) بابُ ما لَقيَ النَّبيُّ ﷺ وأَصْحابُهُ مِنَ المُشْرِكِين بمَكَّةَ

3852. Narrated Khabbāb: I came to the Prophet ﷺ while he was leaning against his *Burda* (sheet cloak) in the shade of the Ka'bah. We were suffering much from the *Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in his Messenger Muḥammad (ﷺ)] in those days. I said (to him), "Will you invoke Allāh (to help us)?" He sat down with a red face and said, "(A believer among) those who were before you used to be combed with iron combs so that nothing of his flesh, or nerves would remain on his bones; yet that would never make him desert his religion. A

٣٨٥٢ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا بَيانٌ وإسماعِيلُ قالا: سَمِعْنا قَيْساً يَقُولُ: سَمِعْتُ خَبَّاباً يَقُولُ: أَتَيْتُ النَّبِيَّ ﷺ وهُوَ مُتَوَسِّدٌ بُرْدَةً وهُوَ في ظِلِّ الكَعْبَةِ وقَدْ لَقِينا مِنَ المُشْرِكِينَ شِدَّةً فَقُلْتُ: أَلا تَدْعُو اللهَ لَنا؟ فَقَعَدَ وهُوَ مُحْمَرٌّ وَجْهُهُ فَقالَ: لَقَدْ كانَ مَنْ قَبْلَكُمْ لَيُمْشَطُ بِمِشَاطِ الحَدِيدِ ما دُونَ عِظامِهِ مِنْ

saw might be put over the parting of his head which would be split into two parts, yet all that would never make him abandon his religion. Allāh will surely complete this religion (i.e., Islām) so that a traveller from Ṣan'ā' to Ḥaḍramaut will not be afraid of anybody except Allāh." (The sub-narrator, Bayān added, "Or the wolf, lest it should harm his sheep.")

لَحمٍ أَوْ عَصَبٍ، ما يَصْرِفُهُ ذٰلكَ عَنْ دِينِهِ. ويُوضَعُ المِيْشارُ على مَفْرِقِ رَأسِهِ فَيُشَقُّ باثْنَينِ ما يَصْرِفُهُ ذٰلكَ عَنْ دِينِهِ، ولَيُتِمَّنَّ اللهُ هذَا الأَمْرَ حتَّى يَسِيرَ الرَّاكِبُ مِنْ صَنْعاءَ إلى حَضْرَمَوْتَ ما يَخافُ إلَّا اللهَ».

زَادَ بَيانٌ: «والذِّئبَ عَلى غَنَمِهِ».

[راجع: ٣٦١٢]

3853. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ recited *Sūrat An-Najm* and prostrated, and there was nobody who did not prostrate then except a man whom I saw taking a handful of pebbles, lifting it, and prostrating on it. He then said, "This is sufficient for me." No doubt I saw him killed as a disbeliever afterwards.

٣٨٥٣ - حدَّثنا سُلَيمانُ بنُ حَرْبٍ: حدَّثنا شُعْبَةُ، عَنْ أَبي إسحاقَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ. قالَ: قَرَأَ النَّبِيُّ ﷺ النَّجْمَ فَسَجَدَ فمَا بَقِي أَحَدٌ إلَّا سَجَدَ إلَّا رَجُلٌ رَأَيْتُهُ أَخَذَ كَفًّا مِنْ حَصىً فَرَفَعَهُ فَسَجَدَ عَلَيْهِ، وقالَ: هذَا يَكْفِيني. فَلَقَدْ رَأَيْتُهُ بَعْدُ قُتِلَ كافِراً باللهِ. [راجع: ١٠٦٧]

3854. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was prostrating, surrounded by some of Quraish, 'Uqba bin Abī Mu'aiṭ brought the intestines (i.e., abdominal contents) of a camel and put them over the back of the Prophet ﷺ. The Prophet ﷺ did not raise his head (till) Fāṭima عليها السلام came and took it off his back and cursed the one who had done the harm. The Prophet ﷺ said, "O Allāh! Destroy the chiefs of Quraish, Abū Jahl bin Hishām, 'Utba bin Rabī'a, Shaiba bin Rabī'a, Umaiyya bin Khalaf or Ubai bin Khalaf." (The subnarrator Shu'ba, is not sure of the last name.) I saw these people killed on the day of (the battle of) Badr and thrown in the well, except Umaiyya or Ubai whose body parts

٣٨٥٤ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عنْ أَبي إسحاقَ، عَنْ عَمْرِو بنِ مَيْمُونٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنا النَّبِيُّ ﷺ ساجِدٌ وحَوْلَهُ ناسٌ منْ قُرَيْشٍ جاءَ عُقْبَةُ بنُ أَبي مُعَيْطٍ بِسَلَا جَزُورٍ فَقَذَفَهُ عَلى ظَهْرِ النَّبِيِّ ﷺ فَلَمْ يَرْفَعْ رَأْسَهُ. فَجاءَتْ فاطِمَةُ عَلَيها السَّلامُ فأَخَذَتْهُ منْ ظَهْرِه ودَعَتْ عَلى مَنْ صَنَعَ، فَقالَ النَّبِيُّ ﷺ: «اللَّهُمَّ عَلَيْكَ المَلأَ مِنْ قُرَيْشٍ: أَبا جَهْلِ ابنَ

هِشام، وعُتْبَةَ بنَ ربيعَةَ، وشَيْبَةَ بنَ رَبيعَةَ، وأُمَيَّةَ بنَ خَلَفٍ - أَوْ: أُبَيَّ بنَ خَلَفٍ، شُعْبَةُ الشَّاكُّ - فَرَأَيْتُهُمْ قُتِلُوا يَوْمَ بَدْرٍ فأُلقُوا في بِئْرٍ غيرَ أُمَيَّةَ أَوْ أُبَيٍّ تَقَطَّعَتْ أَوْصالُهُ فَلَمْ يُلْقَ في البِئْرِ. [راجع: ٢٤٠]

were mutilated but he was not thrown in the well.

٣٨٥٥ - حدَّثَني عُثمانُ بنُ أَبي شَيْبَةَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ: حدَّثَنا سَعِيدُ بنُ جُبَيرٍ أَوْ قالَ: حدَّثَني الحَكَمُ، عَنْ سَعِيدِ بنِ جُبَيرٍ قالَ: أَمَرَني عَبْدُ الرَّحْمٰنِ بنُ أَبْزَى قالَ: سَلِ ابنَ عَبَّاسٍ عَنْ هاتَيْنِ الآيَتَيْنِ ما أَمْرُهُما؟ ﴿وَلَا تَقْتُلُوا ٱلنَّفْسَ ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ﴾ ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا﴾ فَسَأَلْتُ ابنَ عَبَّاسٍ فَقالَ: لَمَّا أُنْزِلَتِ التي في الفُرْقانِ قالَ مُشْرِكُو أَهْلِ مَكَّةَ: فَقَدْ قَتَلْنا النَّفْسَ التي حرَّمَ اللهُ، ودعَوْنا مَعَ اللهِ إِلٰهاً آخَرَ، وقَدْ أَتَيْنا الفَوَاحِشَ. فأَنْزَلَ اللهُ ﴿إِلَّا مَن تَابَ وَءَامَنَ﴾ الآيَةَ فَهٰذِهِ لأُولٰئِكَ. وأَمَّا التي في النِّساءِ الرَّجُلُ إِذا عَرَفَ الإِسْلامَ وشَرَائِعَهُ، ثُمَّ قَتَلَ فَجَزاؤُهُ جَهَنَّمُ خالِداً فِيها. فَذَكَرْتُهُ لمُجاهِدٍ فَقالَ: إِلَّا مَنْ نَدِمَ. [انظر: ٤٥٩٠، ٤٧٦٢، ٤٧٦٣، ٤٧٦٤، ٤٧٦٥، ٤٧٦٦]

3855. Narrated Sa'īd bin Jubair: 'Abdur-Raḥmān bin Abzā said, "Ask Ibn 'Abbās about these two Qur'ānic Verses: '...Nor kill such life as Allāh has forbidden, except for just cause...' (V.25:68)

'And whoever kills a believer intentionally...' (V.4:93)

So, I asked Ibn 'Abbās who said, "When the Verse that is in *Sūrat Al-Furqān*[1] was revealed, *Mushrikūn*[2] of Makkah said, 'But we have slain such life as Allāh has made sacred, and we have invoked other gods along with Allāh, and we have also committed illegal sexual intercourse'. So Allāh revealed:

'Except those who repent and believe (in Islamic Monotheism)...' (V.25:70)

So this Verse was concerned with those people. As for the Verse in *Sūrat An-Nisā'* (V.4:93), it means that if a man, after understanding Islām and its laws and obligations, murders somebody, then his punishment is to dwell in the (Hell) Fire forever." Then I mentioned this to Mujāhid who said, "Except the one who regrets (i.e., repents one's crime)."

(1) (H. 3855) The Verse meant here is: "And those who invoke not any other *ilah* (god) along with Allāh, nor kill such life as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse..." (V.25:68)

(2) (H. 3855) See the footnote of *Ḥadith* No. 3678.

3856. Narrated 'Urwa bin Az-Zubair: I asked Ibn 'Amr bin Al-'Āṣ, "Tell me of the worst thing which *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in his Messenger Muḥammad (ﷺ)] did to the Prophet ﷺ." He said, "While the Prophet ﷺ was offering *Ṣalāt* (prayer) in the *Ḥijr* of the Ka'bah, 'Uqba bin Abī Mu'aiṭ came and put his garment around the Prophet's neck and throttled him violently. Abū Bakr came and caught him by his shoulder and pushed him away from the Prophet ﷺ and said, "Would you kill a man just because he says, 'My Lord is Allāh?' "

Narrated 'Urwa as above.

٣٨٥٦ - حَدَّثَنَا عَيَّاشُ بنُ الوَلِيدِ: حدَّثنا الوَلِيدُ بنُ مُسلِمٍ: حدَّثَني الأَوْزَاعِيُّ: حدَّثَني يَحْيى بنُ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بنِ إبْرَاهِيمَ التَّيْمِيِّ: حدَّثَني عُرْوَةُ بنُ الزُّبَيرِ قالَ: سأَلتُ ابنَ عَمْرِو بنِ العاصِ قُلتُ: أَخْبِرْني بأَشَدِّ شَيْءٍ صَنَعَهُ المُشْرِكُونَ بالنَّبِيِّ ﷺ، قالَ: بَيْنا النَّبِيُّ ﷺ يُصَلِّي في حِجْرِ الكَعْبَةِ إذْ أَقْبَلَ عُقْبَةُ بنُ أَبي مُعَيْطٍ فَوَضَعَ ثَوْبَهُ في عُنُقِهِ فَخَنَقَهُ خَنْقاً شَدِيداً. فأَقْبَلَ أَبُو بَكْرٍ حتَّى أَخَذَ بِمَنْكِبِهِ ودَفَعَهُ عَنِ النَّبِيِّ ﷺ، قال: ﴿أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ ٱللَّهُ﴾ [غافر: ٢٨] الآيَةَ.

تابَعَهُ ابنُ إسحاقَ حدَّثَني يَحْيَى بنُ عُرْوَةَ، عَنْ عُرْوَةَ: قُلْتُ لِعَبْدِ اللهِ بنِ عَمْرٍو. وقالَ عَبْدَةُ، عَنْ هِشامٍ، عَنْ أَبِيهِ: قِيلَ لِعَمْرِو بنِ العاصِ. وقالَ مُحَمَّدُ بنُ عَمرٍو، عَنْ أَبي سَلَمَةَ: حدَّثَني عَمْرُو بنُ العاصِ.

[راجع: ٣٦٧٨]

(30) CHAPTER. The conversion of Abū Bakr Aṣ-Ṣiddīq رَضِيَ اللهُ عَنْهُ to Islām.

(٣٠) بابُ إسلامِ أَبي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ

3857. Narrated 'Ammār bin Yāsir رَضِيَ اللهُ عَنْهُ: I saw Allāh's Messenger ﷺ, and the only converts (to Islām) with him, were five slaves, two women and Abū Bakr.

٣٨٥٧ - حدَّثَني عَبْدُ اللهِ قالَ: حدَّثَني يَحْيَى بنُ مَعِينٍ: حدَّثَنا إسماعِيلُ ابنُ مُجالِدٍ، عَنْ بَيانٍ، عَنْ وبَرَةَ، عَنْ هَمَّامِ بنِ الحَارِثِ قالَ: قالَ عَمَّارُ بنُ ياسِرٍ: رَأَيْتُ رَسُولَ اللهِ

ﷺ وما مَعَهُ إِلَّا خَمْسَةُ أَعْبُدٍ وامْرَأتانِ وأَبُو بكْرٍ. [راجع: ٣٦٦٠]

(31) CHAPTER. The conversion of Sa'd رَضِيَ الله عَنْهُ to Islām.

(٣١) بابُ إِسْلامِ سَعْدٍ رَضِيَ اللهُ عَنْهُ

3858. Narrated Abū Isḥāq Sa'd bin Abī Waqqāṣ رَضِيَ الله عَنْهُما: None embraced Islām, except on the day I embraced it. And for seven days I was one of the three persons who were Muslims (one-third of Islām).[1]

٣٨٥٨ - حدَّثَنِي إِسحَاقُ: أَخْبرَنا أَبُو أُسامَةَ: حدَّثَنا هاشِمٌ قالَ: سَمِعْتُ سَعِيدَ بنَ المُسَيَّبِ قالَ: سَمِعْتُ أَبا إسحاقَ سَعْدَ بنَ أَبي وقَّاصٍ يَقُولُ: ما أَسْلَمَ أَحَدٌ إِلَّا في اليَوْمِ الذي أَسْلَمْتُ فِيهِ. ولَقَدْ مَكَثْتُ سَبْعَةَ أَيَّامٍ وإِنِّي لَثُلُثُ الإِسلامِ». [راجع: ٣٧٢٦]

(32) CHAPTER. Narrations about jinns

(٣٢) بابُ ذِكْرِ الجِنِّ،

And the Statement of Allāh تعالى: "Say (O Muḥammad ﷺ): "It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur'ān)..." (V.72:1)

وقولِ اللهِ تَعالى: ﴿قُلْ أُوحِىَ إِلَىَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ﴾ [الجن: ١].

3859. Narrated 'Abdur-Raḥmān: "I asked Masrūq, 'Who informed the Prophet ﷺ about the jinn at the night when they heard the Qur'ān?' He said, 'Your father 'Abdullāh informed me that a tree informed the Prophet ﷺ about them.'"

٣٨٥٩ - حدَّثَني عُبَيْدُ اللهِ بنُ سَعِيدٍ: حدَّثَنا أَبُو أُسامَةَ بن أُسامة: حدَّثَنا مِسْعَرٌ، عَنْ مَعْنِ بنِ عَبْدِ الرَّحْمٰنِ قالَ: سَمِعْتُ أَبي قالَ: سأَلْتُ مَسْرُوقاً: منْ آذَنَ النَّبِيَّ ﷺ بالجِنِّ لَيْلَةَ اسْتَمَعُوا القُرْآنَ؟ فَقالَ: حدَّثَنِي أَبُوكَ، يَعْني عَبْدَ اللهِ، أَنَّهُ آذَنَتْ بِهِمْ شَجَرَةٌ.

3860. Narrated Abū Hurairah رَضِيَ الله عَنْهُ, that once he was in the company of the Prophet ﷺ carrying a water pot for his ablution and for cleaning his private parts.

٣٨٦٠ - حدَّثَنا مُوسَى بنُ إسمَاعِيلَ: حدَّثَنا عَمْرُو بنُ يَحْيَى بنِ سَعِيدٍ قال: أَخْبرَني جَدِّي عنْ أَبي

(1) (H. 3858) Sa'd means by 'one-third of Islām' that he was one of the three persons who formed the whole Muslim society then.

هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّهُ كانَ يَحْمِلُ مَعَ النَّبِيِّ ﷺ إِدَاوَةً لِوَضُوئِهِ وحاجَتِهِ، فَبَيْنَما هُوَ يَتْبَعُهُ بِها فَقالَ: «مَنْ هذا؟» فَقالَ: أَنا أَبُو هُرَيْرَةَ، فَقالَ: «ابْغِنِي أَحْجاراً أَسْتَنْفِضْ بِها ولا تأْتِني بِعَظْمٍ ولا بِرَوْثَةٍ. فأَتَيْتُهُ بِأَحْجارٍ أَحْمِلُها في طَرَفِ ثَوْبي حَتَّى وَضَعْتُ إِلى جَنْبِهِ ثُمَّ انْصَرَفْتُ حتى إِذَا فَرَغَ مَشَيْتُ مَعَهُ فَقُلْتُ: مَا بالُ العَظْمِ والرَّوْثَةِ؟ قالَ: «هُمَا مِنْ طَعامِ الجِنِّ، وإِنَّهُ أَتاني وفْدُ جِنِّ نَصِيبِينَ ونِعْمَ الجِنُّ فَسَأَلُوني الزَّادَ فَدَعَوْتُ اللهَ لَهُمْ أَنْ لا يَمُرُّوا بِعَظْمٍ ولا رَوْثَةٍ إِلَّا وجَدُوا عَلَيها طُعْماً». [راجع: ١٥٥]

While he was following him carrying it (i.e., the pot), the Prophet ﷺ said, "Who is this?" He said, "I am Abū Hurairah." The Prophet ﷺ said, "Bring me stones in order to clean my private parts, and do not bring any bones or animal dung." Abū Hurairah went on narrating: So, I brought some stones, carrying them in the corner of my robe till I put them by his side and went away. When he finished, I walked with him and asked, "What about the bone and the animal dung?" He said, "They are of the food of jinn. The delegate of jinn of (the city of) Naṣībīn came to me — and how nice those jinn were — and asked me for the remains of the human food. I invoked Allāh for them that they would never pass by a bone or animal dung but find food on them."

(٣٣) بابُ إِسْلامِ أَبي ذَرٍّ الغِفارِيِّ رَضِيَ اللهُ عَنْهُ

(33) CHAPTER. The conversion of Abū Dhar Al-Ghifārī رَضِيَ الله عَنْهُ to Islām.

٣٨٦١ - حدَّثَني عَمْرُو بنُ عَبَّاسٍ: حدَّثَنا عَبْدُ الرَّحمٰنِ بنُ مَهْدِيٍّ: حدَّثَنا المُثَنَّى، عَنْ أَبي جَمْرَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا بَلَغَ أَبا ذَرٍّ مَبْعَثُ النَّبِيِّ ﷺ قالَ لأَخِيهِ: ارْكَبْ إِلى هذَا الوَادِي فاعلَمْ لي عِلْمَ هذَا الرَّجُلِ الذي يَزْعُمُ أَنَّهُ نَبِيٌّ يأتِيهِ الخَبرُ منَ السَّماءِ، واسمَعْ مِنْ قَوْلِهِ ثُمَّ ائْتِنِي. فانْطَلَقَ الأَخُ حَتَّى قَدِمَهُ وَسَمِعَ مِنْ قَوْلِهِ، ثُمَّ رَجَعَ إِلى أَبي ذَرٍّ فَقالَ لَهُ: رَأَيْتُهُ يأمُرُ بِمَكارِمِ الأَخْلاقِ، وكَلاماً

3861. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُمَا: When Abū Dhar received the news of the advent of the Prophet ﷺ he said to his brother, "Ride to this valley (of Makkah) and try to find out the truth of the person who claims to be a Prophet and is informed of the news of heaven. Listen to what he says and come back to me." So, his brother set out and came to the Prophet ﷺ and listened to some of his talks, and returned to Abū Dhar and said to him, "I have seen him enjoining virtuous behaviour and saying something that is not poetry." Abū Dhar said, "You have not satisfied me as to what I wanted." He then took his journey-food and carried a water-skin of his, containing some water till he reached Makkah. He went to the mosque and searched for the Prophet ﷺ and though

he did not know him, he hated to ask anybody about him. When a part of the night had passed away, 'Alī saw him and knew that he was a stranger. So when Abū Dhar saw 'Alī, he followed him, and none of them asked his companion about anything, and when it was dawn, Abū Dhar took his journey-food and his water-skin to the mosque and stayed there all the day long without being perceived by the Prophet ﷺ, and when it was evening, he came back to his retiring place. 'Alī passed by him and said, "Has the man not known his dwelling place yet?" So, 'Alī let him get up and took him to his house and none of them spoke to the other about anything. When it was the third day, 'Alī did the same and Abū Dhar stayed with him. Then 'Alī said, "Will you tell me what has brought you here?" Abū Dhar said, "If you give me a firm promise that you will guide me, then I will tell you." 'Alī promised him, and he informed 'Alī about the matter. 'Alī said, "It is true, and he is the Messenger of Allāh. Next morning when you get up, accompany me, and if I see any danger for you, I will stop as if to pass water, but if I go on, follow me and enter the place which I will enter." Abū Dhar did so, and followed 'Alī till he entered the place of the Prophet ﷺ, and Abū Dhar went in with him. Abū Dhar listened to some of the Prophet's talks and embraced Islām on the spot. The Prophet ﷺ said to him, "Go back to your people and inform them (about it) till you receive my order." Abū Dhar said, "By Him in Whose Hand my soul is, I will proclaim my conversion loudly amongst them (i.e., *Al-Mushrikūn*)." So he went out, and when he reached the mosque, he said as loudly as possible, "I bear witness that *'Lā ilāha illallāh wa anna Muhammad Rasūl Allāh* (none has the right to be worshipped but Allāh, and

ما هُوَ بالشِّعرِ، فَقالَ: ما شَفَيْتَني مِمَّا أَرَدْتُ. فَتَزَوَّدَ وحَمَلَ شَنَّةً لَهُ فِيها ماءٌ حَتَّى قَدِمَ مَكَّةَ فَأَتى المَسْجِدَ فالتَمَسَ النَّبِيَّ ﷺ ولا يَعْرِفُهُ، وَكَرِهَ أَنْ يَسْأَلَ عَنْهُ حَتَّى أَدْرَكَهُ بَعْضُ اللَّيْلِ فَرَآهُ عَلِيٌّ فَعَرَفَ أَنَّهُ غَرِيبٌ. فَلَمَّا رَآهُ تَبِعَهُ فَلَمْ يَسْأَلْ واحِدٌ مِنْهُما صاحِبَهُ عَنْ شَيْءٍ، حَتَّى أَصْبَحَ ثُمَّ احْتَمَلَ قِرْبَتَهُ وزَادَهُ إِلى المَسْجِدِ وظَلَّ ذٰلكَ اليَوْمَ ولا يَرَاهُ النَّبِيُّ ﷺ حَتَّى أَمْسَى فَعادَ إِلى مَضْجَعِهِ فَمَرَّ بِهِ عَلِيٌّ فَقالَ: أَما نالَ لِلرَّجُلِ أَنْ يَعْلَمَ مَنْزِلَهُ؟ فأَقامَهُ فَذَهَبَ بِهِ مَعَهُ لا يَسْأَلُ واحِدٌ مِنْهُما صَاحِبَهُ عَنْ شَيْءٍ حَتَّى إِذا كانَ يَوْمُ الثَّالِثِ فَعادَ عَلِيٌّ عَلَى مِثْلِ ذٰلكَ فأَقامَ مَعَهُ ثُمَّ قالَ: أَلا تُحَدِّثُني ما الذي أَقْدَمَكَ؟ قالَ: إِنْ أَعْطَيْتَنِي عَهْداً ومِيثاقاً لَتُرْشِدَنَّني فَعَلْتُ. فَفَعَلَ فَأَخْبَرَتُهُ قالَ: فإِنَّهُ حَقٌّ وهُوَ رَسُولُ اللهِ ﷺ، فإِذا أَصْبَحْتَ فاتْبَعْني فإِنِّي إِن رَأَيْتُ شَيْئاً أَخافُ عَلَيْكَ قُمْتُ كَأَنِّي أُرِيقُ المَاءَ فإِنْ مَضَيْتُ فاتْبَعْني حَتَّى تَدْخُلَ مَدْخَلي. فَفَعَلَ فانْطَلَقَ يَقْفُوهُ حَتَّى دَخَلَ عَلَى النَّبِيِّ ﷺ ودَخَلَ مَعَهُ فَسَمِعَ مِنْ قَوْلِهِ وأَسْلَمَ مَكانَهُ، فَقالَ لَهُ النَّبِيُّ ﷺ: «ارْجِعْ إِلى قَوْمِكَ فأَخْبِرْهُمْ حَتَّى يأْتِيَكَ أَمْرِي»، قالَ: والذي نَفْسي بِيَدِهِ،

Muḥammad ﷺ is the Messenger of Allāh)". The people got up and beat him painfully. Then Al-'Abbās came and knelt over him (to protect him) and said (to the people), "Woe to you! Don't you know that this man belongs to the tribe of Ghifār, and your trade to Sham is through their way? So, he rescued him from them. Abū Dhar again did the same the next day. They beat him and took vengeance on him and again Al-'Abbās knelt over him (to protect him).

لأَصْرُخَنَّ بها بَينَ ظَهْرَانَيهِمْ، فَخَرَجَ حتَّى أَتى المَسْجِدَ فَنادَى بأَعْلى صَوْتِهِ: أَشْهَدُ أَنْ لا إِلَهَ إِلَّا اللهُ وأَنَّ مُحَمَّداً رَسُولُ اللهِ، ثُمَّ قامَ القَوْمُ فَضَرَبُوهُ حتَّى أَوجَعُوهُ وأَتى العبَّاسُ فأَكَبَّ عَلَيْهِ، قالَ: وَيْلَكُمْ أَلَسْتُمْ تَعْلَمُونَ أَنَّهُ مِنْ غِفارٍ وأَنَّ طَرِيقَ تِجارِكُمْ إِلى الشَّامِ؟ فأَنْقَذَهُ مِنْهُمْ ثُمَّ عادَ مِنَ الغَدِ لِمِثْلِها فَضَرَبُوهُ وَثَارُوا إِلَيْهِ فأَكَبَّ العَبَّاسُ عَلَيْهِ. [راجع: ٣٥٢٢]

(34) CHAPTER. The conversion of Sa'īd bin Zaid رَضِيَ اللهُ عَنْهُ to Islām.

(٣٤) بابُ إِسْلامِ سَعِيدِ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُ

3862. Narrated Qais: I heard Sa'īd bin Zaid bin 'Amr bin Nufail saying in the mosque of Al-Kūfa, "By Allāh, I have seen myself tied and forced by 'Umar to leave Islām before 'Umar himself embraced Islām. And if the mountain of Uḥud could move from its place for the evil which you people have done to 'Uthmān, then it would have the right to move from its place."

٣٨٦٢ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا سُفْيانُ، عَنْ إِسماعِيلَ، عَنْ قَيْسٍ قالَ: سَمِعْتُ سَعِيدَ بنَ زَيْدِ بنِ عَمْرِو بنِ نُفَيْلٍ في مَسْجِدِ الكُوفَةِ يَقُولُ: واللهِ لَقَد رَأَيْتُني وإِنَّ عُمَرَ لَمُوثِقِي عَلى الإِسْلامِ قَبْلَ أَنْ يُسْلِمَ عُمَرُ، ولَوْ أَنَّ أَحداً ارْفَضَّ للذِي صَنَعْتُمْ بِعُثمانَ لَكانَ مَحْقُوقاً أَنْ يَرْفَضَّ. [انظر: ٣٨٦٧، ٦٩٤٢]

(35) CHAPTER. The conversion of 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ to Islām.

(٣٥) بابُ إِسْلامِ عُمَرَ بنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ

3863. Narrated 'Abdullāh bin Mus'ūd رَضِيَ اللهُ عَنْهُ: We have been powerful since 'Umar embraced Islām.

٣٨٦٣ - حدَّثَني مُحَمَّدُ بنُ كَثِيرٍ: أَنبَأَنا سُفْيانُ، عَنْ إِسماعِيلَ بنِ أَبي خالِدٍ، عَنْ قَيْسِ بنِ أَبي حازِمٍ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ

قَالَ: ما زِلنا أَعِزَّةً مُنْذُ أَسْلَمَ عُمَرُ.
[راجع: ٣٦٨٤]

3864. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: While 'Umar was at home in a state of fear, there came Al-'Āṣ bin Wā'il As-Sahmī Abū 'Amr, wearing an embroidered cloak and a shirt having silk hems. He was from the tribe of Banī Sahm who were our allies during the Pre-Islāmic Period of Ignorance. Al-'Āṣ said to 'Umar, "What is wrong with you?" He said, "Your people claim that they would kill me if I become a Muslim." Al-'Āṣ said, "Nobody will harm you after I have given protection to you." So Al-'Āṣ went out and met the people streaming in the whole valley. He said, "Where are you going?" They said, "We want Ibn Al-Khaṭṭāb who has embraced Islām." Al-'Āṣ said, "There is no way for anybody to touch him." So the people retreated.

٣٨٦٤ - حدَّثنا يَحْيى بنُ سُلَيْمانَ قالَ: حدَّثَني ابنُ وَهبٍ قالَ: حدَّثني عُمَرُ بنُ مُحَمَّدٍ قالَ: فأَخْبرَني جَدِّي زَيْدُ ابنُ عَبْدِ اللهِ بنِ عُمَرَ، عَنْ أَبيهِ قالَ: بَيْنما هُوَ في الدَّارِ خائِفاً إذْ جاءَهُ العاصِ بنُ وائِلٍ السَّهْمِيُّ أَبُو عَمْرٍو عَلَيْهِ حُلَّةُ حِبَرٍ، وقَمِيصٌ مَكْفُوفٌ بحَرِيرٍ، وهُوَ مِنْ بَني سَهْمٍ وهُمْ حُلَفاؤُنا في الجاهِلِيَّةِ فَقالَ لَهُ: ما بالُكَ؟ قالَ: زَعَمَ قَوْمُكَ أَنَّهُمْ سَيَقْتُلُونَني إنْ أَسْلَمْتُ، قالَ: لا سَبِيلَ إِلَيْكَ، بَعْدَ أَنْ قالَها أَمِنْتُ. فَخَرَجَ العاصِ فَلَقِيَ النَّاسَ قَدْ سالَ بِهِمُ الوَادِي، فَقالَ: أَيْنَ تُرِيدُونَ؟ فَقالُوا: نُرِيدُ هذا ابنَ الخَطَّابِ الذِي صَبَأَ، قالَ: لا سَبِيلَ إِلَيْهِ، فَكَرَّ النَّاسُ. [انظر: ٣٨٦٥]

3865. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: When 'Umar embraced Islām, all the people (disbelievers) gathered around his home and said, "'Umar has embraced Islām." At that time I was still a boy and was on the roof of my house. There came a man wearing a cloak of *Dībāj* (i.e., a kind of silk), and said, " 'Umar has embraced Islām. Nobody can harm him for I am his protector." I then saw the people going away from 'Umar, and I asked who the man was, and they said, "Al-'Āṣ bin Wā'il."

٣٨٦٥ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: عَمْرُو بنُ دِينارٍ سَمِعْتُهُ قالَ: قالَ عَبْدُ اللهِ بنُ عُمَرَ رَضِيَ اللهُ عَنْهُما: لَمَّا أَسْلَمَ عُمَرُ اجْتَمَعَ النَّاسُ عِنْدَ دارِهِ وقالُوا: صَبَأَ عُمَرُ، وأَنا غُلامٌ فَوْقَ ظَهْرِ بَيْتي فَجاءَ رَجُلٌ عليهِ قَباءٌ من ديباجٍ فَقالَ: قَدْ صَبأَ عُمَرُ، فما ذَاكَ فأَنا لَهُ جارٌ. قالَ فرَأَيْتُ النَّاسَ تَصَدَّعُوا عَنْهُ فَقُلْتُ:

مِنْ هذَا الرَّجُلُ؟ قالُوا: العاصِ ابنُ وائِلٍ. [راجع: ٣٨٦٤]

٣٨٦٦ - حدَّثنَا يَحْيى بنُ سُلَيمانَ قالَ: حدَّثَنِي ابنُ وهْبٍ: حدَّثَنِي عُمَرُ: أَنَّ سالماً حدَّثَهُ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ قالَ: ما سَمِعْتُ عُمَرَ لِشَيْءٍ قَطُّ يَقُولُ: إِنِّي لأَظُنُّهُ كذَا، إِلَّا كانَ كما يظُنُّ. بَيْنما عُمَرُ جالِسٌ إِذْ مَرَّ بهِ رَجُلٌ جَمِيلٌ فَقالَ عُمَرُ: لَقَد أَخْطَأَ ظَنِّي أَوْ إِنَّ هذَا عَلى دِينِهِ في الجاهِلِيَّةِ أَوْ لَقَدْ كانَ كاهِنَهُمْ، عَليَّ الرَّجُلَ. فَدُعِيَ لَهُ فَقالَ لَهُ ذٰلكَ فَقالَ: ما رَأَيْتُ كاليَوْمِ اسْتُقْبِلَ بِهِ رَجُلٌ مُسْلِمٌ، قالَ: فإِنِّي أَعْزِمُ عَلَيْكَ إِلَّا ما أَخْبرتَنِي، قالَ: كُنْتُ كاهِنَهُم في الجاهِلِيَّةِ، قالَ: فَمَا أَعْجَبُ ما جاءَتْكَ بِهِ جِنِّيَّتُكَ؟ قالَ: بَيْنما أَنا يَوْماً في السُّوقِ جاءَتْنِي أَعْرِفُ فِيها الفَزَعَ، فَقالَتْ: أَلَمْ تَرَ الجِنَّ وإِبلاسَها وَيَأْسَها مِنْ بَعْدِ إِنْكاسِها، ولحُوقَها بالقِلاصِ وأَحْلاسِها؟ قالَ عُمَرُ: صَدَقَ، بَيْنما أَنا عِنْد آلِهَتِهِمْ إِذْ جاءَ رَجُلٌ بِعِجْلٍ فَذَبَحَهُ فَصَرَخَ بهِ صَارِخٌ، لَمْ أَسمَعْ صَارِخاً قَطُّ أَشَدَّ صَوْتاً مِنْهُ يَقُولُ: يا جَلِيحْ، أَمرٌ نجِيحْ، رَجُلٌ فَصِيحْ يَقُولُ: لا إِلٰهَ إِلَّا أَنْتَ. فَوَثَبَ القَوْمُ، قُلْتُ: لا أَبْرَحُ حتَّى أَعْلَمَ ما وراءَ هذَا. ثُمَّ نادَى:

3866. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: I never heard 'Umar saying about something that he thought it would be so-and-so, but he was quite right. Once, while 'Umar was sitting, a handsome man passed by him. 'Umar said, "If I am not wrong , this person is still on his religion of the Pre-Islāmic Period of Ignorance or he was their foreteller. Call the man to me." When the man was called to him, he told him of his thought. The man said, "I have never seen such a day on which a Muslim is faced with such an accusation." 'Umar said, "I am determined that you should tell me the truth." He said, "I was a foreteller in the Pre-Islāmic Period of Ignorance." Then 'Umar said, "Tell me the most astonishing thing your female jinn has told you of." He said, "One day, while I was in the market, she came to me scared and said, 'Haven't you seen the jinn and their despair and they were overthrown after their defeat (and prevented from listening to the news of the heaven) so that they (stopped going to the sky and) kept following camel-riders (i.e., Arabs)?'" 'Umar said, "He is right," and added, "one day, while I was near their idols, there came a man with a calf and slaughtered it as a sacrifice (for the idols). An (unseen) creature shouted at him, and I have never heard harsher than his voice. He was crying, 'O you bold evil-doer! A matter of success! An eloquent man is saying: *Lā ilāha illa Anta*) [none has the right to be worshipped but You (O Allāh)].' On that the people fled, but I said, 'I shall not go away till I know what is behind this.' Then the cry came again: 'O you bold evil-doer! A matter of success! An eloquent man is saying: *Lā ilāha illa Anta*.' I

then went away and a few days later it was said, 'A Prophet (Muḥammad ﷺ) has appeared'."

يا جَليحْ، أَمْرٌ نَجيحْ، رَجُلٌ فَصيحْ يَقُولُ: لا إِلَهَ إِلَّا أَنْتَ. فَقُمْتُ فَمَا نَشِبْنا أَنْ قِيلَ هذا نَبِيٌّ.

3867. Narrated Qais: I heard Sa'īd bin Zaid saying to the people, "If you but saw me and 'Umar's sister tied and forced by 'Umar to leave Islām while he was not yet a Muslim. And if the mountain of Uḥud could move from its place for the evil which you people have done to 'Uthmān, it would have the right to do that."

٣٨٦٧ - حدَّثني مُحَمَّدُ بنُ المُثنَّى: حدَّثنا يَحْيى: حدَّثنا إسماعيل: حدَّثنا قَيْسٌ: سَمِعْتُ سَعِيدَ بنَ زَيْدٍ يَقُولُ للقَوْمِ: لَوْ رَأَيْتُني مُوثِقِي عُمَرُ عَلى الإِسْلامِ أَنا وأُخْتُهُ وما أَسْلَمَ، ولَو أَنَّ أُحُداً انقَضَّ لِمَا صَنَعْتُمْ بِعُثْمانَ لَكانَ مَحْقُوقاً أَنْ يَنْقَضَّ. [راجع: ٣٨٦٢]

(36) CHAPTER. The splitting of the moon (into two pieces).

(٣٦) بابُ انْشِقاقِ القَمَرِ

3868. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The people of Makkah asked Allāh's Messenger ﷺ to show them a miracle. So, he showed them the moon split in two halves till they saw the Ḥirā' mountain,[1] in between them.

٣٨٦٨ - حدَّثني عَبْدُ اللهِ بنُ عبْد الوَهّاب: حدَّثنا بِشْرُ بنُ المُفَضَّلِ: حدَّثنا سَعيدُ ابنُ أَبي عَرُوبَةَ، عَنْ قَتادَةَ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ أَهْلَ مَكَّةَ سأَلُوا رَسُولَ اللهِ ﷺ أَنْ يُرِيَهُمْ آيَةً فَأَرَاهُمُ القَمَرَ شِقَّتَيْنِ حتَّى رَأَوْا حِرَاءً بَيْنَهُما. [راجع: ٣٦٣٧]

3869. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The moon was split (into two pieces) while we were with the Prophet ﷺ in Minā. He said, "Be witnesses." Then a piece of the moon went towards the mountain.

٣٨٦٩ - حدَّثنا عَبْدَانُ، عَنْ أَبي حَمْزَةَ، عَنِ الأَعمَشِ، عَنْ إبْراهِيمَ، عَنْ أَبي مَعْمَرٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: انْشَقَّ القَمَرُ ونَحْنُ مَعَ النَّبيِّ ﷺ بمنًى فَقالَ: «اشْهَدُوا»، وذَهَبَتْ فِرْقَةٌ نَحْوَ الجَبَلِ. وقالَ أَبُو الضُّحى، عنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ:

(1) (H. 3868) This means that each of the two parts of the moon was on the either side of the mountain of Ḥirā. See also 'Miracles from Allāh to the Prophet ﷺ'.

انْشَقَّ بِمَكَّةَ. وتابَعَهُ مُحَمَّدُ بنُ مُسلم، عَنِ ابنِ أَبي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبي مَعْمَرٍ، عَنْ عَبْدِ اللهِ. [راجع: ٣٦٣٦]

3870. Narrated 'Abdullāh bin 'Abbās رَضِيَ الله عَنْهُما: During the lifetime of Allāh's Messenger ﷺ the moon was split (into two pieces).

٣٨٧٠ - حَدَّثَنَا عُثمانُ بنُ صَالِحٍ: حَدَّثَنا بَكْرُ بنُ مُضَرَ: حَدَّثَني جَعْفَرُ بنُ رَبِيعَةَ، عَنْ عِرَاكِ بنِ مالِكٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ، عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّ القَمَرَ انْشَقَّ عَلى زَمانِ رَسُولِ اللهِ ﷺ. [راجع: ٣٦٣٦، ٣٦٣٨]

3871. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: The moon was split (into two pieces).

٣٨٧١ - حَدَّثَنا عُمَرُ بنُ حَفْصٍ: حَدَّثَنا أَبي: حَدَّثَنا الأَعمَشُ: حَدَّثَنا إِبْرَاهِيمُ، عَنْ أَبي مَعْمَرٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: انْشَقَّ القَمَرُ.

(37) CHAPTER. The emigration to Ethiopia.

(٣٧) بابُ هِجْرَةِ الحَبَشَةِ

Narrated 'Āishah رَضِيَ الله عَنها: The Prophet ﷺ said, "I have been shown the place of your emigration, a land of date-palm trees situated between two mountains." So some emigrated towards Al-Madīna and all those people who had emigrated to Ethiopia returned to Al-Madīna.

وقالَت عائِشَةُ: قالَ النَّبِيُّ ﷺ: «أُرِيتُ دارَ هِجْرَتِكُمْ ذاتَ نَخْلٍ بَيْنَ لابَتَينِ»، فَهاجَرَ مَنْ هاجَرَ قِبَلَ المَدِينَةِ ورَجَعَ عامَّةُ منْ كانَ هَاجَرَ بأَرْضِ الحَبَشَةِ إلى المَدِينَةِ. فيهِ عنْ أَبي مُوسَى وأَسماءَ عَنِ النَّبِيِّ ﷺ.

3872. Narrated 'Ubaidullāh bin 'Adī bin Al-Khiyār that Al-Miswar bin Makhrama and 'Abdur-Raḥmān bin Al-Aswad bin 'Abd Yaghūth had said to him, "What prevents you from speaking to your uncle 'Uthmān regarding his brother Al-Walīd bin 'Uqba?" The people were speaking against the latter for what he had done. 'Ubaidullāh said, "So,

٣٨٧٢ - حَدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ الجُعْفِيُّ: حَدَّثَنا هِشامٌ: أَخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنا عُرْوَةُ بنُ الزُّبَيرِ: أَنَّ عُبَيْدَ اللهِ بنَ عَدِيِّ بنِ الخِيارِ أَخْبرَهُ أَنَّ المِسْوَرَ بنَ مَخرَمَةَ

I kept waiting for 'Uthmān, and when he went out for the *Ṣalāt* (prayer), I said to him, 'I have got something to say to you as a piece of advice.' 'Uthmān said, 'O man! I seek refuge with Allāh from you.' So, I went away. When I finished my *Ṣalāt* (prayer), I sat with Al-Miswar and Ibn 'Abd Yaghūth and talked to both of them of what I had said to 'Uthmān and what he had said to me. They said, "Allāh has put you to trial." I set out and when I reached 'Uthmān, he said, 'What is your advice which you mentioned a while ago?' I recited *Tashahhud*(1) and added, 'Allāh has sent Muḥammad ﷺ and has revealed the Holy Book (i.e., the Qur'ān) to him. You (O 'Uthmān!) were amongst those who responded to the call of Allāh and His Messenger ﷺ and had faith in him. And you took part in the first two emigrations (to Ethiopia and to Al-Madīna), and you enjoyed the company of Allāh's Messenger ﷺ and learned his *As-Sunna* and advice. Now the people are talking much about Al-Walīd bin 'Uqba, and so it is your duty to impose on him the legal punishment.' 'Uthmān then said to me, 'O my nephew! Did you ever meet Allāh's Messenger ﷺ?' I said, 'No, but his (teachings) has reached me as it has reached the virgin in her seclusion.' 'Uthmān then recited *Tashahhud* and said, 'No doubt, Allāh has sent Muḥammad ﷺ with the Truth and has revealed to him His Holy Book (i.e., the Qur'ān), and I was amongst those who responded to the call of Allāh and His Messenger ﷺ and I had faith in Muḥammad's Mission, and I had performed the first two emigrations as you have said, and I enjoyed the company of Allāh's Messenger ﷺ and gave the *Bai'a* (pledge) to him. By Allāh, I never disobeyed him and never cheated him till Allāh caused

وعَبْدَ الرَّحْمٰنِ بنَ الأَسْوَدِ بنِ عَبْدِ يَغُوثَ قالا لَهُ: ما يَمْنَعُكَ أَنْ تُكَلِّمَ خالكَ عُثمانَ في أَخِيهِ الوَلِيدِ بنِ عُقْبَةَ؟ وكانَ أَكْثَرَ النَّاسُ فِيما فَعَلَ بِهِ، قالَ عُبَيْدُ اللهِ: فانْتَصَبْتُ لِعُثمانَ حِينَ خَرَجَ إلى الصَّلاةِ فَقُلْتُ لَهُ: إنَّ لي إلَيْكَ حاجَةً وهي نَصِيحَةٌ. فَقالَ: أَيُّها المَرْءُ أعُوذُ باللهِ مِنْكَ، فانْصَرَفْتُ. فَلَمَّا قَضَيْتُ الصَّلاةَ جَلَستُ إلى المِسْوَرِ وَإلى ابنِ عَبْدِ يَغُوثَ فَحَدَّثْتُهُما بِالَّذي قُلْتُ لِعُثمانَ، وقالَ لي، فَقالا: قدْ قَضَيْتَ الذِي كانَ عَلَيْكَ. فَبَيْنما أنا جالِسٌ مَعَهُما، إذْ جاءني رَسُولُ عُثمانَ، فقالا لي: فَقَدِ ابْتَلاكَ اللهُ، فانْطَلَقْتُ حتَّى دَخَلْتُ عَلَيْهِ، فَقالَ: ما نَصِيحَتُكَ التي ذكَرْتَ آنفاً؟ قالَ: فَتَشَهَّدْتُ ثُمَّ قُلْتُ: إنَّ اللهَ بَعَثَ مُحَمَّداً ﷺ وأَنْزَلَ عَلَيْهِ الكِتابَ وكُنْتَ ممَّنِ اسْتَجابَ للهِ ورَسُولِهِ ﷺ وآمَنْتَ بِهِ، وَهاجرْتَ الهِجْرَتَينِ الأُولَيينِ، وصَحِبْتَ رَسُولَ اللهِ ﷺ ورَأَيْتَ هَدْيَهُ. وقدْ أَكْثَرَ النَّاسُ في شأنِ الوَلِيدِ بنِ عُقْبَةَ فَحَقٌّ عَلَيْكَ أنْ تُقِيمَ عَلَيْهِ الحَدَّ. فقالَ لي: يا ابنَ أَخي، أَدْرَكْتَ رَسُولَ اللهِ ﷺ؟ قالَ: قُلْتُ: لا، ولٰكِنْ قَدْ خَلَصَ إلَيَّ مِنْ عِلْمِهِ ما خَلَصَ إلى العَذْرَاءِ في

(1) (H. 3872) *Tashahhud*: See the footnote of *Ḥadīth* No. 3729.

سِترِها. قالَ: فَتَشَهَّدَ عُثمانُ، فَقالَ: إنَّ اللهَ قَدْ بَعَثَ مُحَمَّداً ﷺ بالحَقِّ وأَنْزَلَ عَلَيْهِ الكِتابَ وكُنْتُ مِمَّن اسْتَجابَ للهِ ورَسُولِهِ ﷺ وآمَنْتُ بِما بُعِثَ بِهِ مُحَمَّدٌ ﷺ، وهاجَرْتُ الهِجْرَتَينِ الأولَيَينِ كما قُلْتَ، وصَحِبْتُ رَسُولَ اللهِ ﷺ وبايَعْتُهُ، واللهِ ما عَصَيْتُهُ ولا غَشَشْتُهُ حتَّى تَوَفَّاهُ اللهُ. ثُمَّ اسْتَخْلَفَ اللهُ أَبا بَكْرٍ فَوَاللهِ ما عَصَيْتُهُ ولا غَشَشْتُهُ ثُمَّ اسْتُخْلِفَ عُمَرُ فَوَاللهِ مَا عَصَيْتُهُ ولا غَشَشْتُهُ. ثُمَّ اسْتُخْلِفْتُ، أَفَلَيْسَ لي عَلَيْكُمْ مِثْلُ الذي كانَ لَهُمْ عَلَيَّ؟ قالَ: بَلَى، قالَ: فَمَا هذِهِ الأَحادِيثُ التي تَبْلُغُني عَنْكُمْ؟ فأَمَّا ما ذَكَرْتَ مِنْ شَأْنِ الوَلِيدِ بنِ عُقْبَةَ فَسَنَأْخُذُ فِيهِ إِنْ شاءَ اللهُ بالحَقِّ. قالَ: فَجَلَدَ الوَلِيدَ أَرْبَعِينَ جَلْدَةً وأَمَرَ عَلِيًّا أَنْ يَجْلِدَهُ، وكانَ هُوَ يَجْلِدُهُ. وقال يُونُسُ وابنُ أَخي الزُّهْرِيِّ، عَنِ الزُّهْرِيِّ: أَفَلَيْسَ لي عَلَيْكُمْ مِنَ الحَقِّ مِثْلُ الذي كانَ لَهُمْ؟. [راجع: ٣٦٩٦]

قالَ أَبُو عَبْدِ اللهِ: ﴿بَلَآءٌ مِّن رَّبِّكُمْ﴾ [البقرة: ٤٩] ما ابْتُلِيْتُمْ بِهِ مِنْ شِدَّةٍ، وفي مَوْضِعٍ: البَلاءُ الابْتِلاءُ والتَّمْحِيصُ مِنْ بَلَوتُهُ ومَحَّصْتُهُ أَي اسْتَخْرَجْتُ ما عِنْدَهُ. يَبْلُو: يَخْتَبِرُ. ﴿مُبْتَلِيكُم﴾ [البقرة: ٢٤٩]:

him to die. Then Allāh made Abū Bakr caliph, and by Allāh, I was never disobedient to him, nor did I cheat him. Then 'Umar became caliph, and by Allāh, I was never disobedient to him, nor did I cheat him. Then I became caliph. Have I not then the same rights over you as they had over me?' I replied in the affirmative. 'Uthmān further said, 'Then what are these talks which are reaching me from you? As for what you have mentioned about Al-Walīd bin 'Uqba, if Allāh will, I shall give him the legal punishment justly', then 'Uthmān ordered that Al-Walīd be flogged forty lashes. He ordered 'Alī to flog him and he himself flogged him as well."

مُخْتَبِرُكُمْ. وأَمَّا قَوْلُهُ: (بلاءٌ عظيمٌ) النِّعَمَ وهِيَ مِنْ أَبْلَيْتُهُ وتِلكَ من ابْتَلَيْتُهُ.

3873. Narrated 'Āishah رَضِيَ الله عَنْها: Umm Ḥabība and Umm Salama mentioned a church they had seen in Ethiopia, and in the church there were pictures. When they told the Prophet ﷺ of this, he said, "Those people are such that if a pious man amongst them died, they build a place of worship over his grave and paint these pictures in it. Those people will be the most evil creatures before Allāh on the Day of Resurrection."

[See Vol. 1, *Ḥadīth* No. 434]

٣٨٧٣ - حَدَّثَني مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيَى، عَنْ هِشام قالَ: حدَّثَني أَبي عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّ أُمَّ حَبيبَة وأُمَّ سَلَمَة ذَكَرَتا كَنِيسَةً رَأَيْنَها بالحَبَشَةِ فِيها تَصاوِيرُ، فَذكَرَتا للنَّبِيِّ ﷺ فَقالَ: «إنَّ أُولئِكَ إذَا كانَ فِيهِمُ الرَّجُلُ الصَّالحُ فمَاتَ بَنَوْا عَلى قَبرِهِ مَسْجِداً وصَوَّرُوا فِيهِ تِيكَ الصُّوَرَ، أُولئِكَ شِرَارُ الخَلْقِ عِنْدَ اللهِ يَوْمَ القِيامَةِ».

3874. Narrated Umm Khālid bint Khālid: When I came from Ethiopia (to Al-Madīna), I was a young girl. Allāh's Messenger ﷺ made me wear a sheet having marks on it. Allāh's Messenger ﷺ was rubbing those marks with his hands saying, "*Sanāh*! *Sanāh*!" (i.e., good, good).

٣٨٧٤ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا إسحاقُ بنُ سَعيدٍ السَّعِيدِيُّ، عنْ أَبِيهِ، عنْ أُمِّ خالِدٍ بِنْتِ خالِدٍ قالَتْ: قَدِمْتُ منْ أَرْضِ الحَبَشَةِ وأَنا جُوَيْرِيَةٌ فَكَساني رَسُولُ اللهِ ﷺ خَمِيصَةً لَهَا أَعْلامٌ، فَجَعَلَ رَسُولُ اللهِ ﷺ يَمْسَحُ الأَعْلامَ بِيَدِهِ ويَقُولُ: «سَناهْ سَناهْ». قالَ الحُمَيْدِيُّ: يَعْني حَسَنٌ حَسَنٌ.

[راجع: ٣٠٧١]

3875. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: We used to greet the Prophet ﷺ while he used to be in *Ṣalāt* (prayers), and he used to reply to our greetings. But when we came back from Najāshī (the king of Ethiopia) we greeted him [while he was offering *Ṣalāt* (prayer)] and he did not reply to us. We said, "O Allāh's Messenger! We used to greet you in the past

٣٨٧٥ - حدَّثَنا يَحْيَى بنُ حَمّادٍ: حدَّثَنا أَبو عَوانَةَ، عَنْ سُلَيمانَ، عَنْ إبْراهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: كُنّا نُسَلِّمُ عَلى النَّبِيِّ ﷺ وهُو يُصَلِّي فيردُّ عَلَيْنا،

فَلَمَّا رَجَعْنا مِنْ عِنْدِ النَّجاشِيِّ سَلَّمْنا عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْنا، فَقُلْنا: يا رَسُولَ اللهِ، إنَّا كُنَّا نُسَلِّمُ عَلَيْكَ فَتَرُدُّ عَلَينا، قالَ: «إنَّ في الصَّلاةِ شُغْلاً». فَقُلْتُ لإبْرَاهِيمَ: كَيْفَ تَصْنَعُ أنْتَ؟ قالَ: أَرُدُّ في نَفْسِي. [راجع: ١١٩٩]

and you used to reply to us." He said, "Verily, one is occupied and busy with more important matter during the *Ṣalāt* (prayer)."

٣٨٧٦ - حدَّثَنا مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا أَبُو أُسامَةَ: حدَّثَنا بُرَيْدُ بنُ عَبْدِ اللهِ، عنْ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: بَلَغَنا مَخرَجُ النَّبِيِّ ﷺ ونَحْنُ باليَمَنِ فَرَكِبْنا سَفِينَةً فألْقَتْنا سَفِينَتُنا إلى النَّجاشِيِّ بالحَبَشَةِ، فَوافَقْنا جَعْفَرَ بنَ أَبي طالِبٍ فأقَمْنا مَعَهُ حتَّى قَدِمْنا فَوافَقْنا النَّبِيَّ ﷺ حِينَ افْتَتَحَ خَيْبَرَ فَقالَ النَّبِيُّ ﷺ: «لَكُمْ أَنْتُمْ يا أَهْلَ السَّفِينَةِ هِجْرَتانِ». [راجع: ٣١٣٦]

3876. Narrated Abū Mūsa رَضِيَ الله عَنْهُ: We received the news of the departure of the Prophet ﷺ (to Al-Madīna) while we were in Yemen. So, we went on board a ship but our ship took us away to An-Najāshī (the Negus) in Ethiopia. There we met Ja'far bin Abī Ṭālib and stayed with him till we came (to Al-Madīna) by the time when the Prophet ﷺ had conquered Khaibar. The Prophet ﷺ said, "O you people of the ship! You will have (the reward of) two emigrations."

(٣٨) بابُ مَوْتِ النَّجاشِيِّ

(38) CHAPTER. The death of An-Najāshī (the Negus).

٣٨٧٧ - حدَّثَنا أَبُو الرَّبِيعِ: حدَّثَنا ابنُ عُيَيْنَةَ، عنِ ابنِ جُرَيْجٍ، عَنْ عطاءٍ، عنْ جابِرٍ رَضِيَ اللهُ عَنْهُ: قالَ النَّبِيُّ ﷺ حِينَ ماتَ النَّجاشِيُّ: «ماتَ اليَوْمَ رَجُلٌ صَالِحٌ فَقُومُوا فَصَلُّوا عَلى أَخيكُمْ أَصحَمَةَ». [راجع: ١٣١٧]

3877. Narrated Jābir رَضِيَ الله عَنْهُ: When Negus died, the Prophet ﷺ said, "Today a pious man has died. So, get up and offer the funeral prayer for your brother Aṣḥama.

٣٨٧٨ - حدَّثَنا عَبْدُ الأعْلى بنُ حَمَّادٍ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثَنا

3878. Narrated Jābir bin 'Abdullāh Al-Anṣārī رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ led the funeral *Ṣalāt* (prayer) for the Negus and

made us stand in rows behind him and I was in the second or third row.

سَعِيدٌ: حدَّثَنا قَتادَةُ أَنَّ عَطاءً حدَّثَهُمْ عنْ جابِرِ بنِ عَبْدِ اللهِ الأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُما: أَنَّ نَبِيَّ اللهِ ﷺ صَلَّى على النَّجاشِيِّ فَصَفَّنا وراءَهُ فَكُنْتُ في الصَّفِّ الثَّانِي أَوِ الثَّالِثِ. [راجع: ١٣١٧]

3879. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ offered the funeral *Ṣalāt* (prayer) for Aṣḥama, the Negus, with four *Takbīr*.

٣٨٧٩ - حدَّثَني عَبْدُ اللهِ بن أَبي شَيْبَةَ: حدَّثَنا يَزيدُ بن هارونَ، عَنْ سَلِيم ابنِ حَيَّانَ: حدَّثَنا سَعِيدُ بنُ مِيناءَ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ صَلَّى عَلى أَصْحَمَةَ النَّجاشِيِّ فَكَبَّرَ عَلَيْهِ أَرْبَعاً، تابَعَهُ عَبْدُ الصَّمَدِ. [راجع: ١٣١٧]

3880. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ that Allāh's Messenger ﷺ informed them (i.e., his Companions) of the death of Negus, the king of Ethiopia, on the very day on which the latter died, and said, "Ask Allāh's Forgiveness for your brother".

٣٨٨٠ - حدَّثَنا زُهَيرُ بنُ حَرْبٍ: حدَّثَنا يَعْقُوبُ بنُ إِبْرَاهِيمَ: حدَّثَنا أَبي، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ قالَ: حدَّثَني أَبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ وابنُ المُسَيَّبِ: أَنَّ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَخْبرَهُما: أَنَّ رَسُولَ اللهِ ﷺ نَعَى لَهُمُ النَّجاشِيَّ صَاحِبَ الحَبَشَةِ في اليَوْمِ الذِي ماتَ فِيهِ، وقالَ: «اسْتَغْفِرُوا لأَخِيكُمْ». [راجع: ١٢٤٥]

3881. Abū Hurairah رَضِيَ اللهُ عَنْهُ further said, "Allāh's Messenger ﷺ made them (i.e., the Muslims) stand in rows at the *Muṣallā* (i.e., praying place) and led the funeral *Ṣalāt* (prayer) for the Negus and said four *Takbīr*."

٣٨٨١ - وعَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ قالَ: حدَّثَني سعِيدُ: أَنَّ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَخْبرَهُم: أَنَّ رَسُولَ اللهِ ﷺ صَفَّ بِهِمْ في المُصَلَّى فَصَلَّى عَلَيْهِ وكَبَّر أَرْبعاً. [راجع: ١٢٤٥]

(39) CHAPTER. The oath taken by the *Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)] against the Prophet ﷺ.

(٣٩) بابُ تقاسُمِ المُشْرِكِينَ عَلى النَّبِيِّ ﷺ

3882. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ, while going out for the battle of Ḥunain, said, "Tomorrow if Allāh will, we will encamp at Khaif Banī Kināna where the *Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] (of Quraish) took the oath of *Kufr* (against the Prophet ﷺ i.e., to be loyal to heathenism, by boycotting Banū Hāshim, the Prophet's folk).

[See *Ḥadīth* No. 1589 Vol. 2]

٣٨٨٢ - حدَّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثني إبْرَاهِيمُ بنُ سَعْدٍ، عَنِ ابنِ شِهابٍ، عَنْ أَبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قال رَسُولُ اللهِ ﷺ حِينَ أَرَادَ حُنَيْناً: «مَنزِلُنا غداً إنْ شاءَ اللهُ بِخَيْفِ بَني كِنانَةَ حَيْثُ تَقاسمُوا عَلى الكُفْرِ». [راجع: ١٥٨٩]

(40) CHAPTER. The story of Abū Ṭālib.

(٤٠) بابُ قِصَّةِ أَبي طالبٍ

3883. Narrated Al-'Abbās bin 'Abdul-Muṭṭalib رَضِيَ الله عَنْهُ that he said to the Prophet ﷺ, "You have not been of any avail to your uncle (Abū Ṭālib), (though) by Allāh, he used to protect you and used to become angry on your behalf." The Prophet ﷺ said, "He is in a shallow fire, and had it not been for me, he would have been in the bottom of the (Hell) Fire."

٣٨٨٣ - حدَّثنا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ سُفْيانَ: حدَّثنا عَبْدُ المَلِكِ: حدَّثنا عَبْدُ اللهِ بنُ الحَارِثِ قالَ: حدَّثنا العَبَّاسُ ابنُ عَبْدِ المُطَّلِبِ رَضِيَ اللهُ عَنْهُ قالَ للنَّبِيِّ ﷺ: ما أَغْنَيْتَ عَنْ عَمِّكَ فَوَاللهِ كَانَ يَحُوطُكَ وَيَغْضَبُ لكَ. قالَ: هُوَ في ضَحْضَاحٍ مِنْ نَارٍ ولَولا أَنا لكانَ في الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ». [انظر: ٦٢٠٨، ٦٥٧٢]

3884. Narrated Al-Musaiyab: When Abū Ṭālib was in his deathbed, the Prophet ﷺ went to him while Abū Jahl was sitting beside him. The Prophet ﷺ said, "O my uncle! Say: '*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)', an expression with which I will defend your case with, before Allāh." Abū Jahl and 'Abdullāh bin Umaiyya

٣٨٨٤ - حدَّثنا مَحْمُودٌ: حدَّثنا عَبْدُ الرَّزَّاقِ: أَخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابنِ المُسَيَّبِ، عَنْ أَبِيهِ: أَنَّ أبا طالبٍ لمَّا حَضَرَتْهُ الوفاةُ دَخَلَ عَلَيهِ النَّبِيُّ ﷺ وعِنْدَهُ أَبُو جَهْلٍ

said, "O Abū Ṭālib! Will you leave the religion of 'Abdul-Muṭṭalib?" They kept on saying this to him so that the last statement he said to them (before he died) was: "I am on the religion of 'Abdul-Muṭṭalib." Then the Prophet ﷺ said, "I will keep on asking for Allāh's Forgiveness for you unless I am forbidden to do so." Then the following Verse was revealed:

"It is not (proper) for the Prophet and those who believe to ask Allāh's Forgiveness for the *Mushrikūn* [polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).' (V.9:113)

The other Verse was also revealed: "Verily! You (O Muḥammad ﷺ) guides not whom you like..." (V.28:56)

فقالَ: «أيْ عَمِّ، قُلْ: لا إلَهَ إلّا اللهُ، كَلِمَةً أُحاجُّ لكَ بها عِنْدَ اللهِ». فَقالَ أَبُو جَهْلٍ وعَبْدُ اللهِ بنُ أبي أُمَيَّةَ: يا أبا طالِبٍ، تَرْغَبُ عنْ مِلَّةِ عَبْدِ المُطَّلِبِ؟ فَلَمْ يزالا يُكَلِّمانِهِ حتَّى قالَ آخِرَ شَيْءٍ كَلَّمَهُمْ بِهِ: عَلى مِلَّةِ عَبْدِ المُطَّلِبِ، فَقالَ النَّبِيُّ ﷺ: «لأَسْتَغْفِرَنَّ لكَ ما لمْ أُنْهَ عَنْهُ». فَنزَلَتْ ﴿مَا كَانَ لِلنَّبِيِّ وَٱلَّذِينَ ءَامَنُوٓا۟ أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓا۟ أُو۟لِى قُرْبَىٰ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَٰبُ ٱلْجَحِيمِ ﴿١١٣﴾﴾ ونزلَتْ ﴿إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ﴾. [راجع: ١٣٦٠]

3885. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ that he heard the Prophet ﷺ when somebody mentioned his uncle (Abū Ṭālib), saying, "Perhaps my intercession will be helpful to him on the Day of Resurrection so that he may be put in a shallow fire reaching only up to his ankles, with which his brain will boil."

٣٨٨٥ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ: حدَّثَني ابنُ الهادِ، عَنْ عَبْدِ اللهِ ابنِ خَبَّابٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ وذُكِرَ عِنْدَهُ عَمُّهُ فَقالَ: «لَعَلَّهُ تَنْفَعُهُ شَفاعَتي يَوْمَ القِيامَةِ فَيُجْعَلُ في ضَحْضَاحٍ مِنَ النَّارِ يَبْلُغُ كَعْبَيْهِ يغلي مِنْهُ دِماغُهُ». [انظر: ٦٥٦٤]

حدَّثَنا إبْراهِيمُ بنُ حَمْزَةَ: حدَّثَنا ابنُ أبي حازِمٍ والدَّراوَرْدِيُّ، عَنْ يَزِيدَ بِهذا، وقالَ: «تَغْلي مِنْهُ أُمُّ دِماغِهِ».

(41) CHAPTER. The narration about *Al-Isra'* (Journey by Night)

(٤١) **بابُ** حديثُ الإسراءِ،

And the Statement of Allāh تعالى:

"Glorified (and Exalted) be He (Allāh) [above all that (evil) they associate with

وقوْلِ اللهِ تَعالى: ﴿سُبْحَٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا﴾ [الإسراء: ١].

Him], Who took His slave (Muḥammad ﷺ) for a journey by night." (V.17:1)

3886. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما that he heard Allāh's Messenger ﷺ saying, "When the people of Quraish did not believe me [i.e., in the story of my *Al-Isra'* (Night Journey)], I stood up in *Al-Ḥijr* and Allāh displayed Jerusalem in front of me, and I began describing it to them while I was looking at it."

٣٨٨٦ - حدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ: حدَّثَنِي أَبُو سَلَمَةَ بنُ عبدِ الرَّحْمٰنِ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «لمَّا كذَّبَنِي قُرَيْشٌ قُمْتُ في الحِجْرِ فَجَلى اللهُ لي بَيْتَ المَقْدِسِ فَطَفِقْتُ أُخْبِرُهُمْ عَنْ آياتِهِ وأَنَا أَنْظُرُ إِلَيْهِ». [انظر: ٤٧١٠]

(42) CHAPTER. *Al-Mi'rāj* (i.e., Ascension of the Prophet ﷺ to the heavens with his body and soul).

(٤٢) بابُ المِعْرَاجِ

3887. Narrated Anas bin Mālik: Mālik bin Sa'ṣa'a رَضِيَ اللهُ عَنْهُ said that Allāh's Messenger ﷺ described to them his Night Journey and said: "While I was lying in *Al-Ḥaṭīm* or *Al-Ḥijr*, suddenly someone came to me and cut open my body from here to here." I asked Al-Jārūd who was by my side, "What does he mean?" He said, "It means from his throat to his pubic area," or said, "From the top of the chest." The Prophet ﷺ further said, "He then took out my heart. Then a golden tray full of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me." On this Al-Jārūd asked, "Was it the *Burāq*, O Abū Ḥamza?" I (i.e., Anas) replied in the affirmative. The Prophet ﷺ said, "The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Jibrīl (Gabriel) set out with me till we

٣٨٨٧ - حدَّثَنا هُدْبَةُ بن خالِدٍ: حدَّثَنا هَمَّامُ بنُ يَحْيَى: حدَّثَنا قَتادَةُ، عَنْ أَنَسِ بنِ مالِكٍ، عن مالِكِ بنِ صَعْصَعَةَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ نَبِيَّ اللهِ ﷺ حَدَّثَهُ عَنْ لَيْلَةِ أُسْرِيَ قالَ: «بَيْنما أنا في الحَطِيمِ - ورُبَّمَا قالَ: في الحِجْرِ - مُضْطَجِعاً إِذْ أَتاني آتٍ فَقَدَّ - قالَ: وَسَمِعْتُهُ يَقُولُ -: فَشَقَّ ما بَينَ هذِهِ إلى هذِهِ»، فَقُلْتُ للجارُودِ وهُوَ إلى جَنْبِي: ما يَعْني بِهِ؟ قالَ: مِنْ ثُغْرَةِ نَحْرِهِ إلى شِعْرَتِهِ. وسَمِعْتُهُ يَقُولُ: مِنْ قَصِّهِ إلى شِعْرَتِهِ، «فاستَخْرَجَ قَلْبي ثُمَّ أُتِيتُ بِطَسْتٍ مِنْ ذَهَبٍ مَمْلُوءَةٍ إِيماناً. فَغُسِلَ قَلْبِي ثُمَّ حُشِيَ. ثُمَّ أُعِيدَ ثُمَّ أُتِيتُ بدابَّةٍ دُونَ

reached the nearest heaven. When he asked for the gate to be opened, it was asked, 'Who is it?' Jibrīl answered, 'Jibrīl.' It was asked, 'Who is accompanying you?' Jibrīl replied, 'Muḥammad (ﷺ).' It was asked, 'Has Muḥammad (ﷺ) been called?' Jibrīl replied in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' The gate was opened, and when I went over the first heaven, I saw Ādam there. Jibrīl said (to me), 'This is your father, Ādam; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcome, O pious son and pious Prophet.' Then Jibrīl ascended with me till we reached the second heaven. Jibrīl asked for the gate to be opened. It was asked, 'Who is it?' Jibrīl answered, 'Jibrīl.' It was asked, 'Who is accompanying you?' Jibrīl replied, 'Muḥammad (ﷺ).' It was asked, 'Has he been called?' Jibrīl answered in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' The gate was opened. When I went over the second heaven, there I saw Yaḥya (John) and 'Īsā (Jesus) who were cousins. Jibrīl said (to me), 'These are Yaḥya and 'Īsā; pay them your greetings.' So I greeted them and both of them returned my greetings to me and said, 'You are welcome, O pious brother and pious Prophet.' Then Jibrīl ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibrīl replied, 'Jibrīl.' It was asked, 'Who is accompanying you?' Jibrīl (Gabriel) replied, 'Muḥammad (ﷺ).' It was asked, 'Has he been called?' Jibrīl replied in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' The gate was opened, and when I went over the third heaven there I saw Yūsuf (Joseph). Jibrīl said (to me), 'This is Yūsuf; pay him your greetings.' So I

البَغْلِ وفوقَ الحِمارِ أَبْيَضَ» فَقالَ لَهُ الجارُودُ: هُوَ البرَاق يا أَبا حَمْزَةَ؟ قالَ أَنَسٌ: نَعَمْ «يَضَعُ خَطْوَهُ عِنْدَ أَقصَى طَرْفِهِ فَحُمِلْتُ عَلَيْهِ فانْطَلَق بي جِبْرِيلُ حتَّى أَتَى السَّماءَ الدُّنْيا فاستَفتَحَ، فَقيلَ: مَنْ هٰذَا؟ قالَ: جِبْرِيلُ، قِيلَ: ومَنْ مَعَكَ؟ قالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرسِلَ إِلَيْهِ؟ قالَ: نَعمْ، قِيلَ: مَرْحَباً بِهِ فَنِعْمَ المجيءُ جاءَ، فَفَتَحَ. فَلَمَّا خَلَصْتُ فإذَا فِيها آدَمُ. فَقالَ: هذَا أَبُوكَ آدَمُ فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عليهِ فَرَدَّ السَّلامَ ثُمَّ قالَ: مَرْحَباً بالابنِ الصَّالِحِ، والنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ بي حَتَّى أَتى السَّماءَ الثَّانِيَةَ فاسْتَفْتَحَ، قِيلَ: مَنْ هذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: ومَنْ مَعَكَ؟ قالَ: مُحَمَّدٌ، قِيلَ: وقدْ أُرْسِلَ إِلَيْهِ؟ قالَ: نَعَمْ، قِيلَ: مَرْحَباً بِهِ فَنِعْمَ المجيءُ جاءَ، فَفَتَحَ: فَلَمَّا خَلَصْتُ إِذَا يَحْيَى وعِيسَى وهُمَا ابْنا خَالَةٍ، قالَ: هذَا يَحْيَى وعِيسَى فَسَلِّمْ عَلَيهِما، فَسَلَّمْتُ فَرَدَّا ثُمَّ قالا: مَرْحَباً بالأَخِ الصَّالحِ والنَّبِيِّ الصَّالحِ. ثُمَّ صَعِدَ بي إِلى السَّماءِ الثالثةِ فاسْتَفْتَحَ، قِيلَ: مَنْ هذا؟ قالَ: جِبْرِيلُ، قِيلَ: ومَنْ مَعَكَ؟ قالَ: مُحَمَّدٌ، قِيلَ: وقد أُرْسِلَ إِلَيْهِ؟ قالَ: نَعَمْ، قِيلَ: مَرْحَباً بهِ، فَنِعْمَ المجيءُ

جاءَ فَفُتِحَ. فَلَمَّا خَلَصْتُ إِذا يُوسُفُ، قالَ: هذا يُوسُفُ فَسَلِّمْ عَلَيْهِ. فَسَلَّمْتُ عَلَيْهِ. فَرَدَّ ثُمَّ قالَ: مَرْحَباً بالأَخِ الصَّالِحِ، والنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ بي حَتَّى أَتى السَّماءَ الرَّابِعَةَ فاسْتَفْتَحَ، قِيلَ: مَنْ هذا؟ قالَ: جِبْرِيلُ، قِيلَ: ومَنْ مَعَكَ؟ قالَ: مُحَمَّدٌ، قِيلَ: أَوَ قَدْ أُرْسِلَ إِلَيْهِ؟ قالَ: نَعَمْ، قِيلَ: مَرْحَباً بِهِ، فَنِعْمَ المجيءُ جاءَ، فَفُتِحَ. فَلَمَّا خَلَصْتُ فَإِذا إِدْرِيسُ، قالَ: هذا إِدْرِيسُ فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ ثُمَّ قالَ: مَرْحَباً بالأَخِ الصَّالِحِ، والنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ بي حَتَّى أَتى السَّماءَ الخامِسَةَ فاسْتَفْتَحَ، قِيلَ: مَنْ هذا؟ قالَ: جِبْرِيلُ، قِيلَ: ومَنْ مَعَكَ؟ قالَ: مُحَمَّدٌ ﷺ، قِيلَ: وقَدْ أُرْسِلَ إِلَيْهِ؟ قالَ: نَعَمْ، قِيلَ: مَرْحَباً بِهِ، فَنِعْمَ المجيءُ جاءَ. فَلَمَّا خَلَصْتُ فَإِذَا هارُونُ، قالَ: هذا هارُونُ فَسَلِّمْ عَلَيْهِ فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ ثُمَّ قالَ: مَرْحَباً بالأَخِ الصَّالِحِ، والنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ بي حَتَّى أَتى السَّماءَ السَّادِسَةَ فاسْتَفْتَحَ، قِيلَ: مَنْ هذا؟ قالَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قالَ: مُحَمَّدٌ، قِيلَ: وقَد أُرْسِلَ إِلَيْهِ؟ قالَ: نَعَمْ، قالَ: مَرْحَباً به فَنِعْمَ المجيءُ جاءَ. فَلَمَّا خَلَصْتُ فَإِذَا

greeted him and he returned the greeting to me and said, 'You are welcome, O pious brother and pious Prophet.' Then Jibrīl ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibrīl replied, 'Jibrīl.' It was asked, 'Who is accompanying you?' Jibrīl replied, 'Muḥammad (ﷺ).' It was asked, 'Has he been called?' Jibrīl replied in the affirmative. Then it was said, 'He is welcome, what an excellent visit his is!' The gate was opened, and when I went over the fourth heaven, there I saw Idrīs. Jibrīl said (to me), 'This is Idrīs; pay him your greeting.' So I greeted him and he returned the greeting to me and said, 'You are welcome, O pious brother and pious Prophet.' Then Jibrīl ascended with me to the fifth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibrīl replied, 'Jibrīl.' It was asked. 'Who is accompanying you?' Jibrīl replied, 'Muḥammad (ﷺ).' It was asked, 'Has he been called?' Jibrīl replied in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' So when I went over the fifth heaven, there I saw Harūn (Aaron). Jibrīl said, (to me), 'This is Aaron; pay him your greetings.' I greeted him and he returned the greeting to me and said, 'You are welcome, O pious brother and pious Prophet.' Then Jibrīl ascended with me to the sixth heaven and asked for its gate to be opened. It was asked. 'Who is it?' Jibrīl replied, 'Jibrīl.' It was asked, 'Who is accompanying you?' Jibrīl (Gabriel) replied, 'Muḥammad (ﷺ).' It was asked, 'Has he been called?' Jibrīl replied in the affirmative. It was said, 'He is welcome. What an excellent visit his is!' When I went (over the sixth heaven), there I saw Mūsa (Moses). Jibrīl said (to me), 'This is Mūsa; pay him

your greeting.' So I greeted him and he returned the greetings to me and said, 'You are welcome, O pious brother and pious Prophet.' When I left him (i.e., Mūsa) he wept. Someone asked him, 'What makes you weep?' Mūsa said, 'I weep because after me there has been sent (Muḥammad ﷺ as a Prophet) a young man, whose followers will enter Paradise in greater numbers than my followers.' Then Jibrīl ascended with me to the seventh heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibrīl replied, 'Jibrīl.' It was asked, 'Who is accompanying you?' Jibrīl replied, 'Muḥammad (ﷺ).' It was asked, 'Has he been called?' Jibrīl replied in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' So when I went (over the seventh heaven), there I saw Ibrāhīm (Abraham). Jibrīl said (to me), 'This is your father; pay your greetings to him.' So I greeted him and he returned the greetings to me and said, 'You are welcome, O pious son and pious Prophet.' Then I was made to ascend upto *Sidrat-ul-Muntahā* (i.e., the lote tree of the utmost boundary). Behold! Its fruits were like the jars of Hajar (a place near Al-Madīna) and its leaves were as big as the ears of elephants. Jibrīl said, 'This is the lote-tree of the utmost boundary.' Behold! There were four rivers, two were hidden and two were visible. I asked, 'What are these two kinds of rivers, O Jibrīl?' He replied, 'As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.' Then *Al-Bait-ul-Ma'mūr* (i.e., the Sacred House) was shown to me. Then a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Jibrīl remarked, 'This is the Islāmic religion which you and your followers are following.' Then the *Ṣalāt*

مُوسَى، قالَ: هذا مُوسَى فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ فَرَدَّ ثُمَّ قالَ: مَرْحَباً بالأَخِ الصَّالحِ والنَّبيِّ الصَّالحِ. فَلَمَّا تجاوَزْتُ بَكى، قِيلَ لهُ: ما يُبْكِيكَ؟ قالَ: أَبْكي لأَنَّ غُلاماً بُعِثَ بَعْدِي يَدْخُلُ الجَنَّةَ مِنْ أُمَّتِهِ أَكْثَرُ مِمَّنْ يَدْخُلُها مِنْ أُمَّتِي. ثُمَّ صَعِدَ بي إلى السَّماءِ السَّابِعَةِ فاسْتَفْتَحَ جِبْرِيلُ، قِيلَ: مَن هٰذا؟ قالَ: جِبْرِيلُ، قِيلَ: ومَنْ مَعَكَ؟ قالَ: مُحَمَّدٌ، قِيلَ: وقَدْ بُعِثَ إلَيْهِ؟ قالَ: نَعَمْ، قالَ: مَرْحَباً بهِ فَنِعْمَ المجيءُ جاءَ. فَلَمَّا خَلَصْتُ فإذَا إبْرَاهِيمُ، قالَ: هذا أَبُوكَ فَسَلِّمْ عَلَيْهِ، قالَ: فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلامَ، ثمَّ قالَ: مَرْحَباً بالابْنِ الصَّالحِ والنَّبيِّ الصَّالحِ. ثُمَّ رُفِعْتُ إلى سِدْرَةِ المُنْتَهَى فإذَا نَبِقُها مِثْلُ قِلالِ هَجَرَ، وإذَا وَرَقُها مِثْلُ آذانِ الفِيَلَةِ. قالَ: هذِهِ سِدْرَةُ المُنْتَهى، وإذَا أَرْبَعَةُ أَنهارٍ: نَهْرَانِ باطِنانِ ونَهْرَانِ ظاهِرَانِ، فَقُلْتُ: ما هذَانِ يا جِبْرِيلُ؟ قالَ: أَمَّا الباطِنانَ فَنَهْرَانِ في الجَنَّةِ وأَمَّا الظَّاهِرَانِ فالنِّيلُ والفُرَاتُ. ثُمَّ رُفِعَ لي البَيْتُ المَعْمُورُ، ثُمَّ أُتِيتُ بإناءٍ مِنْ خَمْرٍ وإناءٍ مِنْ لَبَنٍ وإناءٍ مِنْ عَسَلٍ. فأَخَذْتُ اللَّبَنَ فَقالَ: هِيَ الفِطْرَةُ التي أَنْتَ عَلَيها وأُمَّتُكَ. ثُمَّ فُرِضَتْ عَلَيَّ الصَّلاةُ خَمْسِينَ صَلاةً

كُلَّ يَوْمٍ، فَرَجَعْتُ فَمَرَرْتُ عَلى مُوسَى فَقالَ: بِما أُمِرْتَ؟ قالَ: أُمِرْتُ بِخَمْسِينَ صَلاةً كُلَّ يَوْمٍ، قالَ: إِنَّ أُمَّتَكَ لا تَسْتَطِيعُ خَمْسِينَ صَلاةً كُلَّ يَوْمٍ وإِنِّي واللهِ قَد جَرَّبْتُ النَّاسَ قَبْلَكَ وعالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ المُعالَجَةِ، فارْجِع إِلى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لأُمَّتِكَ. فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْراً، فَرَجَعْتُ إِلى مُوسَى فَقالَ مِثْلَهُ. فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْراً، فَرَجَعْتُ إِلى مُوسَى فَقال مِثْلَهُ، فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْراً. فَرَجَعْتُ إِلى مُوسَى فَقالَ مِثْلَهُ فَرَجَعْتُ فأُمِرْتُ بِعَشْرِ صَلَوَاتٍ كُلَّ يَوْمٍ، فَرَجَعْتُ فَقالَ مِثْلَهُ، فَرَجَعْتُ فأُمِرْتُ بِخَمْسِ صَلَواتٍ كُلَّ يَوْمٍ، فَرَجَعْتُ إِلى مُوسَى فَقالَ: بِمَ أُمِرْتَ؟ قُلْتُ: أُمِرْتُ بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ، قالَ: إِنَّ أُمَّتَكَ لا تَسْتَطِيعُ خَمْسَ صَلَوَاتٍ كُلَّ يَوْمٍ وإِنِّي قَدْ جَرَّبْتُ النَّاسَ قَبلَكَ وعالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ المُعالَجَةِ، فارْجِعْ إِلى رَبِّكَ فاسْأَلْهُ التَّخْفِيفَ لأُمَّتِكَ. قال: سأَلْتُ رَبِّي حتَّى اسْتَحْيَيْتُ ولٰكِنْ أَرْضى وأُسَلِّمُ. قالَ: فَلَمَّا جاوَزْتُ نادَانِي مُنادٍ: أَمْضَيْتُ فَرِيضَتِي وَخَفَّفْتُ عَنْ عِبادِي». [راجع: ٣٢٠٧]

(prayers) were enjoined on me. They were fifty *Ṣalāt* (prayers) a day. When I returned, I passed by Mūsa who asked (me), 'What have you been ordered to do?' I replied, 'I have been ordered to offer fifty *Ṣalāt* (prayers) a day.' Mūsa said, 'Your followers cannot bear fifty *Ṣalāt* (prayers) a day, and by Allāh, I have tested people before you, and I have tried my level best with Banī Isrāel (in vain). Go back to your Lord and ask for reduction to lessen your followers' burden.' So I went back, and Allāh reduced ten *Ṣalāt* (prayers) for me. Then again I came to Mūsa, but he repeated the same as he had said before. Then again I went back to Allāh, and He reduced ten more *Ṣalāt* (prayers). When I came back to Mūsa he said the same. I went back to Allāh and He ordered me to observe ten *Ṣalāt* (prayers) a day. When I came back to Mūsa, he repeated the same advice, so, I went back to Allāh and was ordered to observe five *Ṣalāt* (prayers) a day. When I came back to Mūsa, he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five *Ṣalāt* (prayers) a day.' He said, 'Your followers cannot bear five *Ṣalāt* (prayers) a day,[1] and no doubt, I have got an experience of the people before you, and I have tried my level best with Banī Isrāel, so go back to your Lord and ask for reduction to lessen your followers' burden.' I said, 'I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allāh's Order.' When I left, I heard a voice saying, 'I have passed My Order and have lessened the burden of My worshippers.'"

(1) (H. 3887) See "*Iqāmat-aṣ-Ṣalāt*" in the glossary.

٣٨٨٨ - حدَّثنا الحُمَيْدِي: حدَّثنا سُفيانُ: حدَّثنا عَمْرٌو، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما في قَوْلِهِ تَعالى: ﴿وَمَا جَعَلْنَا ٱلرُّءْيَا ٱلَّتِىٓ أَرَيْنَٰكَ إِلَّا فِتْنَةً لِّلنَّاسِ﴾ قالَ: هيَ رُؤْيا عَينٍ أُرِيَها رَسُولُ اللهِ ﷺ لَيْلَةَ أُسْرِيَ بِهِ إلى بَيْتِ المَقْدِسِ، قالَ: ﴿وَٱلشَّجَرَةَ ٱلْمَلْعُونَةَ فِى ٱلْقُرْءَانِ﴾ قالَ: هيَ شَجَرَةُ الزَّقُّومِ. [انظر: ٤٧١٦، ٦٦١٣]

3888. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Regarding the Statement of Allāh تعالى:

"...And We made not the vision which We showed you (O Muhammad ﷺ as an actual eye-witness and not as a dream on the night of *Al-Isra'*) but a trial for the mankind..." (V.17:60)

Ibn Abbās added: The sights which Allāh's Messenger ﷺ was shown on *Al-Isra'* (Night Journey) when he was taken to Bait-ul-Maqdis (Jerusalem) were actual eye-witnesses (not dreams). And the accursed tree (mentioned) in the Qur'ān is the tree of *Az-Zaqqūm* (itself).

(٤٣) **بابُ وُفُودِ الأَنْصارِ إلى النَّبيِّ ﷺ بِمَكَّةَ وبَيْعَةِ العَقَبَةِ**

(43) CHAPTER. The deputation of the *Anṣār* to the Prophet ﷺ at Makkah, and the *Al-'Aqaba* Pledge.

٣٨٨٩ - حدَّثنا يَحْيَى بنُ بُكَيرٍ: حدَّثنا اللَّيْثُ، عَنْ عُقَيلٍ، عَنِ ابنِ شِهابٍ ح. وحدَّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا عَنْبَسَةُ: حدَّثنا يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: أَخبرَني عَبْدُ الرَّحْمٰنِ بنُ عَبْدِ اللهِ بنِ كَعْبِ بنِ مالِكٍ: أَنَّ عَبْدَ اللهِ ابنَ كَعْبٍ وكانَ قائِدَ كَعْبٍ حِينَ عَمِيَ قالَ: سَمِعْتُ كَعْبَ بنَ مالِكٍ يُحَدِّثُ حِينَ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ في غَزْوَةِ تَبُوكَ بِطُولِهِ. قالَ ابنُ بُكَيرٍ في حَدِيْثِهِ: ولَقَدْ شَهِدْتُ مَعَ النَّبيِّ ﷺ لَيْلَةَ العَقَبَةِ حِينَ تَوَاثَقنا على الإسْلامِ وما أُحِبُّ أَنَّ لي بِها مَشْهَدَ بَدْرٍ وإنْ كانَتْ بَدْرٌ أَذْكَرَ في النَّاسِ مِنْها. [راجع: ٢٧٥٧]

3889. Narrated 'Abdullāh bin Ka'b, who was Ka'b's guide when Ka'b turned blind: I heard Ka'b bin Mālik narrating when he remained behind (i.e., did not join) the Prophet ﷺ in the Ghazwā of Tabūk. Ibn Bukair, in his narration stated that Ka'b said, "I witnessed with the Prophet ﷺ the night of *Al-'Aqaba* Pledge, when we jointly agreed to be confident and firm in Islām with all our efforts. I would not like to have attended the battle of Badr instead of that *'Aqaba* Pledge although, the people consider the battle of Badr superior to it (*'Aqaba* Pledge).

٣٨٩٠ - حدَّثنا عَليُّ بنُ عَبْدِ

3890. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: I was present with my two maternal

uncles at *Al-'Aqaba* (where the pledge was given). (Ibn 'Uyaina said, "One of the two was Al-Barā' bin Ma'rūr.")

اللهِ: حدَّثَنا سُفْيانُ قالَ: كانَ عَمْرٌو يَقُولُ: سَمِعْتُ جابرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما يَقُولُ: شَهِدَ بي خالايَ العَقَبَةَ.

قالَ أبُو عَبْدِ اللهِ: قالَ ابنُ عُيَيْنَةَ: أَحَدُهُمَا البَرَاءُ بنُ مَعْرُورٍ. [انظر: ٣٨٩١]

3891. Narrated Jābir رَضِيَ اللهُ عَنْهُ: My father, my two maternal uncles and I were among those who took part in the *'Aqaba* Pledge.

٣٨٩١ - **حدَّثَني** إبْرَاهِيمُ بنُ مُوسَى: أخبرَنا هِشامٌ: أنَّ ابنَ جُرَيْجٍ أَخْبرَهُمْ: قالَ عَطاءٌ: قالَ جابرٌ: أنا وأبي وخالايَ مِنْ أَصْحابِ العَقَبَةِ. [راجع: ٣٨٩٠]

3892. Narrated 'Ubāda bin Aṣ-Ṣāmit, who had taken part in the battle of Badr with Allāh's Messenger ﷺ and had been amongst his Companions on the night of *Al-'Aqaba* Pledge: Allāh's Messenger ﷺ, surrounded by a group of his Companions, said, "Come along and give me the *Bai'a* (pledge) that you will not worship anything besides Allāh, will not steal, will not commit illegal sexual intercourse, will not kill your children, will not utter slander invented by yourself, and will not disobey me if I order you to do *Ma'rūf* (Islāmic Monotheism and all that Islām has ordained). Whoever among you will respect and fulfil this pledge, will be rewarded by Allāh. And if one of you commits any of these sins and is punished in this world then that will be his expiation for it, and if one of you commits any of these sins and Allāh screens his sin, then his matter will rest with Allāh. If He will, He will punish him and if He will, He will excuse him." The narrator added: "So I gave the *Bai'a* (pledge) to him on these conditions.

٣٨٩٢ - **حدَّثَني** إسحَاقُ بنُ مَنْصُورٍ: أَخْبرَنا يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثَنا ابنُ أخِي ابنِ شِهابٍ، عَنْ عَمِّهِ قالَ: أَخْبرَني أبُو إدْرِيسَ عائِذُ اللهِ بن عبد الله أنَّ عُبادَةَ بنَ الصَّامِتِ مِنَ الذِينَ شَهِدُوا بَدْراً مَعَ رَسُولِ اللهِ ﷺ ومِنْ أَصْحابِهِ لَيْلَةَ العَقَبَةِ أَخْبرَهُ أنَّ رَسُولَ الله ﷺ قالَ وحَوْلَهُ عِصَابَةٌ مِنْ أَصحَابِه: «تعالَوْا بايِعُوني عَلى أن لا تُشْرِكُوا باللهِ شَيْئاً، ولا تَسْرِقُوا، ولا تَزْنُوا، ولا تَقْتُلُوا أَوْلادَكُمْ، ولا تَأْتُوا بِبُهْتانٍ تَفْتَرُونَهُ بَينَ أَيْدِيكُمْ وأَرْجُلِكُمْ، ولا تَعْصُوني في مَعْرُوفٍ. فَمَنْ وفَى مِنْكُمْ فأَجْرُهُ عَلى اللهِ، ومَنْ أَصابَ مِنْ ذٰلكَ شَيئاً فَعُوقِبَ بِهِ في الدُّنْيا فَهُوَ لَهُ كَفَّارَةٌ. ومَنْ أَصابَ مِنْ ذٰلكَ

شَيئاً فَسَتَرَهُ اللهُ فَأَمْرُهُ إلى اللهِ، إنْ شاءَ عاقَبَهُ، وإنْ شاءَ عَفا عَنْهُ».
قالَ: فَبايَعْتُهُ عَلى ذٰلكَ. [راجع: ١٨]

3893. Narrated 'Ubāda bin Aṣ-Ṣāmit رَضِيَ الله عَنْهُ: I was one of the *Naqīb*[1] who gave the (*'Aqaba*) Pledge to Allāh's Messenger ﷺ. We gave the *Bai'a* (pledge) to him that we will not associate anything in worship with Allāh, will not steal, will not commit illegal sexual intercourse, will not kill a person whose killing Allāh has made illegal except rightfully, will not rob, and we will be promised Paradise if we did the above, but if we committed any of the above sins, then its judgement will be decided by Allāh."

٣٨٩٣ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا اللَّيْثُ، عَنْ يَزِيدَ بنِ أَبي حَبِيبٍ، عَنْ أَبي الخَيرِ، عَنِ الصُّنابحِيِّ، عَنْ عُبادَةَ بنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ أنَّهُ قالَ: إنِّي مِنَ النُّقَباء الذِينَ بايَعُوا رَسُولَ اللهِ ﷺ، وقالَ: بايَعْناه عَلى أنْ لا نُشْرِكَ باللهِ شَيْئاً، ولا نَسْرِقَ، ولا نَزْنيَ، ولا نَقْتُلَ النَّفْسَ التي حرَّمَ اللهُ إلَّا بِالحَقِّ، ولا نَنْتهِبَ، ولا نَقْضِيَ، بالجَنَّةِ إنْ فَعَلْنا ذٰلكَ، فإنْ غَشِينا مِنْ ذٰلكَ شَيْئاً كانَ قَضاءُ ذٰلكَ إلى اللهِ. [راجع: ١٨]

(44) CHAPTER. The marriage of the Prophet ﷺ with 'Āishah رَضِيَ الله عَنها, and 'Āishah's arrival at Al-Madīna, and the Prophet's consummation of that marriage.

(٤٤) بابُ تَزْويجِ النَّبيِّ ﷺ عائِشَةَ وقُدُومِها المَدِينَةَ وبنائِهِ بِها

3894. Narrated 'Āishah رَضِيَ الله عَنها: My marriage (wedding) contract with the Prophet ﷺ was written when I was a girl of six (years). We came to Al-Madīna and we dismounted at the place of Bani Al-Ḥārith bin Khazraj. Then I got ill and my hair fell down. Later on, my hair grew (again) and my mother, Umm Rūmān, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became normal, she

٣٨٩٤ - حدَّثَني فَرْوَةُ بنُ أَبي المَغْرَاءِ: حدَّثَنا عَليُّ بنُ مُسْهِرٍ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: تَزَوَّجَني النَّبيُّ ﷺ وأَنا بِنْتُ سِتِّ سِنِينَ، فَقدِمْنا المَدِينَةَ فَنَزَلْنا في بَني الحَارِثِ بنِ خَزْرَجٍ، فَوُعِكْتُ فَتَمَرَّقَ شَعْرِي، فَوَفى جُمَيْمَةً فأَتَتْني أُمِّي أُمُّ رُومانَ وإنِّي لَفي أُرْجُوحَةٍ ومَعي صَواحِبُ لي فَصَرَخَتْ

(1) (H. 3893) '*Naqīb*' means the chief of a group of people.

بي فأتيتُها لا أدري ما تُريدُ بي. فأخذَتْ بيدي حتَّى أوْقَفَتْني عَلَى بَابِ الدَّارِ، وَإِنِّي لأَنْهَجُ حتَّى سَكَنَ بَعْضُ نَفَسِي، ثُمَّ أَخَذَتْ شَيْئاً مِنْ ماءٍ فمَسَحَتْ بهِ وجْهِي ورَأْسِي. ثُمَّ أَدْخَلَتْني الدَّارَ، فإذَا نِسْوَةٌ مِنَ الأنْصارِ في البَيْتِ فَقُلْنَ: عَلى الخَيرِ والبرَكَةِ وعَلى خَيرِ طائِرٍ. فأسْلَمَتْني إليهنَّ فأصْلَحْنَ مِنْ شَأني فَلَمْ يَرُعْني إلَّا رَسُولُ اللهِ ﷺ ضُحًى فأَسْلَمَتْني إلَيْهِ وأنا يَوْمَئِذٍ بِنْتُ تِسْعِ سِنِينَ. [انظر: ٣٨٩٦، ٥١٣٣، ٥١٣٤، ٥١٥٦، ٥١٥٨، ٥١٦٠]

took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some *Anṣārī* women who said, "Best wishes and Allāh's Blessing and a good luck." Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allāh's Messenger ﷺ came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age.

٣٨٩٥ - حدَّثَنا مُعَلَّى: حدَّثَنا وُهَيْبٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّ النَّبِيَّ ﷺ قالَ لها: «أُرِيتُكِ في المَنامِ مَرَّتَينِ أرَى أنَّكِ في سَرَقَةٍ مِنْ حَرِيرٍ ويَقُولُ: هذِهِ امْرَأَتُكَ فأَكْشِفُ، فإذَا هيَ أنْتِ فأقُولُ: إنْ يَكُ هذا مِنْ عِنْدِ اللهِ يُمْضِهِ». [انظر: ٥٠٧٨، ٥١٢٥، ٧٠١١، ٧٠١٢]

3895. Narrated 'Āishah رَضِيَ اللهُ عَنها that the Prophet ﷺ said to her, "You have been shown to me twice in my dream. I saw you pictured on a piece of silk and someone said (to me), 'This is your wife.' When I uncovered the picture, I saw that it was yours. I said, 'If this is from Allāh it will be accomplished.'"

٣٨٩٦ - حدَّثَنا عُبَيْدُ بنُ إسمَاعِيلَ: حدَّثَنا أَبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ قالَ: تُوُفِّيَتْ خَدِيْجَةُ قَبْلَ مَخْرَجِ النَّبِيِّ ﷺ إلى المَدِينَةِ بثَلاثِ سِنِينَ، فَلَبِثَ سَنَتَينِ أوْ قَرِيباً مِنْ ذٰلكَ ونَكَحَ عائِشَةَ وهيَ بِنْتُ سِتٍّ

3896. Narrated Hishām's father: Khadīja died three years before the Prophet ﷺ departed to Al-Madīna. He stayed there for two years or so and then he wrote the marriage (wedding) contract with 'Āishah when she was a girl of six years of age, and he consumed that marriage when she was nine years old.

سِنِينَ، ثُمَّ بَنَى بِهَا وَهِيَ بِنْتُ تِسْعِ سِنِينَ. [راجع: ٣٨٩٤]

(45) CHAPTER. The emigration of the Prophet ﷺ and his Companions to Al-Madīna.

Narrated 'Abdullāh bin Zaid and Abū Hurairah رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Had there been no emigration, I would have been one of the *Anṣār*." And Abū Mūsā narrates that the Prophet ﷺ said, "In a dream I saw myself emigrating from Makkah to a land of date-palm trees. I thought that that place was either Yamāma or Hajar, but it was Al-Madīna, Yathrib."

(٤٥) بابُ هِجْرَةِ النَّبِيِّ ﷺ وأَصْحابِهِ إلى المَدِينَةِ

وقالَ عَبْدُ اللهِ بنُ زَيْدٍ وأَبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ: «لَولا الهِجْرَةُ لَكُنْتُ امرأً مِنَ الأَنْصارِ». وقالَ أَبو مُوسَى عَنِ النَّبِيِّ ﷺ: «رأَيتُ في المَنامِ أَنِّي أُهاجِرُ مِنْ مَكَّةَ إلى أَرْضٍ بِها نَخْلٌ فَذَهَبَ وَهَلِي إلى أَنَّها اليَمامَةُ أَوْ هَجَرُ، فإِذَا هِيَ المَدِينَةُ يَثرِبُ».

3897. Narrated Abū Wā'il: We visited Khabbāb who said, "We emigrated with the Prophet ﷺ for Allāh's sake, so our reward became due and sure with Allāh. Some of us passed away without taking anything of their rewards (in this world) and one of them was Muṣ'ab bin 'Umair, who was martyred on the day (of the battle) of Uḥud leaving a striped woollen cloak. When we covered his head with it, his feet became bare, and when covered his feet, his head became bare. So, Allāh's Messenger ﷺ ordered us to cover his head and put some *Idhkhir* (i.e., a special kind of grass) on his feet. (On the other hand) some of us have had their fruits ripened (in this world) and they are collecting them."

٣٨٩٧ - **حدَّثَنا** الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا الأَعْمَشُ قالَ: سَمِعْتُ أَبا وائِلٍ يَقُولُ: عُدْنا خَبَّاباً فَقالَ: هاجَرْنا مَعَ النَّبِيِّ ﷺ نُرِيدُ وجْهَ اللهِ فَوَقَعَ أَجْرُنا عَلَى اللهِ، فمِنَّا مَنْ مَضَى لَمْ يأخُذْ مِنْ أَجْرِهِ شَيْئاً، مِنْهُمْ: مُصْعَبُ بنُ عُمَيرٍ قُتِلَ يَوْمَ أُحُدٍ وتَرَكَ نَمِرَةً فكُنَّا إذا غَطَّيْنا بِها رأْسَهُ بَدَتْ رِجْلاهُ، وإذا غَطَّيْنا رِجلَيْهِ بَدَا رَأْسُهُ، فأَمَرَنا رَسُولُ اللهِ ﷺ أَنْ نُغَطِّيَ رَأْسَهُ ونَجْعَلَ عَلَى رِجْلَيْهِ شَيْئاً مِنْ إِذْخِرٍ. ومِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِبُها. [راجع: ١٢٧٦]

3898. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "The reward of deeds depends on the intentions, so, whosoever emigrates for the worldly benefits or to marry a woman, his emigration will be for what he

٣٨٩٨ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا حَمَّادٌ هُوَ ابنُ زَيْدٍ، عَنْ يَحيى، عَنْ مُحَمَّدِ بنِ إبْراهِيمَ، عَنْ عَلْقَمَةَ بنِ

وقّاصٍ قالَ: سَمِعْتُ عُمَرَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ أراه يَقُولُ: «الأعمالُ بالنِّيَّةِ، فمَنْ كانَتْ هِجْرَتُهُ إلى دُنْيا يُصِيبُها أوِ امْرَأةٍ يتزَوَّجُها فَهِجرَتُهُ إلى ما هاجَرَ إلَيْهِ. ومَنْ كانَتْ هِجْرَتُهُ إلى اللهِ ورَسُولِهِ فَهِجْرَتُهُ إلى الله ورَسُولِهِ ﷺ». [راجع: ١]

emigrated for, but whoever emigrates for Allāh and His Messenger ﷺ, his emigration will be for Allāh and His Messenger ﷺ."(1)

٣٨٩٩ - حدَّثَني إسحاقُ بنُ يَزِيدَ الدِّمَشْقيُّ: حدَّثَنا يَحْيى بنُ حَمْزَةَ قالَ: حدَّثَني أبُو عَمْرٍو الأوزَاعِيُّ، عَنْ عَبْدَةَ بنِ أبي لُبابَةَ، عَن مُجَاهِدِ بنِ جَبرٍ المَكِّيِّ: أنَّ عَبْدَ اللهِ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما كانَ يَقُولُ: لا هِجْرَةَ بَعْدَ الفَتْحِ. [انظر: ٤٣٠٩، ٤٣١٠، ٤٣١١]

3899. Narrated Mujāhid bin Jābir Al-Makkī: 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما used to say, "There is no more *Hijrah* (emigration) after the conquest of Makkah."

٣٩٠٠ - قالَ يحيى بن حمزة: وَحدَّثَني الأوْزَاعِيُّ، عَنْ عَطاءِ بنِ أبي رَباحٍ قالَ: زُرْتُ عائِشَةَ مَعَ عُبَيْدِ بنِ عُمَيرٍ اللَّيْثيِّ فَسَألْناها عَنِ الهِجْرَةِ فَقالَتْ: لا هِجْرَةَ اليَوْمَ. كانَ المُؤمِنُونَ يَفِرُّ أحَدُهُمْ بدِينِهِ إلى اللهِ تَعالى وإلى رَسُولِهِ ﷺ مَخافَةَ أنْ يُفْتَنَ عَلَيْهِ. فأمَّا اليَوْمَ فَقَدْ أظْهَرَ اللهُ الإسْلامَ، واليَوْمَ يَعْبُدُ رَبَّهُ حَيْثُ شاءَ، ولكِنْ جِهادٌ ونِيَّةٌ. [راجع: ٣٠٨٠]

3900. Narrated 'Aṭā bin Abī Rabāḥ': 'Ubaid bin 'Umair Al-Laithī and I visited 'Āishah and asked her about the *Hijrah* (emigration), and she said, "Today there is no *Hijrah* (emigration). A believer used to run away with his religion to Allāh and His Messenger ﷺ lest he should be put to trial because of his religion. Today, Allāh has made Islām triumphant, and today a believer can worship his Lord wherever he likes. But the deeds that are still rewardable (in place of emigration) are *Jihād* and (good) intentions."

[See Vol. 4, *Ḥadīth* No.2783]

(1) (H. 3898) The rewards of the emigrants differ according to their intentions, i.e., whether they emigrated for worldly benefits or for the Pleasure of Allāh and His Messenger ﷺ.

٣٩٠١ - حدَّثني زكريَّا بنُ يحيى: حدَّثنا ابنُ نُميرٍ: قالَ هِشامٌ: فأخبرَني أبي، عنْ عائِشةَ رَضِيَ اللهُ عنْها أنَّ سعْداً قالَ: اللَّهُمَّ إنَّكَ تعْلَمُ أنَّهُ ليْسَ أحَدٌ أحَبَّ إليَّ أنْ أُجاهِدَهُمْ فيكَ منْ قوْمٍ كذَّبوا رسولَكَ ﷺ وأخرَجوهُ، اللَّهُمَّ فإنِّي أظُنُّ أنَّكَ قدْ وضَعْتَ الحرْبَ بيْننا وبيْنَهُمْ. وقالَ أبانُ بنُ يزيدَ: حدَّثنا هِشامٌ، عنْ أبيهِ: أخبرَتْني عائِشةُ: منْ قوْمٍ كذَّبوا نبيَّكَ وأخرَجوهُ منْ قُريْشٍ.

[راجع: ٤٦٣]

3901. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Sa'd said, "O Allāh! You know that there is none against whom I am eager to fight more willingly for Your Cause than those people who disbelieved Your Messenger ﷺ and drove him out (of his city). O Allāh! I think that You have ended the fight between us and them."

٣٩٠٢ - حدَّثني مطَرُ بنُ الفضْلِ: حدَّثنا رَوْحُ بنُ عُبادةَ: حدَّثنا هِشامٌ: حدَّثنا عِكْرِمةُ، عنِ ابنِ عبَّاسٍ رَضِيَ اللهُ عنْهُما قالَ: بُعِثَ رسولُ اللهِ ﷺ لأربعينَ سنَةً فمكَثَ بمكَّةَ ثلاثَ عشْرَةَ سنَةً يُوحى إليْهِ، ثُمَّ أُمِرَ بالهِجْرةِ فهاجَرَ عشْرَ سِنينَ، وماتَ وهُوَ ابنُ ثلاثٍ وسِتِّينَ.

3902. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ started receiving the Divine Revelation at the age of forty. Then he stayed in Makkah for thirteen years, receiving the Divine Revelation. Then he was ordered to emigrate and he lived as an emigrant for ten years (in Al-Madina), and then died at the age of sixty-three (years).

٣٩٠٣ - حدَّثني مطَرُ بنُ الفضْلِ: حدَّثنا رَوْحُ بنُ عُبادةَ: حدَّثنا زكريَّا بنُ إسحاقَ: حدَّثنا عمْرُو بنُ دينارٍ، عنِ ابنِ عبَّاسٍ قالَ: مكَثَ رسولُ اللهِ ﷺ بمكَّةَ ثلاثَ عشْرَةَ وتُوُفِّيَ وهُوَ ابنُ ثلاثٍ وسِتِّينَ.

3903. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ stayed in Makkah for thirteen years (after receiving the first Divine Revelation and ten years in Al-Madīna) and died at the age of sixty-three (years).

٣٩٠٤ - حدَّثنا إسماعيلُ بنُ عبْدِ اللهِ قالَ: حدَّثني مالكٌ، عنْ أبي

3904. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sat on the pulpit and said, "Allāh has given one of His slaves

النَّضْرِ مَوْلَى عُمَرَ بنِ عُبَيْدِ اللهِ، عَنْ عُبَيْدٍ يَعْني ابنَ حُنَيْنٍ، عَنْ أَبي سَعيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ جَلَسَ عَلى المِنْبَرِ فَقالَ: «إِنَّ عَبْداً خَيَّرَهُ اللهُ بَينَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيا ما شاءَ وبَينَ ما عِنْدَهُ فاخْتارَ ما عِنْدَهُ». فَبَكى أَبُو بَكْرٍ وقالَ: فَدَيْناكَ بِآبائِنا وأُمَّهاتِنا، فَعَجِبْنا لَهُ وقالَ النَّاسُ: انْظُرُوا إِلى هذَا الشَّيْخِ، يُخْبِرُ رَسُولُ اللهِ ﷺ عَنْ عَبْدٍ خَيَّرَهُ اللهُ بَينَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيا وبَينَ ما عِنْدَهُ، وهُوَ يَقُولُ: فَدَيْناكَ بِآبائِنا وأُمَّهاتِنا، فَكانَ رَسُولُ اللهِ ﷺ هُوَ المُخَيَّرَ وكانَ أَبُو بَكْرٍ هُوَ أَعْلَمَنا بِهِ. وقالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ أَمَنِّ النَّاسِ عَلَيَّ في صُحْبَتِهِ ومالِهِ أَبا بَكْرٍ، ولَوْ كُنْتُ مُتَّخِذاً خَلِيلاً مِنْ أُمَّتي لاتَّخَذْتُ أَبا بَكْرٍ، إِلَّا خُلَّةَ الإِسْلامِ، لا يَبْقَيَنَّ في المَسْجِدِ خَوْخَةٌ إِلَّا خَوْخَةُ أَبي بَكْرٍ». [راجع: ٤٦٦]

the choice of receiving the splendour and luxury of the worldly life (whatever he likes) or to accept the good (of the Hereafter) which is with Him (Allāh). So, he has chosen that good which is with Allāh." On that Abū Bakr wept and said, "Our fathers and mothers be sacrificed for you." We were astonished at this. The people said, "Look at this old man! Allāh's Messenger ﷺ talks about a slave of Allāh to whom He has given the option to choose either the splendour of this worldly life or the good which is with Him, while he says, 'Our fathers and mothers be sacrificed for you.'" But it was Allāh's Messenger ﷺ who had been given option, and Abū Bakr knew it better than we. Allāh's Messenger ﷺ added, "No doubt, Abū Bakr has favoured me much both with his company and his property more than anybody else. And if I had to take a *Khalīl*[1] from my followers, I would certainly have taken Abū Bakr, but the fraternity of Islām is sufficient. Let no *Khaukha*[2] of the mosque remain open, except that of Abū Bakr."

٣٩٠٥ - حَدَّثَنا يَحْيى بنُ بُكَيرٍ قالَ: حَدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ: قالَ ابنُ شِهابٍ: فَأَخْبَرَني عُرْوَةُ بنُ الزُّبَيرِ رَضِيَ اللهُ عَنْهُ أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبِيِّ ﷺ قالَتْ: لَمْ أَعْقِلْ أَبَوَيَّ قَطُّ إِلَّا وهُما يَدِينانِ الدِّينَ،

3905. Narrated 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: I never remembered my parents believing in any religion other than the true religion (i.e., Islāmic Monotheism), and (I don't remember) a single day passing without our being visited by Allāh's Messenger ﷺ in the morning and in the evening. When the Muslims were put to test (i.e., troubled by *Al-Mushrikūn*)[3],

(1) (H. 3904) *Khalīl*: See the glossary.
(2) (H. 3904) *Khaukha* means a small door (opening) in a big gate.
(3) (H. 3905) *Al-Mushrikūn:* See the footnote of *Hadith* No. 3678.

Abū Bakr set out to emigrate to the land of Ethiopia, and when he reached Bark-al-Ghimād[1], Ibn Ad-Daghina, the chief of the tribe of Qāra, met him and said, "O Abū Bakr! Where are you going?" Abū Bakr replied, "My people have turned me out (of my country), so I want to wander in the land and worship my Lord." Ibn Ad-Daghina said, "O Abū Bakr! A man like you should not leave his homeland, nor should he be driven out, because you help the destitute, earn their living, and you keep good relations with your kith and kin, help the weak and poor, entertain guests generously, and help the calamity-stricken persons. Therefore I am your protector. Go back and worship your Lord in your town." So, Abū Bakr returned and Ibn Ad-Daghina accompanied him. In the evening Ibn Ad-Daghina visited the nobles of Quraish and said to them, "A man like Abū Bakr should not leave his homeland, nor should he be driven out. Do you (i.e., Quraish) drive out a man who helps the destitute, earns their living, keeps good relations with his kith and kin, helps the weak and poor, entertains guests generously and helps the calamity-stricken persons?" So, the people of Quraish could not refuse Ibn Ad-Daghina's protection, and they said to Ibn Ad-Daghina, "Let Abū Bakr worship his Lord in his house. He can offer *Ṣalāt* (prayer) and recite there whatever he likes, but he should not hurt us with it, and should not do it publicly, because we are afraid that he may influence our women and children." Ibn Ad-Daghina told Abū Bakr of all that. Abū Bakr stayed in that state, worshipping his Lord in his house. He did not offer *Ṣalāt* (prayer) publicly, nor did he recite the Qur'ān outside his house. Then a thought

ولَمْ يَمُرَّ عَلَيْنا يَوْمٌ إلَّا يأتِينا فيهِ رَسُولُ اللهِ ﷺ طَرَفَي النَّهارِ بُكْرَةً وعَشِيَّةً، فَلَمَّا ابْتُلِيَ المُسْلِمُونَ خَرَجَ أبُو بَكْرٍ مُهاجِراً نَحْوَ أرْضِ الحَبَشَةِ حَتَّى بَلَغَ بَرْكَ الغِمادِ لَقِيَهُ ابنُ الدَّغِنَةِ وهُوَ سَيِّدُ القارَةِ، فَقالَ: أيْنَ تُرِيدُ يا أبا بَكْرٍ؟ فَقالَ أبُو بَكْرٍ: أخْرَجَني قَوْمي فأُرِيدُ أنْ أسِيحَ في الأرْضِ وأعْبُدَ رَبِّي. فَقالَ ابنُ الدَّغِنَةِ: فإنَّ مِثْلَكَ يا أبا بَكْرٍ لا يَخْرُجُ ولا يُخْرَجُ، إنَّكَ تَكْسِبُ المَعْدُومَ، وتَصِلُ الرَّحِمَ، وتَحْمِلُ الكَلَّ، وتَقْرِي الضَّيْفَ، وتُعِينُ عَلى نَوائِبِ الحَقِّ. فأنا لكَ جارٌ، ارْجِعْ واعْبُدْ رَبَّكَ بِبَلَدِكَ. فَرَجَعَ وارتَحَلَ مَعَهُ ابنُ الدَّغِنَةِ فَطافَ ابنُ الدَّغِنَة عَشِيَّةً في أشْرافِ قُرَيْشٍ فقالَ لهُمْ: إنَّ أبا بَكْرٍ لا يَخْرُجُ مِثْلُهُ ولا يُخْرَجُ، أتُخْرِجُونَ رَجُلاً يَكْسِبُ المَعْدُومَ، ويَصِلُ الرَّحِمَ، ويَحْمِلُ الكَلَّ، ويَقْرِي الضَّيْفَ، ويُعِينُ على نَوائِبِ الحَقِّ؟ فَلَمْ تُكَذِّبْ قُرَيْشٌ بِجِوارِ ابنِ الدَّغِنَةِ وقالُوا لابنِ الدَّغِنَةِ: مُرْ أبا بَكْرٍ فَلْيَعْبُدْ رَبَّهُ في دَارِهِ، فَلْيُصَلِّ فِيها ولْيَقْرَأْ مَا شاءَ ولا يُؤْذِينا بذٰلكَ ولا يَسْتَعْلِنْ بِهِ، فإنَّا نَخْشَى أنْ يَفْتِنَ نِساءَنا وأبْناءَنا. فَقالَ ذٰلكَ ابنُ الدَّغِنَةِ

(1) (H. 3905) A place about 140 km from Makkah on the way to Yemen.

occurred to Abū Bakr to build a mosque in front of his house, and there he used to offer *Ṣalāt* (prayer) and recite the Qur'ān. The women and children of *Al-Mushrikūn* began to gather around him in great number. They used to wonder at him and look at him. Abū Bakr was a man given to weep much, and he could not help weeping on reciting the Qur'ān. That situation scared the Quraish nobles of *Al-Mushrikūn*, so they sent for Ibn Ad-Daghina. When he came to them, they said, "We accepted your protection of Abū Bakr on condition that he should worship his Lord in his house, but he has violated the conditions and he has built a mosque in front of his house where he offers *Ṣalāt* (prayer) and recites the Qur'ān publicly. We are now afraid that he may influence our women and children unfavourably. So, prevent him from that. If he likes to confine the worship of his Lord to his house, he may do so, but if he insists on doing that openly, ask him to release you from your obligation of his protection, for we dislike to break our pact with you, but we deny Abū Bakr the right to announce his act publicly." Ibn Ad-Daghina went to Abū Bakr and said, ("O Abū Bakr!) You know well what contract I have made on your behalf; now, you are either to abide by it, or else release me of my obligation of protecting you, because I do not want the Arabs hear that my people have dishonoured a contract I have made on behalf of another man." Abū Bakr replied, "I release you from your pact to protect me, and am contented with the protection of Allāh عَزَّ وجَلَّ." At that time, the Prophet ﷺ was in Makkah, and he said to the Muslims, "In a dream I have been shown the place of your emigration, a land of date-palm trees between two mountains, (the two stony tracts)". So, some people emigrated to Al-Madīna, and most of those

لأبي بكرٍ، فَلَبِثَ أبو بكرٍ بذلكَ يَعْبُدُ رَبَّهُ في دَارِهِ ولا يَسْتَعْلِنُ بِصَلاتِهِ ولا يَقْرَأُ في غيرِ دَارِهِ. ثُمَّ بَدَا لأبي بكرٍ فابْتَنى مَسْجِداً بِفِناءِ دَارِهِ وكانَ يُصَلِّي فِيهِ ويَقْرَأُ القُرْآنَ فَيَتَقَذَّفُ عَلَيْهِ نِساءُ المُشْرِكِينَ وأَبْناؤُهُمْ، وهُمْ يَعْجَبُون مِنْهُ ويَنْظُرُونَ إلَيْهِ. وكانَ أبو بكرٍ رَجُلاً بَكَّاءً لا يَمْلِكُ عَيْنَيْهِ إذا قرأَ القُرآنَ. فَأَفْزَعَ ذلكَ أَشْرَافَ قُرَيْشٍ منَ المُشْرِكِينَ فأَرْسَلُوا إلى ابْنِ الدَّغِنَةِ فَقَدِمَ عَلَيْهِمْ فَقالُوا: إنَّا كُنَّا أَجَرْنا أَبا بكرٍ بجِوَارِكَ عَلى أنْ يَعْبُدَ رَبَّهُ في دارِهِ، فَقَدْ جاوَزَ ذلكَ، فابْتَنى مَسْجِداً بِفِناءِ دارِهِ، فأَعْلَنَ بالصَّلاةِ والقِرَاءَةِ فِيهِ. وإنَّا قَدْ خَشِينا أن يَفْتِنَ نِساءَنا وأَبْناءَنا فانْهَهُ فإنْ أَحَبَّ أنْ يَقْتَصِرَ عَلى أنْ يَعْبُدَ رَبَّهُ في دارِهِ فَعَلَ، وإنْ أَبى إلَّا أنْ يُعْلِنَ بذلكَ فَاسْأَلْهُ أنْ يَرُدَّ إلَيْكَ ذِمَّتَكَ. فإنَّا قَدْ كَرِهْنا أنْ نُخْفِرَكَ ولَسْنا مُقِرِّينَ لأَبي بكرٍ الاسْتِعْلانَ. قالَتْ عائِشَةُ: فأَتَى ابنُ الدَّغِنَةِ إلى أَبي بَكْرٍ فَقالَ: قَدْ عَلِمْتَ الذي عاقَدْتُ لكَ عَلَيْهِ، فإمَّا أَنْ تَقْتَصِرَ عَلى ذلكَ وإمَّا أنْ تَرْجِعَ إليَّ ذِمَّتي، فإنِّي لا أُحِبُّ أنْ تَسْمَعَ العَرَبُ أنِّي أُخْفِرْتُ في رجُلٍ عَقَدْتُ لهُ. فَقالَ أبو بكرٍ: فإنِّي أَرُدُّ إلَيْكَ جِوَارَكَ، وأَرْضَى بِجِوَارِ اللهِ عَزَّ

people who had previously emigrated to the land of Ethiopia, returned to Al-Madīna. Abū Bakr also prepared to leave for Al-Madīna, but Allāh's Messenger ﷺ said to him, "Wait for a while, because I hope that I will be allowed to emigrate also." Abū Bakr said, "Do you indeed expect this? Let my father and mother be sacrificed for you!" The Prophet ﷺ said, "Yes." So, Abū Bakr did not emigrate for the sake of Allāh's Messenger ﷺ in order to accompany him. He fed two she-camels he possessed with the leaves of *As-Samur* tree that fell on being struck by a stick for four months. One day, while we were sitting in Abū Bakr's house at noon, someone said to Abū Bakr, "This is Allāh's Messenger ﷺ, with his head covered coming at a time at which he never used to visit us before." Abū Bakr said, "May my parents be sacrificed for him. By Allāh, he has not come at this hour except for a great necessity." So Allāh's Messenger ﷺ came and asked permission to enter, and he was allowed to enter. When he entered, he said to Abū Bakr, "Tell everyone who is present with you to leave." Abū Bakr replied, "There are none but your family. May my father be sacrificed for you, O Allāh's Messenger!" The Prophet ﷺ said, "I have been given permission to emigrate." Abū Bakr said, "Shall I accompany you? May my father be sacrificed for you, O Allāh's Messenger!" Allāh's Messenger ﷺ said, "Yes." Abū Bakr said, "O Allāh's Messenger! May my father be sacrificed for you, take one of these two she-camels of mine." Allāh's Messenger ﷺ replied, "(I will) but with payment." So we prepared the baggage quickly and put some journey-food in a leather bag for them. Asmā', Abū Bakr's daughter, cut a piece from her waistbelt and tied the mouth of the leather bag with it, and for that reason she

وجَلَّ. والنَّبِيُّ ﷺ يَوْمَئِذٍ بِمَكَّةَ، فَقالَ النَّبِيُّ ﷺ للمُسْلِمِينَ: «إِنِّي أُرِيتُ دَارَ هِجْرَتِكُمْ ذَاتَ نَخْلٍ بَيْنَ لابَتَيْنِ وهُمَا الحَرَّتانِ»، فَهاجَرَ مَنْ هاجرَ قِبَلَ المَدِينَةِ. ورَجَعَ عامَّةُ مَنْ كانَ هاجَرَ بأَرْضِ الحَبَشَةِ إلى المَدِينَةِ، وتَجَهَّزَ أَبُو بكْرٍ قِبَلَ المَدِينَةِ. فَقالَ لهُ رَسُولُ اللهِ ﷺ: «عَلى رِسْلِك، فإنِّي أَرْجُو أَنْ يُؤْذَنَ لي»، فَقالَ أَبُو بكرٍ: وهَلْ تَرْجُو ذٰلكَ بأَبي أَنْتَ؟ قالَ: «نَعَمْ»، فَحَبَسَ أَبُو بَكْرٍ نَفْسَهُ عَلى رَسُولِ اللهِ ﷺ لِيَصْحَبَهُ، وعَلَفَ رَاحِلَتَينِ كانَتا عِنْدَهُ وَرَقَ السَّمُرِ - وهُوَ الخَبَطُ - أَرْبَعَةَ أشْهُرٍ.

قالَ ابنُ شِهابٍ: قالَ عُرْوَةُ: قالتْ عائِشَةُ: فَبَيْنما نَحْنُ يَوْماً جُلُوسٌ في بَيْتِ أَبي بَكْرٍ في نَحْرِ الظَّهِيرَةِ قالَ قائِلٌ لأَبي بَكْرٍ: هذَا رَسُولُ اللهِ ﷺ مُتَقَنِّعاً في ساعَةٍ لَمْ يَكُنْ يَأْتِينا فِيها، فَقالَ أَبُو بَكْرٍ: فِدىً لَهُ أَبي وأمِّي، واللهِ ما جاءَ بِهِ في هذِهِ السَّاعَةِ إلَّا أمْرٌ، قالَتْ: فَجاءَ رَسُولُ اللهِ ﷺ فاسْتَأْذَنَ فأُذِنَ لَهُ فَدَخَلَ فَقالَ النَّبِيُّ ﷺ لأَبي بكْرٍ: «أَخْرِجْ مَنْ عِنْدَكَ»، فَقالَ أبُو بَكْرٍ: إِنَّما هُمْ أَهْلُكَ بأَبي أَنْتَ يا رَسُولَ اللهِ، قالَ: «فإِنِّي قَدْ أُذِنَ لي في الخُرُوجِ». فَقالَ أَبُو بَكْرٍ: الصَّحابَةَ

بِأَبِي أَنْتَ يَا رَسُولَ اللهِ، قَالَ رَسُولُ اللهِ ﷺ: «نَعَمْ»، قَالَ أَبُو بَكْرٍ: فَخُذْ بِأَبِي أَنْتَ يَا رَسُولَ اللهِ إِحْدَى رَاحِلَتَيَّ هاتَيْنِ، قَالَ رَسُولُ اللهِ ﷺ: بِالثَّمَنِ، قَالَتْ عَائِشَةُ: فَجَهَّزْنَاهُمَا أَحَثَّ الْجِهَازِ وَصَنَعْنَا لَهُمَا سُفْرَةً فِي جِرَابٍ فَقَطَعَتْ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ قِطْعَةً مِنْ نِطَاقِهَا فَرَبَطَتْ بِهِ عَلَى فَمِ الْجِرَابِ فَبِذٰلِكَ سُمِّيَتْ ذَاتَ النِّطَاقِ. قَالَتْ: ثُمَّ لَحِقَ رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ بِغَارٍ فِي جَبَلِ ثَوْرٍ فَكَمَنَا فِيهِ ثَلَاثَ لَيَالٍ، يَبِيتُ فِي الْغَارِ عَبْدُ اللهِ بْنُ أَبِي بَكْرٍ وَهُوَ غُلَامٌ شَابٌّ ثَقِفٌ لَقِنٌ فَيُدْلِجُ مِنْ عِنْدِهِمَا بِسَحَرٍ فَيُصْبِحُ مَعَ قُرَيْشٍ بِمَكَّةَ كَبَائِتٍ فَلَا يَسْمَعُ أَمْراً يُكْتَادَانِ بِهِ إِلَّا وَعَاهُ حَتَّى يَأْتِيَهُمَا بِخَبَرِ ذٰلِكَ حِينَ يَخْتَلِطُ الظَّلَامُ، وَيَرْعَى عَلَيْهِمَا عَامِرُ ابْنُ فُهَيْرَةَ مَوْلَى أَبِي بَكْرٍ مِنْحَةً مِنْ غَنَمٍ فَيُرِيحُهَا عَلَيْهِمَا حِينَ تَذْهَبُ سَاعَةٌ مِنَ الْعِشَاءِ فَيَبِيتَانِ فِي رِسْلٍ وَهُوَ لَبَنُ مِنْحَتِهِمَا وَرَضِيفِهِمَا حَتَّى يَنْعِقَ بِهَا عَامِرُ بْنُ فُهَيْرَةَ بِغَلَسٍ. يَفْعَلُ ذٰلِكَ فِي كُلِّ لَيْلَةٍ مِنْ تِلْكَ اللَّيَالِي الثَّلَاثِ، وَاسْتَأْجَرَ رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ رَجُلاً مِنْ بَنِي الدِّيلِ وَهُوَ مِنْ بَنِي عَبْدِ بْنِ عَدِيٍّ هَادِياً خِرِّيتاً - وَالْخِرِّيتُ: الْمَاهِرُ بِالْهِدَايَةِ - قَدْ غَمَسَ حِلْفاً فِي آلِ

was named *Dhāt-un-Niṭāqain* (i.e., the owner of two belts). Then Allāh's Messenger ﷺ and Abū Bakr reached a cave on Mount Thaur and stayed there for three nights. 'Abdullāh bin Abī Bakr who was intelligent sagacious youth, used to stay (with them) overnight. He used to leave them before daybreak so that in the morning he would be with Quraish as if he had spent the night in Makkah. He would keep in mind any plot made against them, and when it became dark he would (go and) inform them of it. 'Āmir bin Fuhaira, the freed slave of Abū Bakr, used to bring the milch sheep (of his master, Abū Bakr) to them a little while after nightfall in order to rest the sheep there. So they always had fresh milk at night, the milk of their sheep, and the milk which they warmed by putting heated stones in it. 'Āmir bin Fuhaira would then call the herd away when it was still dark (before daybreak). He did the same in each of those three nights. Allāh's Messenger ﷺ and Abū Bakr had hired a man from the tribe of Banī Ad-Dīl from the family of Banī 'Abd bin 'Adī as an expert guide, and he was in alliance with the family of Al-'Āṣ bin Wā'il As-Sahmī and he was on the religion of the infidels of Quraish. The Prophet ﷺ and Abū Bakr trusted him and gave him their two she-camels and took his promise to bring their two she-camels to the cave of Mount Thaur in the morning after three nights. And (when they set out), 'Āmir bin Fuhaira and the guide went along with them and the guide led them along the seashore.

العاصِ بنِ وائِلٍ السَّهمِيِّ وهُوَ عَلى دِينِ كُفَّارِ قُرَيْشٍ فأَمِناهُ فَدفَعا إليْهِ راحلَتَيْهِما ووَاعَدَاهُ غارَ ثَوْرٍ بَعْدَ ثَلاثِ لَيالٍ بِرَاحِلَتَيْهِما صُبْحَ ثلاثٍ. وانْطَلَقَ مَعَهُما عامِرُ بنُ فُهَيرَةَ والدَّلِيلُ فأَخَذَ بِهِمْ طَرِيقَ السَّواحِلِ.

[راجع: ٤٧٦]

3906. The nephew of Surāqa bin Ju'sham said that his father informed him that he heard Surāqa bin Ju'sham saying, "The messengers of the heathens of Quraish came to us declaring that they had assigned for the persons who would kill or arrest Allāh's Messenger (ﷺ) and Abū Bakr, a reward equal to their bloodmoney.[1] While I was sitting in one of the gatherings of my tribe Banī Mudlij, a man from them came to us and stood up while we were sitting, and said, "O Surāqa! No doubt, I have just seen some people far away on the seashore, and I think they are Muḥammad (ﷺ) and his Companions." Surāqa added, "I too realised that it must have been they. But I said, 'No, it is not they, but you have seen so-and-so, and so-and-so whom we saw set out.' I stayed in the gathering for a while and then got up and left for my home, and ordered my slave-girl to get my horse which was behind a hillock, and keep it ready for me. Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low[2]. Then I reached my horse, mounted it and made it gallop. When I approached them (i.e.,

٣٩٠٦ - قالَ ابنُ شِهابٍ: وأَخْبرَني عبْدُ الرَّحْمٰنِ بنُ مالك المُدْلِجيُّ وهُوَ ابنُ أَخِي سُرَاقَةَ بنِ مَالِكِ بنِ جُعْشُمٍ أَنَّ أَباهُ أَخبَرَهُ أَنَّهُ سَمِعَ سُرَاقَةَ بنَ جُعْشُمٍ يَقُولُ: جاءَنا رُسُلُ كُفَّارِ قُرَيْشٍ يَجْعَلُونَ في رَسُولِ اللهِ ﷺ وأَبي بَكْرٍ دِيَةَ كُلِّ واحِدٍ مِنْهُما مَنْ قَتَلَهُ أَوْ أَسَرَهُ. فَبَيْنَما أنا جالِسٌ في مَجْلِسٍ مِنْ مَجالِسِ قَوْمي بَني مُدْلِجٍ أَقْبَلَ رَجُلٌ مِنْهُمْ حتَّى قامَ عَلَيْنا ونَحْنُ جُلُوسٌ فَقالَ: يا سُرَاقَةُ، إِنّي قَدْ رَأَيْتُ آنِفاً أَسْوِدَةً بالسَّاحِلِ أُراها مُحَمَّداً وأَصْحابَهُ. قالَ سُرَاقَةُ: فَعرَفْتُ أَنَّهُمْ هُمْ، فَقُلْتُ لَهُ: إِنَّهُمْ لَيْسُوا بِهِمْ، ولكِنَّكَ رَأَيْتَ فُلاناً وفُلاناً، انْطَلَقُوا بأَعْيُنِنا يَبْتَغُونَ ضالَّةً لَهُم. ثُمَّ لَبِثْتُ في المجلِسِ ساعَةً، ثُمَّ قُمْتُ فَدَخَلْتُ فأَمَرْتُ جارِيَتي أَنْ

(1) (H. 3906) i.e., 100 camels.

(2) (H. 3906) Surāqa, by doing so, wanted to hide the brilliance of his spear lest somebody else should follow him and share the reward of killing or capturing the Prophet ﷺ and Abū Bakr with him.

Muhammad ﷺ and Abū Bakr), my horse stumbled and I fell down from it. Then I stood up, got hold of my quiver and took out the divining arrows and drew lots as to whether I should harm them (i.e., the Prophet ﷺ and Abū Bakr) or not, and the lot which I disliked came out. But I remounted my horse and let it gallop, giving no importance to the divining arrows. When I heard the recitation of the Qur'ān by Allāh's Messenger ﷺ who did not look hither and thither while Abū Bakr was doing it often, suddenly the forelegs of my horse sank into the ground up to its knees, and I fell down from it. Then I rebuked it and it got up but could hardly take out its forelegs from the ground, and when it stood up straight again, its forelegs caused dust to rise up in the sky like smoke. Then again I drew lots with the divining arrows, and the lot which I disliked, came out. So I called upon them to feel secure. They stopped and I remounted my horse and went to them. When I saw how I had been hampered from harming them, it came to my mind that the cause of Allāh's Messenger ﷺ (i.e., Islām) will become victorious. So I said to him, "Your people have assigned a reward equal to the blood-money for your head." Then I told them all the plans the people of Makkah had made concerning them. Then I offered them some journey-food and goods but they refused to take anything and did not ask for anything, but the Prophet ﷺ said, "Do not tell others about us." Then I requested him to write for me a statement of security and peace. He ordered 'Āmr bin Fuhaira who wrote it for me on a parchment, and then Allāh's Messenger ﷺ proceeded on his way."

Narrated 'Urwa bin Az-Zubair: Allāh's Messenger ﷺ met Az-Zubair in a caravan of Muslim merchants who were returning from

تَخْرُجَ بِفَرَسِي وهيَ مِنْ وَرَاءِ أَكَمَةٍ فَتَحْبِسَها عَلَيَّ وأَخَذْتُ رُمحي فَخَرَجْتُ بِهِ مِنْ ظَهْرِ البَيْتِ، فَخَطَطْتُ بِزُجِّهِ الأَرْضَ، وخَفَضْتُ عالِيَهُ حتَّى أَتَيْتُ فَرَسِي فَرَكِبْتُها فَرَفَعْتُها تُقَرِّبُ بي حتَّى دَنَوْتُ مِنْهُمْ فَعَثَرَتْ بي فَرَسِي فَخَرَرْتُ عنها فَقُمْتُ، فأَهْوَيْتُ يَدِي إلى كِنانتي فاسْتَخْرَجْتُ مِنها الأَزْلامَ فاسْتَقْسَمْتُ بها: أَضُرُّهُمْ أَمْ لا؟ فَخَرَجَ الَّذي أَكْرَهُ. فَرَكِبْتُ فَرَسي وعَصَيْتُ الأَزْلامَ تُقَرِّبُ بي حتَّى إذَا سَمِعْتُ قِرَاءَةَ رَسُولِ اللهِ ﷺ وهُوَ لا يَلْتَفِتُ وأَبُو بَكْرٍ يُكْثِرُ الالتِفاتَ ساخَتْ يَدَا فَرَسِي في الأَرْضِ حتَّى بَلَغَتا الرُّكْبَتَيْنِ فَخَرَرْتُ عَنْها، ثُمَّ زَجَرْتُها فَنهَضْتُ فَلَمْ تَكَدْ تُخْرِجُ يَدَيْها، فَلَمَّا استَوَتْ قائمَةً إذَا لِأَثَرِ يَدَيها عُثانٌ ساطِعٌ في السَّماءِ مِثْلُ الدُّخانِ. فاسْتَقْسَمْتُ بالأَزْلامِ فَخَرَجَ الذِي أَكْرَهُ فَنادَيْتهُمْ بالأَمانِ فَوَقَفُوا فَرَكِبْتُ فَرَسِي حتَّى جِئْتُهُمْ، ووَقَعَ في نَفْسِي حِينَ لَقِيتُ ما لَقِيتُ مِنَ الحَبْسِ عَنهُمْ أَنْ سَيَظْهَرُ أَمْرُ رَسُولِ اللهِ ﷺ. فَقُلْتُ لهُ: إنَّ قَوْمَكَ قد جَعَلُوا فِيكَ الدِّيَةَ وأَخْبرْتُهُمْ أَخْبارَ ما يُرِيدُ النَّاسُ بِهِمْ وعَرَضْتُ عَلَيْهِمُ الزَّادَ والمَتاعَ فَلَمْ يَرْزَآني ولَمْ يَسْأَلاني إلَّا أَنْ قالَ: «أَخْفِ عَنَّا»، فَسَأَلْتُهُ أَنْ يَكْتُبَ لي

Sham. Az-Zubair provided Allāh's Messenger ﷺ and Abū Bakr with white clothes to wear. When the Muslims of Al-Madīna heard the news of the departure of Allāh's Messenger from Makkah (towards Al-Madīna), they started going to the Ḥarra every morning. They would wait for him till the heat of the noon forced them to return. One day, after waiting for a long while, they returned home, and when they went into their houses, a Jew climbed up the roof of one of the forts of his people to look for something, and he saw Allāh's Messenger ﷺ and his Companions, dressed in white clothes, emerging out of the desert mirage. The Jew could not help shouting at the top of his voice, "O you Arabs! Here is your great man whom you have been waiting for!" So, all the Muslims rushed to their arms and received Allāh's Messenger ﷺ on the summit of Ḥarra. The Prophet ﷺ turned with them to the right and alighted at the quarters of Banī 'Amr bin 'Aūf, and this was on Monday in the month of Rabī'-ul-Awwal. Abū Bakr stood up, receiving the people while Allāh's Messenger ﷺ sat down and kept silent. Some of the *Anṣār* who came and had not seen Allāh's Messenger ﷺ before, began greeting Abū Bakr, but when the sunshine fell on Allāh's Messenger ﷺ and Abū Bakr came forward and shaded him with his sheet, only then the people came to know Allāh's Messenger ﷺ. Allāh's Messenger ﷺ stayed with Banī 'Amr bin 'Aūf for ten nights and established the mosque (mosque of *Qubā*) which was founded on piety. Allāh's Messenger ﷺ offered *Ṣalāt* (prayer) in it and then mounted his she-camel and proceeded on, accompanied by the people till his she-camel knelt down at (the place of) the mosque of Allāh's Messenger ﷺ at Al-Madīna. Some Muslims used to offer *Ṣalāt*

كِتابَ أَمْنٍ، فأمَرَ عامِرَ بنَ فُهَيرَةَ فَكَتَبَ في رُقْعةٍ منْ أَدمٍ، ثُمَّ مَضَى رَسُولُ اللهِ ﷺ.

قالَ ابنُ شِهابٍ: فأَخْبَرَني عُرْوَةُ بنُ الزُّبَيرِ: أَنَّ رَسُولَ اللهِ ﷺ لَقِيَ الزُّبَيرَ في رَكْبٍ منَ المُسْلمينَ كانُوا تِجاراً قافِلِينَ منَ الشَّامِ، فَكَسَا الزُّبَيرُ رَسُولَ اللهِ ﷺ وأبا بكْرٍ ثِيابَ بَياضٍ. وسَمِعَ المُسْلِمُونَ بالمَدِينَةِ مَخْرَجَ رَسُولِ اللهِ ﷺ منْ مَكَّةَ فَكانُوا يَغْدُونَ كُلَّ غَدَاةٍ إلى الحَرَّةِ. فَيَنْتَظِرُونَهُ حتَّى يَرُدَّهُمْ حَرُّ الظَّهيرَةِ. فانْقَلَبُوا يَوماً بَعْدَما أَطالُوا انْتِظارَهُمْ فَلَمَّا أَوَوْا إلى بُيُوتِهِمْ أَوْفى رَجُلٌ مِنْ يَهُودَ عَلى أُطُمٍ منْ آطامِهِمْ لأَمْرٍ يَنْظُر إلَيْهِ فَبصُرَ بِرَسُولِ اللهِ ﷺ وأَصْحابِهِ مُبَيَّضِينَ يَزُولُ بِهِمُ السَّرَابُ. فَلَمْ يَمْلِكِ اليَهُودِيُّ أَنْ قالَ بأَعْلى صَوْتِهِ: يا مَعاشِرَ العَرَبِ هذَا جَدُّكُمُ الذي تَنْتَظِرُونَ، فَثارَ المُسْلِمُونَ إلى السِّلاحِ فَتَلَقَّوْا رَسُولَ اللهِ ﷺ بِظَهْرِ الحَرَّةِ. فَعَدَلَ بِهِمْ ذَاتَ اليَمِينِ حتَّى نَزَلَ بِهِمْ في بَني عَمْرِو بنِ عَوْفٍ، وذلكَ يَوْمَ الاثْنَينِ منْ شَهْرِ رَبيعٍ الأَوَّلِ. فَقامَ أَبُو بكْرٍ للنَّاسِ وجَلَسَ رَسُولُ اللهِ ﷺ صَامِتاً، فَطَفِقَ مَنْ جاءَ مِنَ الأَنْصارِ مِمَّنْ لَمْ يَرَ رَسُولَ اللهِ ﷺ يُحَيِّي أَبا بكْرٍ، حتَّى أَصابَتِ الشَّمْسُ رَسُولَ

(prayer) there in those days, and that place was a yard for drying dates belonging to Suhail and Sahl, two orphan boys who were under the guardianship of Sa'd bin Zurāra. When his she-camel knelt down, Allāh's Messenger ﷺ said, "This place, if Allāh will, will be our abiding place." Allāh's Messenger ﷺ then called the two boys and told them to suggest the price for that yard so that he might take it as a mosque. The two boys said, "No, but we will give it as a gift, O Allāh's Messenger!"(1) Allāh's Messenger ﷺ then built a mosque there. The Prophet ﷺ himself started carrying unburnt bricks for its building and while doing so, he was saying: "This load is better than the load of Khaibar, for it is more pious before Allāh and purer and better rewardable." He was also saying, "O Allāh! The actual reward is the reward in the Hereafter, so bestow Your Mercy on the *Anṣār* and the *Muhājirun* (emigrants)."

اللهِ ﷺ فأَقْبَلَ أبو بكْرٍ حتَّى ظَلَّلَ عَلَيْهِ بِرِدَائِهِ فَعَرَفَ النَّاسُ رَسُولَ اللهِ ﷺ عِنْدَ ذٰلكَ. فَلَبِثَ رَسُولُ اللهِ ﷺ في بَنِي عَمْرِو بنِ عَوْفٍ بِضْعَ عَشْرَةَ لَيْلَةً وأُسِّسَ المَسْجِدُ الذِي أُسِّسَ عَلى التَّقْوَى وصَلَّى فِيهِ رَسُولُ اللهِ ﷺ. ثُمَّ رَكِبَ رَاحِلَتَهُ فَسارَ يَمْشِي مَعَهُ النَّاسُ حتَّى بَرَكَتْ عِنْدَ مَسْجِدِ الرَّسُولِ ﷺ بالمَدِينَةِ وهُوَ يُصَلِّي فِيهِ يَوْمَئِذٍ رِجالٌ منَ المُسْلِمِينَ وكانَ مِرْبَداً للتَّمْرِ لِسُهَيْلٍ وسَهْلٍ غُلامَيْنِ يَتِيمَيْنِ في حَجْرِ سَعْدِ بنِ زُرَارَةَ. فَقالَ رَسُولُ اللهِ ﷺ حِينَ بَرَكَتْ بِهِ رَاحِلَتُهُ: «هذَا إنْ شاءَ اللهُ المَنزِلُ»، ثُمَّ دَعا رَسُولُ اللهِ ﷺ الغُلامَيْنِ فَساوَمَهُما بالمِرْبَدِ لِيَتَّخِذَهُ مَسْجِداً، فَقالا: لا بَلْ نَهَبُهُ لَكَ يا رَسُولَ اللهِ، فأَبى رسولُ الله ﷺ أن يقبَلَهُ مِنْهُما هِبَةً حتَّى ابتاعه مِنْهُما، ثُمَّ بَناهُ مَسْجِداً. وطَفِقَ رَسُولُ اللهِ ﷺ يَنْقُلُ مَعَهُمُ اللَّبِنَ في بُنْيانِهِ ويَقُولُ:

«هذَا الحِمالُ لا حِمالَ خَيْبَرْ
هـذَا أَبَـرُّ رَبَّـنـا وأَطْـهَـرْ»

ويَقُولُ:

«اللَّهُمَّ إنَّ الأَجْرَ أَجْرُ الآخِرَهْ
فارْحَمِ الأَنْصَارَ والمُهاجِرَهْ»

فَتَمثَّلَ بِشِعْرِ رَجُلٍ منَ المُسْلِمِينَ

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(1) (H. 3905) Allāh's Messenger ﷺ bought it from them ultimately.

لَمْ يُسمَّ لي. قالَ ابنُ شِهابٍ: ولَمْ يَبْلُغْنا في الأَحادِيثِ أنَّ رَسُولَ اللهِ ﷺ تَمثَّلَ بِبَيْتِ شِعْرٍ تامٍّ غيرِ هذَا الأبيات.

3907. Narrated Asmā' رَضِيَ اللهُ عَنْها: I prepared the journey-food for the Prophet ﷺ and Abū Bakr when they wanted (to emigrate to) Al-Madīna. I said to my father (Abū Bakr), "I do not have anything to tie the container of the journey-food with except my waist belt." He said, "Divide it lengthwise into two." I did so, and for this reason I was named '*Dhāt-un-Niṭāqain*' (i.e., the owner of two belts). (Ibn 'Abbās said, "Asmā', *Dhāt-un-Niṭāq*.")

٣٩٠٧ - حدَّثَنا عَبْدُ اللهِ بنُ أَبي شَيْبَةَ: حدَّثَنا أَبُو أُسامَةَ: حدَّثَنا هِشامٌ، عنْ أَبِيهِ وفاطِمَةَ، عنْ أَسماءَ رَضِيَ اللهُ عَنْها: صَنَعْتُ سُفْرَةً للنَّبيِّ ﷺ وأَبي بكْرٍ حِينَ أرَادَ المَدِينَةَ فَقُلْتُ لأَبي: ما أَجِدُ شَيْئاً أَرْبُطُهُ إلَّا نِطاقِي، قالَ: فشُقِّيْهِ، فَفَعلْتُ، فَسُمِّيَتُ ذاتَ النِّطاقَينِ. وقالَ ابنُ عَبَّاسٍ: أَسمَاءُ ذَاتُ النِّطاقِ.

[راجع: ٢٩٧٩]

3908. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ emigrated to Al-Madīna, Surāqa bin Mālik bin Ju'sham pursued him. The Prophet ﷺ invoked evil on him, therefore the forelegs of his horse sank into the ground. Surāqa said (to the Prophet ﷺ), "Invoke Allāh to rescue me, and I will not harm you." The Prophet ﷺ invoked Allāh for him. Then Allāh's Messenger ﷺ felt thirsty and he passed by a shepherd. Abū Bakr said, "I took a bowl and milked a little milk in it and brought it to the Prophet ﷺ and he drank till I was pleased."

٣٩٠٨ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ أَبي إسحاقَ قالَ: سَمِعْتُ البَراءَ رَضِيَ اللهُ عَنْهُ قالَ: لمَّا أَقْبَلَ النَّبِيُّ ﷺ إلى المَدِينَةِ تَبِعَهُ سُرَاقَةُ بنُ مالكِ بنِ جُعْشُمٍ فَدَعا عَلَيْهِ النَّبِيُّ ﷺ فَساخَتْ بِهِ فَرَسُهُ. قالَ: ادْعُ اللهَ لي ولا أَضُرُّكَ، فَدَعا لهُ، قالَ: فَعَطِشَ رَسُولُ اللهِ ﷺ فَمَرَّ بِراعٍ، قالَ أَبُو بكْرٍ: فأَخَذْتُ قَدَحاً فَحَلَبْتُ فِيهِ كُثْبَةً مِنْ لَبَنٍ فأَتَيْتُهُ فَشَرِبَ حتَّى رَضِيتُ.

[راجع: ٢٤٣٩]

3909. Narrated Asmā' رَضِيَ اللهُ عَنْها that she conceived 'Abdullāh bin Az-Zubair. She added, "I emigrated to Al-Madīna while I

٣٩٠٩ - حدَّثَني زَكَرِيَّا بنُ يَحْيَى، عنْ أَبي أُسامَةَ، عَنْ هِشامِ بنِ

عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسمَاءَ رَضِيَ اللهُ عَنْها أَنَّهَا حَمَلَتْ بِعَبْدِ اللهِ بنِ الزُّبَيرِ قَالَتْ: فَخَرَجْتُ وأَنَا مُتِمٌّ فأتَيْتُ المَدِيْنَةَ فَنزَلتُ بِقُباءٍ فَوَلدتُهُ بِقُباءٍ ثُمَّ أَتَيْتُ بِهِ النَّبِيَّ ﷺ فَوَضَعْتُهُ في حَجْرِهِ ثُمَّ دَعا بِتَمْرَةٍ فمَضَغَها ثُمَّ تَفَلَ في فِيهِ فكانَ أَوَّلَ شَيْءٍ تَدْخُلُ جَوْفَهُ رِيقُ رَسُولِ اللهِ ﷺ، ثُمَّ حَنَّكَهُ بِتَمْرَةٍ ثُمَّ دَعا لهُ وبَرَّكَ عَلَيْهِ. وكانَ أَوَّلَ مَوْلُودٍ وُلِدَ في الإسْلام.

تابعهُ خالدُ بنُ مَخْلدٍ، عَنْ عَليِّ بنِ مُسْهِرٍ، عنْ هِشام، عَنْ أَبِيهِ، عَنْ أَسمَاءَ رَضِيَ اللهُ عَنْها أَنَّها هاجَرَتْ إلى النَّبِيِّ ﷺ وهيَ حُبْلى. [انظر: ٥٤٦٩]

was at full term of pregnancy and alighted at *Qubā*, where I gave birth to him. Then I brought him to the Prophet ﷺ and put him on his lap. The Prophet ﷺ asked for a date-fruit, chewed it, and put some of its juice in the child's mouth. So, the first thing that entered the child's stomach was the saliva of Allāh's Messenger ﷺ. Then the Prophet ﷺ rubbed the child's palate with a date-fruit and invoked for Allāh's Blessings on him, and he was the first child born (amongst the emigrants) in the Islāmic Land (i.e., Al-Madīna)."

٣٩١٠ - حدَّثَنَا قُتَيْبَةُ، عَنْ أَبي أُسامَةَ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: أَوَّلُ مَوْلُودٍ وُلِدَ في الإسْلام عَبْدُ اللهِ بنُ الزُّبَيرِ، أَتَوْا بِهِ النَّبِيَّ ﷺ فأخَذَ النَّبِيُّ ﷺ تَمْرَةً فلاكَها ثُمَّ أَدْخَلَها في فِيهِ فأَوَّلُ ما دَخَلَ بَطْنَهُ رِيقُ النَّبِيِّ ﷺ.

3910. Narrated 'Āishah رَضِيَ اللهُ عَنها: The first child who was born in the Islāmic Land (Al-Madīna) amongst the emigrants, was 'Abdullāh bin Az-Zubair. They brought him to the Prophet ﷺ. The Prophet ﷺ took a date-fruit, and after chewing it, put its juice in his mouth. So the first thing that went into the child's stomach, was the saliva of the Prophet ﷺ.

٣٩١١ - حدَّثني مُحَمَّدٌ: حدَّثنا عَبْدُ الصَّمَدِ: حدَّثنا أَبي: حدَّثنا عَبْدُ العَزِيزِ ابنُ صُهَيْبٍ: حدَّثَنا أَنسُ بنُ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: أَقْبَلَ نَبِيُّ اللهِ ﷺ إلى المَدِينَةِ وهُوَ مُرْدِفٌ أَبا

3911. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ arrived at Al-Madīna with Abū Bakr, riding behind him on the same camel. Abū Bakr was an elderly man known to the people, while Allāh's Messenger ﷺ was a youth that was unknown. Thus, if a man met Abū Bakr, he would say, "O Abū Bakr! Who is this man

بكْرٍ، وأبُو بكْرٍ شَيْخٌ يُعْرَفُ ونَبيُّ اللهِ ﷺ شابٌّ لا يُعْرَفُ، قالَ: فَيَلْقى الرَّجُلُ أَبا بكْرٍ، فَيَقُولُ: يا أَبا بكْرٍ، مَنْ هذا الرَّجُلُ الَّذي بَينَ يَدَيْكَ؟ فَيقُولُ: هذَا الرَّجُلُ يَهْدِيني السَّبِيلَ. قالَ: فَيَحْسِبُ الحَاسِبُ أَنَّهُ إِنَّما يَعْني الطَّرِيقَ وإِنَّما يَعْنِي سَبِيلَ الخَيرِ. فالْتَفَتَ أَبُو بكْرٍ فإذا هُوَ بِفارِسٍ قَدْ لَحِقَهُمْ فَقالَ: يا رَسُولَ اللهِ، هذا فارِسٌ قَدْ لَحِقَ بِنا فالتَفَتَ نَبيُّ اللهِ ﷺ فَقالَ: «اللَّهُمَّ اصْرَعْهُ»، فَصَرَعَه الفَرَسُ ثُمَّ قامَتْ تُحَمْحِمُ، فَقالَ: يا نَبيَّ اللهِ، مُرْني بِمَ شِئْتَ، فَقالَ: «فَقِفْ مَكانَكَ، لا تَتْرُكَنَّ أَحَداً يَلْحَقُ بِنا». قَالَ: فَكانَ أَوَّلَ النَّهارِ جاهِداً عَلى نَبيِّ اللهِ ﷺ وكانَ آخِرَ النَّهارِ مَسْلَحَةً لَهُ. فَنزَلَ رَسُولُ اللهِ ﷺ جانِبَ الحَرَّةِ ثُمَّ بَعَثَ إلى الأَنْصَارِ فَجاؤُوا إِلى نَبيِّ اللهِ ﷺ، وَأَبي بكر فَسَلَّمُوا عَلَيهِما وقالُوا: ارْكَبا آمِنَيْنِ مُطاعَينِ، فَرَكِبَ نَبيُّ اللهِ ﷺ وأَبُو بكْرٍ، وحَفُّوا دُونَهُما بالسِّلاحِ، فَقِيلَ في المَدِينَةِ: جاءَ نَبيُّ اللهِ جاءَ نَبيُّ اللهِ ﷺ فَأَشْرَفُوا يَنْظُرُونَ ويَقُولُونَ: جاءَ نَبيُّ اللهِ، فأَقْبَلَ يَسيرُ حتَّى نَزَلَ جانِبَ دارِ أَبي أَيُّوبَ فإِنَّهُ لَيُحَدِّثُ أَهْلَهُ إِذْ سَمِعَ بِهِ عَبْدُ اللهِ بنُ سَلام وهُوَ في نَخْلٍ لأَهْلِهِ يَخْتَرِفُ لَهُمْ،

in front of you?" Abū Bakr would say, "This man shows me the way." One would think that Abū Bakr meant the road, while in fact, Abū Bakr meant the way of virtue and good. Then Abū Bakr looked behind and saw a horse-rider pursuing them. He said, "O Allāh's Messenger! There is a horse-rider pursuing us." The Prophet ﷺ looked behind and said, "O Allāh! Cause him to fall down." So the horse threw him down and got up neighing. After that the rider, Surāqa said, "O Allāh's Prophet! Order me whatever you want." The Prophet ﷺ said, "Stay where you are and do not allow anybody to reach us." So, in the first part of the day Surāqa was an enemy of Allāh's Prophet ﷺ and in the last part of it, he was a protector. Then Allāh's Messenger ﷺ alighted by the side of the Al-Ḥarra and sent a message to the *Anṣār*, and they came to Allāh's Prophet ﷺ and Abū Bakr, and having greeted them, they said, "Ride (your she-camel) safe and obeyed." Allāh's Messenger ﷺ and Abū Bakr rode and the *Anṣār*, carrying their arms, surrounded them. The news that Allāh's Prophet ﷺ had come circulated in Al-Madīna. The people came out and were eagerly looking and saying, "Allāh's Prophet has come! Allāh's Prophet has come!" So the Prophet ﷺ went on till he alighted near the house of Abū Ayyūb. While the Prophet ﷺ was speaking with the family members of Abū Ayyūb, 'Abdullāh bin Salām heard the news of his arrival while he himself was picking the dates for his family from his family garden. He hurried to the Prophet ﷺ, carrying the dates which he had collected for his family from the garden. He listened to Allāh's Prophet ﷺ and then went home. Then Allāh's Prophet ﷺ said, "Which is the nearest of the houses of our kith and kin?" Abū Ayyūb replied, "Mine, O Allāh's Prophet! This is my house

فَعَجِلَ أَنْ يَضَعَ الذي يَخْتَرِفُ لَهُمْ فِيها فَجاءَ وهيَ مَعَهُ، فَسَمِعَ مِنْ نَبِيِّ اللهِ ﷺ ثُمَّ رَجَعَ إلى أَهْلِهِ، فَقَال نَبِيُّ اللهِ ﷺ: «أَيُّ بُيُوتِ أَهْلِنا أَقْرَبُ؟» فَقالَ أَبُو أَيُّوب: أَنا يا نَبِيَّ اللهِ، هذِهِ دَارِي وهذَا بابِي. قالَ: «فانْطَلِقْ فَهَيِّئْ لَنا مَقِيلاً». قالَ: قُوما عَلى بَرَكَةِ اللهِ تَعَالَى، فَلَمَّا جاءَ نَبِيُّ اللهِ ﷺ جاءَ عَبْدُ اللهِ بنُ سَلام فَقالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللهِ وأَنَّكَ جِئْتَ بِحَقٍّ وقَدْ عَلِمَتْ يَهُودُ أَنِّي سَيِّدُهُمْ وابنُ سَيِّدِهِم، وأَعْلَمُهُمْ وابنُ أَعْلَمِهِم، فادْعُهُم فاسْأَلْهُمْ عَنِّي قَبْلَ أَن يَعْلَمُوا أَنِّي قَدْ أَسْلَمْتُ فَإِنَّهُم إِنْ يَعْلَمُوا أَنِّي قَدْ أَسْلَمْتُ قالُوا فِيَّ ما لَيْسَ فِيَّ، فأَرسَلَ نَبِيُّ اللهِ ﷺ فَأَقْبَلُوا فَدَخَلُوا عَلَيْهِ فَقالَ لَهُمْ رَسُولُ اللهِ ﷺ: «يا مَعْشَرَ اليَهُودِ، ويْلَكُمْ اتَّقُوا اللهَ، فَوَاللهِ الذِي لا إِلَهَ إِلَّا هُوَ، إِنَّكُمْ لَتَعْلَمُونَ أَنِّي رَسُولُ اللهِ حَقّاً، وأَنِّي جِئْتُكُمْ بِحَقٍّ فَأَسْلِمُوا»، قالُوا: ما نَعْلَمُهُ، قالُوا لِلنَّبِيِّ ﷺ، قالَها ثَلاثَ مِرَارٍ، قالَ: «فأَيُّ رَجُلٍ فِيكُمْ عَبْدُ اللهِ ابنُ سَلامٍ»، قالُوا: ذَاكَ سَيِّدُنا وابنُ سَيِّدِنا، وأَعلَمُنا وابنُ أَعْلَمِنا، قالَ: «أَفَرَأَيْتُمْ إِنْ أَسْلَمَ؟» قالُوا: حاشا للهِ ما كانَ لِيُسْلِمَ، قال: «أَفَرَأَيْتُمْ إِنْ أَسْلَمَ؟» قالوا: حاشَا للهِ

and this is my gate." The Prophet ﷺ said, "Go and prepare a place for our midday rest." Abū Ayyūb said, "Get up (both of you) with Allāh's Blessings." So, when Allāh's Prophet ﷺ went into the house, 'Abdullāh bin Salām came and said, "I testify that you (Muḥammad ﷺ) are the Messenger of Allāh and that you have come with the Truth. The Jews know well that I am their chief and the son of their chief and the most learned amongst them and the son of the most learned amongst them. So, send for them (Jews) and ask them about me before they know that I have embraced Islām, for if they know that they will say about me things which are not correct." So Allāh's Messenger ﷺ sent for them, and they came and entered. Allāh's Messenger ﷺ said to them, "O (the group of) Jews! Woe to you; be afraid of Allāh. By Allah, except Whom none has the right to be worshipped, you people know for certain that I am the Messenger of Allāh and that I have come to you with the Truth, so embrace Islām" The Jews replied, "We do not know this." So they said this to the Prophet ﷺ and he repeated it thrice. Then he said, "What sort of a man is 'Abdullāh bin Salām amongst you?" They said, "He is our chief and the son of our chief and the most learned man, and the son of the most learned amongst us." He said, "What would you think if he should embrace Islām?" They said, "Allāh forbid! He can not embrace Islām." He said, "What would you think if he should embrace Islām?" They said, "Allāh forbid! He can not embrace Islām." He said, "O Ibn Salām! Come out to them." He came out and said, "O (the group of) Jews! Be afraid of Allāh except Whom none has the right to be worshipped. You know for certain that he is the Messenger of Allāh and that he has brought a true religion!" They said, "You

tell a lie." On that Allāh's Messenger ﷺ turned them out.

ما كان لِيُسْلِمَ، قالَ أَفرأيْتُم إن أَسْلَمَ قَالُوا حَاشَا للهِ مَا كَانَ لِيُسْلِمَ قَالَ: «يا ابنَ سَلام اخْرُجْ عَلَيهِمْ»، فَخَرَجَ فَقالَ: يا مَعْشَرَ اليهُود، اتَّقُوا اللهَ فَوَاللهِ الذِي لا إلٰهَ إلَّا هُوَ إنَّكُمْ لَتَعْلَمُونَ أنَّهُ رَسُولُ اللهِ وأنَّهُ جاءَ بِحقٍّ. فَقالُوا لَهُ: كذَبْتَ، فأَخْرَجَهُمْ رَسُولُ اللهِ ﷺ. [راجع: ٣٣٢٩]

3912. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar bin Al-Khaṭṭab رَضِيَ اللهُ عَنْهُ fixed a grant of 4000 (Dirham) for every early emigrant (i.e., *Muhājir*) and fixed a grant of 3500 (Dirham) only for Ibn 'Umar. Somebody said to 'Umar, "Ibn 'Umar is also one of the early emigrants; why do you give him less than four thousand?" 'Umar replied, "His parents took him with them when they emigrated, so he was not like the one who had emigrated by himself."

٣٩١٢ - حدَّثَنا إبْرَاهِيمُ بنُ مُوسَى: أَخْبرَنا هِشامٌ، عَنِ ابنِ جُرَيْجٍ قالَ: أَخْبرَني عُبَيْدُ اللهِ بنُ عُمَرَ، عَنْ نافِعٍ - يَعْني - عَنِ ابنِ عُمَرَ، عَنْ عُمَرَ بنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ قالَ: كانَ فَرَضَ للمُهاجِرِينَ الأَوَّلِينَ أَرْبَعَةَ آلافٍ في أَرْبَعَةٍ، وفَرَضَ لابنِ عُمَرَ ثَلاثَةَ آلافٍ وخَمْسَمائَةٍ. فَقِيلَ لَهُ: هُوَ مِنَ المُهاجِرينَ فَلِمَ نَقَصَهُ مِنْ أَرْبَعَةِ آلافٍ؟ فقالَ: إنَّما هاجَرَ بِهِ أَبَوَاهُ، يَقُولُ: لَيْسَ هُوَ كمَنْ هاجَرَ بِنَفْسِهِ.

3913. Narrated Khabbāb رَضِيَ اللهُ عَنْهُ: We emigrated with Allāh's Messenger ﷺ (See *Ḥadīth* No. 3914 below).

٣٩١٣ - حدَّثَنا مُحَمَّدُ بن كَثِيرٍ: أَخْبَرَنا سُفْيانُ، عَنِ الأعمَشِ، عَنْ أَبي وائِلٍ، عَنْ خَبَّابٍ قالَ: هاجَرْنا مَعَ رَسُولِ اللهِ ﷺ ح. [راجع: ٣٩١٣]

3914. Narrated Khabbāb: We emigrated with Allāh's Messenger ﷺ seeking Allāh's Countenance, so our rewards became due and sure with Allāh. Some of us passed away without eating anything of their rewards in this world. One of these was Muṣ'ab bin

٣٩١٤ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنِ الأَعْمَشِ قالَ: سَمِعْتُ شَقِيقَ ابنَ سَلَمَةَ قالَ: حدَّثَنا خَبَّابٌ قالَ: هاجَرْنا مَعَ رَسُولِ اللهِ ﷺ

'Umair who was martyred on the day (of the battle) of Uḥud. We did not find anything to shroud his body with except a striped cloak. When we covered his head with it, his feet remained uncovered, and when we covered his feet with it, his head remained uncovered. So, Allāh's Messenger ﷺ ordered us to cover his head with it and put some *Idhkhir* (i.e., a kind of grass) over his feet. And there are some amongst us whose fruits have ripened and they are collecting them (i.e., they have received their rewards in this world).

نَبْتَغِي وجْهَ اللهِ ووَجَبَ أَجْرُنا عَلى اللهِ، فمِنَّا مَنْ مَضَى لَمْ يأكُلْ مِنْ أَجْرِهِ شَيْئاً: مِنْهُمْ مُصْعَبُ بنُ عُمَيرٍ قُتِلَ يَوْمَ أُحُدٍ فَلَمْ نَجِدْ شَيْئاً نُكَفِّنُهُ فِيهِ إلَّا نَمِرَةً كُنَّا إذا غَطَّيْنا بِها رَأْسَهُ خَرَجَتْ رِجْلاهُ، فإذَا غَطَّيْنا رِجْلَيْهِ خَرَجَ رَأْسُهُ، فأمَرَنا رَسُولُ اللهِ ﷺ أنْ نُغَطِّيَ رَأْسَهُ بِها ونَجْعَلَ عَلى رِجْلَيْهِ مِنْ إذْخِرٍ. ومِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِبُها. [راجع: ٣٩١٤]

3915. Narrated Abū Burda bin Abī Mūsa Al-Ash'arī: 'Abdullāh bin 'Umar said to me, "Do you know what my father said to your father once?" I said, "No." He said, "My father said to your father, 'O Abū Mūsa, will it please you that we will be rewarded for our conversion to Islām with Allāh's Messenger ﷺ and our emigration with him, and our *Jihād* with him and all our good deeds which we did with him, and that all the deeds we did after his death will be disregarded whether good or bad?'[1] Your father (i.e., Abū Mūsa) said, 'No, by Allāh, we took part in *Jihād* after Allāh's Messenger ﷺ, offered *Ṣalāt* (prayer) and did plenty of good deeds, and many people have embraced Islām at our hands, and no doubt, we expect rewards from Allāh for these good deeds.' On that my father (i.e., 'Umar) said, 'As for myself, by Him in Whose Hand 'Umar's soul is, I wish that the deeds done by us at the time of the Prophet ﷺ remain rewardable, while whatsoever we did after the death of the Prophet ﷺ be enough to save us from punishment in that the good deeds

٣٩١٥ - حدَّثَنا يَحْيَى بنُ بِشْرٍ: حدَّثَنا رَوْحٌ: حدَّثَنا عَوْفٌ، عَنْ مُعاوِيَةَ بنِ قُرَّةَ قالَ: حدَّثَني أبو بُرْدَةَ بنُ أبي مُوسَى الأشْعَرِيِّ قالَ: قالَ لي عَبْدُ اللهِ ابنُ عُمَرَ: هَلْ تَدْرِي ما قالَ أبي لأبيكَ؟ قالَ: قُلْتُ: لا، قالَ: فإنَّ أبي قالَ لأبيكَ: يا أبا مُوسَى، هَلْ يَسُرُّكَ إسْلامُنا مَعَ رَسُولِ اللهِ ﷺ وهِجْرَتُنا مَعَهُ وجِهادُنا مَعَهُ وعَمَلُنا كُلُّهُ مَعَهُ بَرَدَ لَنا وأنَّ كُلَّ عَمَلٍ عَمِلْناهُ بَعْدَهُ نَجَوْنا مِنْهُ كَفافاً رَأْساً بِرأسٍ؟ فَقالَ أبي: لا واللهِ، قَدْ جاهَدْنا بَعْدَ رَسُولِ اللهِ ﷺ وصَلَّيْنا وصُمْنا وعَمِلْنا خَيراً كَثيراً، وأسْلَمَ عَلى أيْدِينا بَشَرٌ كَثيرٌ، وإنَّا لَنَرْجُو ذلكَ، فَقالَ أبي: لَكِنِّي أنا والذي نَفْسُ عُمَرَ بِيَدِهِ لَوَدِدْتُ أنَّ ذلكَ بَرَدَ

(1) (H. 3915) 'Umar رَضِيَ اللهُ عَنْهُ wishes that he will not be rewarded or punished and that his good deeds will compensate for his bad ones.

compensate for the bad ones.'" On that I said (to Ibn 'Umar), "By Allāh, your father was better than my father!"

3916. Narrated Abū 'Uthmān: I heard that Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to become angry if someone mentioned that he had emigrated before his father ('Umar), and he used to say, " 'Umar and I came to Allāh's Messenger ﷺ and found him having his midday rest, so we returned home. Then 'Umar sent me again (to the Prophet ﷺ) and said, 'Go and see whether he is awake.' I went to him and entered his place and gave him the *Bai'a* (pledge). Then I went back to 'Umar and informed him that the Prophet ﷺ was awake. So, we both went, running slowly, and when 'Umar entered his place, he gave him the *Bai'a* and thereafter I too gave him the *Bai'a*."

3917. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: Abū Bakr bought a (camel's) saddle from 'Āzib, and I carried it for him. 'Āzib (i.e., my father) asked Abū Bakr regarding the journey of the emigration of Allāh's Messenger ﷺ, Abū Bakr said, "Close observers were appointed by our enemies to watch us. So we went out at night and travelled throughout the night and the following day till it was noon, then we perceived a rock and went towards it, and there was some shade under it. I spread a cloak I had with me for Allāh's Messenger ﷺ and then the Prophet ﷺ lay on it. I went out to guard him and all of a sudden I saw a shepherd coming with his sheep looking for the same (the shade of the rock as we did). I asked him, 'O boy, to whom do you belong?'

لَنا؟ وأَنَّ كُلَّ شَيْءٍ عَمِلْناهُ بَعْدُ نَجَوْنا مِنْهُ كَفافاً رَأْساً بِرَأْسٍ، فَقُلْتُ: إنَّ أَباكَ واللهِ خَيْرٌ مِنْ أَبي.

٣٩١٦ - حدَّثني مُحَمَّدُ بنُ صَبَّاحٍ أَوْ بَلَغَني عَنْهُ: حدَّثَنا إسمَاعِيلُ، عَنْ عاصِمٍ، عنْ أَبي عُثمانَ النَّهْدِيِّ قالَ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما إذا قِيلَ لَهُ: هاجَرَ قَبْلَ أَبيهِ يَغْضَبُ، قالَ: وقَدِمْتُ أَنا وعُمَرُ عَلى رَسُولِ اللهِ ﷺ فَوَجَدْناهُ قائِلاً فَرَجَعْنا إلى المَنزِلِ، فأَرْسَلَني عُمَرُ وقالَ: اذْهَبْ فانْظُرْ هَلِ اسْتَيْقَظَ؟ فأَتَيْتُهُ فَدَخَلْتُ عَلَيْهِ فَبايَعْتُهُ. ثُمَّ انْطَلَقْتُ إلى عُمَرَ فأَخْبَرْتُهُ أَنَّهُ قَدِ اسْتَيْقَظَ، فانْطَلَقْنا إلَيْهِ نُهَرْوِلُ هَرْوَلَةً حتَّى دَخَلَ عَلَيْهِ فَبايَعَهُ ثُمَّ بايَعْتُهُ. [انظر: ٤١٨٦، ٤١٨٧]

٣٩١٧ - حدَّثَنا أَحْمَدُ بنُ عُثمانَ: حدَّثَنا شُرَيْحُ بنُ مَسْلَمَةَ: حدَّثَنا إبْرَاهِيمُ ابنُ يُوسُفَ، عَنْ أَبيهِ، عَنْ أَبي إسحَاقَ قالَ: سَمِعْتُ البَراءَ يُحَدِّثُ قالَ: ابْتاعَ أَبُو بَكْرٍ مِنْ عازِبٍ رَحْلاً فَحملتُهُ مَعَهُ قالَ: فَسَأَلَهُ عازِبٌ عَنْ مَسيرِ رَسُولِ اللهِ ﷺ قالَ: أُخِذَ عَلَيْنا بالرَّصَدِ فَخَرَجْنا لَيْلاً فَأَحْيَيْنا لَيْلَتَنا ويَوْمَنا حتَّى قامَ قائِمُ الظَّهِيرَةِ، ثُمَّ رُفِعَتْ لَنا صَخْرَةٌ فأَتَيْناها ولَها شَيْءٌ مِنْ ظِلٍّ، قالَ: فَفَرَشْتُ لِرَسُولِ اللهِ ﷺ فَرْوَةً مَعِي ثُمَّ اضطَجَعَ عَلَيها

He replied, 'I belong to so-and-so.' I asked him, 'Is there any milk with your sheep?' He replied in the affirmative. I asked him, 'Will you milk (them for us)?' He replied in the affirmative. Then he got hold of one of his ewe. I said to him, 'Remove the dust from its udder.' Then he milked a little milk. I had a water-skin with me which was tied with a piece of cloth. I had prepared the waterskin for Allāh's Messenger ﷺ. So, I poured some water over the milk (container) till its bottom became cold. Then I brought the milk to the Prophet ﷺ and said, 'Drink, O Allāh's Messenger.' Allāh's Messenger ﷺ drank till I was pleased. Then we departed and the pursuers were following us."

النَّبِيُّ ﷺ فانْطَلَقْتُ أَنْفُضُ ما حَوْلَهُ فَإِذَا أنا بِرَاعٍ قَدْ أَقْبَلَ في غُنَيْمَةٍ يُرِيدُ من الصَّخْرَةِ مِثْلَ الذي أَرَدْنا فَسَأَلْتُهُ: لِمَنْ أَنْتَ يا غُلامُ؟ فَقالَ: أَنا لِفُلانٍ، فَقُلْتُ لَهُ: هَلْ في غَنَمِكَ مِنْ لَبَنٍ؟ قالَ: نَعَمْ، قُلْتُ لَهُ: هَلْ أَنْتَ حالِبٌ؟ قالَ: نَعَمْ، فَأَخَذَ شاةً من غَنَمِهِ، فَقُلْتُ لَهُ: انْفُضِ الضَّرْعَ، قالَ: فَحَلَبَ كُثْبَةً مِنْ لَبَنٍ ومَعِي إِداوةٌ مِنْ ماءٍ عَلَيها خِرْقَةٌ قَدْ رَوَّأْتُها لِرَسولِ اللهِ ﷺ، فَصَبَبْتُ عَلى اللَّبَنِ حَتَّى بَرَدَ أَسْفلهُ ثُمَّ أَتَيْتُ بِهِ النَّبِيَّ ﷺ فَقُلْتُ: اشْرَبْ يا رَسولَ اللهِ، فَشَرِبَ رَسُولُ اللهِ ﷺ حَتَّى رَضِيتُ، ثُمَّ ارتَحلْنا والطَّلَبُ في إِثْرِنا. [راجع: ٢٤٣٩]

3918. Al-Barā' added: I then went with Abū Bakr into his home (carrying that saddle) and there I saw his daughter 'Āi<u>sh</u>ah lying in a bed because of heavy fever and I saw her father Abū Bakr kissing her cheek and saying, "How are you, little daughter?"

٣٩١٨ - قالَ البَراءُ: فَدَخَلْتُ مَعَ أَبي بَكْرٍ على أَهْلِهِ فإذا عائِشَةُ ابْنَتُهُ مُضْطَجِعَةٌ قَدْ أَصابَتها حُمَّى فَرَأَيْتُ أَباها يُقَبِّلُ خَدَّها وقالَ: كَيْفَ أَنْتِ يا بُنَيَّةُ؟.

3919. Narrated Anas, the servant of the Prophet ﷺ: When the Prophet ﷺ arrived (at Al-Madīna), there was not a single Companion of the Prophet ﷺ who had grey and black hair except Abū Bakr, and he (i.e., Abū Bakr) dyed his hair with *Ḥinnā'* and *Katam* (i.e., plants used for dying hair).

٣٩١٩ - حدَّثنا سُليمانُ بنُ عبدِ الرَّحْمنِ: حدَّثنا مُحَمَّدُ بنُ حِمْيَرٍ: حدَّثَنا إِبْراهِيمُ ابنُ أَبي عَبْلَةَ: أَنَّ عُقْبَةَ بنَ وسَّاجٍ حدَّثَه عَنْ أَنَسٍ خادِمِ النَّبِيِّ ﷺ قالَ: قَدِمَ النَّبِيُّ ﷺ ولَيْسَ في أَصْحابِهِ أَشْمَطُ غَيرَ أَبي بَكْرٍ فَغَلَفَها بالحِنَّاءِ والكَتَمِ. [انظر: ٣٩٢٠]

3920. Through another group of narrators, Anas bin Mālik رَضِيَ اللهُ عَنْهُ said,

٣٩٢٠ - وقالَ دُحَيمٌ: حَدَّثنا

الوَلِيدُ: حدَّثنا الأوزاعيُّ: حدَّثني أَبُو عُبَيْدٍ عنْ عُقْبَةَ بنِ وسَّاجٍ: حدَّثني أَنَسُ ابنُ مالكٍ رَضِيَ اللهُ عَنْهُ قال: قَدِمَ النَّبِيُّ ﷺ المَدِينَةَ فكانَ أَسَنَّ أَصحابهِ أَبُو بَكْرٍ فَغَلَفَها بالحِنَّاءِ والكَتمِ حتَّى قَنَأَ لَوْنُها. [راجع: ٣٩١٩]

"When the Prophet ﷺ arrived at Al-Madīna, the eldest amongst his Companions was Abū Bakr. He dyed his hair with *Ḥinnā'* and *Katam* till it became of dark red colour.

٣٩٢١ - حدَّثَنا أَصْبَغُ: حدَّثنا ابنُ وَهْبٍ، عَن يُونُسَ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عنْ عائِشَةَ: أَنَّ أبا بكْرٍ رَضِيَ اللهُ عَنْهُ تَزَوَّجَ امْرَأَةً مِنْ كَلْبٍ يُقالُ لهَا: أُمُّ بكْرٍ، فَلَمَّا هاجَرَ أَبُو بكْرٍ طَلَّقَها فَتَزَوَّجها ابنُ عَمِّها هذَا الشَّاعِرُ الذِي قالَ هذِهِ القَصِيدَةَ رَثَى كُفَّارَ قُرَيْشٍ:

ومـاذَا بالقَلِيبِ قَلِيبِ بَدْرٍ
مِنَ الشِّيزَى تُزَيَّنُ بالسَّنامِ
وماذَا بالقَلِيبِ قَلِيبِ بَدْرٍ
مِنَ القَيْناتِ والشَّرْبِ الكِرَامِ
تُحَيِّينا السَّلامَةَ أُمُّ بَكْرٍ
فَهَلْ لي بَعْدَ قَوْمِي مِنْ سَلامِ
يُحَدِّثُنا الرَّسُولُ بأَنْ سَنَحْيا
وكَيْفَ حَياةُ أَصْداءٍ وهامِ؟

3921. Narrated 'Āishah رَضِيَ اللهُ عَنها: Abū Bakr رَضِيَ اللهُ عَنْهُ married a woman from the tribe of Banī Kalb, she was called Umm Bakr. When Abū Bakr emigrated to Al-Madīna, he divorced her and she was married by her cousin, the poet, who said the following poem lamenting the infidels of Quraish:

'What is there kept in the well, the well of Badr,
(The owners of) the trays of roasted camel humps?
What is there kept in the well, the well of Badr,
(The owners of) lady singers and friends of the honourable companions; who used to drink (wine) together?
Umm Bakr greets us with the greeting of peace,
But can I find peace after my people have gone?
The Messenger tells us that we shall live again,
But what sort of life will owls and skulls live?'[1]

٣٩٢٢ - حدَّثَنا مُوسَى بنُ إسمَاعِيلَ: حدَّثنا هَمَّامٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنْ أَبي بَكْرٍ رَضِيَ اللهُ عَنْهُ

3922. Narrated Abū Bakr رَضِيَ اللهُ عَنْهُ: I was with the Prophet ﷺ in the cave. When I raised my head, I saw the feet of the people. I said, "O Allāh's Messenger! If some of them

(1) (H. 3921) The Arabs of the Pre-Islāmic Period of Ignorance believed that when a person died, his soul would leave his skull, taking the shape of an owl.

قالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ في الغارِ فَرَفَعْتُ رَأْسِي فإذَا أَنَا بأَقْدَامِ القَوْمِ فَقُلْتُ: يا نَبِيَّ اللهِ، لَوْ أَنَّ بَعْضَهُمْ طَأْطَأَ بَصَرَهُ رَآنا، قالَ: «اسْكُتْ يا أَبا بَكْرٍ، اثْنانِ اللهُ ثالِثُهُما». [راجع: ٣٦٥٣]

should look down, they will see us." The Prophet ﷺ said, "O Abū Bakr, be quiet! (For we are) two (i.e., the Prophet ﷺ and Abū Bakr رَضِيَ اللهُ عَنْهُ and) Allāh is the Third One of them."

٣٩٢٣ - حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ: حَدَّثَنَا الوَلِيدُ بنُ مُسْلِمٍ: حَدَّثَنا الأوزَاعِيُّ، وقالَ مُحَمَّدُ بن يُوسُفَ: حَدَّثَنا الأَوْزاعِيُّ، حَدَّثَنا الزُّهْرِيُّ قال: حَدَّثَنِي عَطاءُ بنُ يَزِيدَ اللَّيْثِيُّ قالَ: حَدَّثَنِي أَبُو سَعِيدٍ رَضِيَ اللهُ عَنْهُ قالَ: جاءَ أَعْرَابِيٌّ إلى النَّبِيِّ ﷺ فَسَأَلَهُ عَنِ الهِجرَةِ فَقالَ: «وَيْحَكَ، إنَّ الهِجْرَةَ شَأْنُها شَدِيدٌ. فَهَلْ لكَ مِنْ إبِلٍ؟» قالَ: نَعَمْ، قالَ: «فَتُعْطِي صَدَقَتَها؟» قالَ: نَعَمْ، قالَ: «فَهَلْ تَمْنَحُ مِنْها؟» قالَ: نَعَمْ، قالَ: «فَتَحْلُبُها يَوْمَ وُرُودِها؟» قالَ: نَعَمْ، قالَ: «فاعمَلْ منْ وراءِ البِحارِ فإنَّ اللهَ لَنْ يَتِرَكَ منْ عَمِلكَ شَيْئاً».

3923. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: Once, a bedouin came to the Prophet ﷺ and asked him about the emigration. The Prophet ﷺ said, "Mercy of Allāh be on you! The matter of emigration is very difficult. Have you got some camels?" He replied in the affirmative. Then the Prophet ﷺ said, "Do you give their *Zakāt*?" He replied in the affirmative. The Prophet ﷺ said, "Do you let others benefit by their milk gratis?" He replied in the affirmative. Then the Prophet ﷺ asked, "Do you milk them on their watering days and give their milk to the poor and needy?" He replied in the affirmative. The Prophet ﷺ said, "Go on doing like this from beyond the seas, and there is no doubt that Allāh will not decrease (waste the reward of) any of your good deeds."

[See Vol.2. *Hadīth* No.1452].

(٤٦) بابُ مَقْدَمِ النَّبِيِّ ﷺ وأَصْحابِهِ المَدِينَةَ

(46) CHAPTER. The arrival of the Prophet ﷺ and his Companions at Al-Madīna.

٣٩٢٤ - حَدَّثَنَا أَبُو الوَلِيدِ: حَدَّثَنا شُعْبَةُ قالَ: أَنْبَأَنا أَبُو إسحاقَ: سَمِعَ البَرَاءَ رَضِيَ اللهُ عَنْهُ قالَ: أَوَّلُ مَنْ قَدِمَ عَلَيْنا مُصْعَبُ بنُ عُمَيرٍ وابنُ أُمِّ مَكْتُومٍ، ثُمَّ قَدِمَ عَلَيْنا عَمَّارُ بنُ ياسِرٍ وبِلالٌ رَضِيَ اللهُ عَنْهُم.

3924. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The first people who came to us (in Al-Madīna) were Muṣ'ab bin 'Umair and Ibn Umm Mak[illegible]m. Then came to us 'Ammār bin [illegible] nd Bilāl رَضِيَ اللهُ عَنْهُم.

3925. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما: The first people who came to us (in Al-Madīna) were Muṣ'ab bin 'Umair and Ibn Umm Maktūm who were teaching the Qur'ān to the people. Then there came Bilāl, Sa'd and 'Ammār bin Yāsir. After that 'Umar bin Al-Khaṭṭab came along with twenty other Companions of the Prophet ﷺ. Later on, the Prophet ﷺ himself came (to Al-Madīna) and I had never seen the people of Al-Madīna so joyful as they were on the arrival of Allāh's Messenger ﷺ, for even the slave-girls were saying, "Allāh's Messenger ﷺ has arrived!" And before his arrival I had read the *Sūrah* starting with :-

"Glorify the Name of your Lord, the Most High." (V.87:1) together with other *Sūrah* from *Al-Mufaṣṣal* family [i.e., the *Sūrah* starting from *Sūrah Qaf* (No. 50) till the end of the Qur'ān, *Sūrah* No. 114].

٣٩٢٥ - حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ أَبي إسحَاقَ: سَمِعْتُ البَرَاءَ بنَ عازِبٍ رَضِيَ اللهُ عَنْهُما قالَ: أَوَّلُ مَنْ قَدِمَ عَلَيْنا مُصْعَبُ بنُ عُمَيرٍ وابنُ أُمِّ مَكْتُومٍ، وكَانُوا يُقْرِئُونَ النَّاسَ، فَقَدِمَ بِلالٌ وسَعْدٌ وعَمَّارُ ابنُ ياسِرٍ، ثُمَّ قَدِمَ عُمَرُ بنُ الخَطَّابِ في عِشْرِينَ مِنْ أَصحابِ النَّبيِّ ﷺ، ثُمَّ قَدِمَ النَّبيُّ ﷺ فَما رَأَيْتُ أَهْلَ المَدِينَةِ فَرِحُوا بِشَيْءٍ فَرَحَهُمْ بِرَسُولِ اللهِ ﷺ حتَّى جَعَلَ الإماءُ يَقُلْنَ: قَدِمَ رَسُولُ اللهِ ﷺ، فَما قَدِمَ حتَّى قَرَأْتُ: ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ①﴾ في سُوَرٍ مِنَ المُفَصَّلِ.

3926. Narrated 'Āishah رَضِيَ اللهُ عَنها: When Allāh's Messenger ﷺ came to Al-Madīna, Abū Bakr and Bilāl got fever, and I went to both of them and said, "O my father, how do you feel? O Bilāl, how do you feel?" Whenever Abū Bakr's fever got worse, he would say, "Everybody is staying alive among his people yet death is nearer to him than his shoe-laces." And whenever fever deserted Bilāl, he would say aloud, "Would that I could stay overnight in a valley, wherein I would be surrounded by *Idhkhir* and *Jalīl* (i.e., two kinds of good smelling grass), would that I could drink one day the water of *Mijannah*, and would that Shāmah and Ṭafil (two mountains at Makkah) would appear to me?" Then I went to Allāh's Messenger ﷺ and told him of that. He said, "O Allāh, make us love Al-Madīna as much as or more than we used to love Makkah, O Allāh, make

٣٩٢٦ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخبرَنا مالكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أَنَّها قالَتْ: لَمَّا قَدِمَ رَسُولُ اللهِ ﷺ المَدِينَةَ وُعِكَ أَبُو بَكْرٍ وبِلالٌ، قالَتْ: فَدَخَلْتُ عَلَيهِما فَقُلْتُ: يا أَبَتِ كَيْفَ تَجِدُكَ؟ ويا بِلالُ كَيْفَ تَجِدُكَ؟ قالَتْ: فَكانَ أَبُو بَكْرٍ إِذَا أَخَذَتْهُ الحُمَّى يَقُولُ:

كلُّ امْرِئٍ مُصَبَّحٌ في أَهلِه
والمَوْتُ أَدْنى مِنْ شِرَاكِ نَعْلِهِ

وكانَ بِلالٌ إِذَا أَقْلَعَ عَنْهُ الحُمَّى يَرْفَعُ عَقِيرَتَهُ ويَقُولُ:

it healthy and bless its *Sā'* and *Mudd* (i.e., measures), and take away its fever to Al-Juḥfa."(1)

أَلَا ليتَ شِعْرِي هَلْ أَبِيتَنَّ لَيلَةً
بِوَادٍ وحَوْلي إِذْخِرٌ وجَلِيلُ؟
وهَلْ أَرِدَنْ يَوْماً مِياهَ مَجَنَّةٍ؟
وهَلْ يَبْدُوَنْ لي شامَةٌ وطَفِيلُ؟

قالتْ عائِشَةُ: فَجِئْتُ رَسُولَ اللهِ ﷺ فأَخْبَرْتُهُ فقالَ: «اللَّهُمَّ حَبِّبْ إِلَيْنا المَدِينَةَ كَحُبِّنا مَكَّةَ أَوْ أَشَدَّ، وصَحِّحْها وبارِكْ لَنا في صَاعِها ومُدِّها، وانْقُلْ حُمَّاها فاجْعَلْها بالجُحفَةِ». [راجع: ١٨٨٩]

3927. Narrated 'Ubaidullāh bin 'Adī bin Khiyār: I went to 'Uthmān. After reciting *Tashahhud*, he said, "Then after, no doubt, Allāh sent Muḥammad ﷺ with the Truth, and I was amongst those who responded to the Call of Allāh and His Prophet ﷺ, and believed in the message of Muḥammad ﷺ. Then I took part in the two emigrations. I became the son-in-law of Allāh's Messenger ﷺ and gave the *Bai'a* (pledge) to him. By Allāh, I never disobeyed him, nor did I deceive him till Allāh took him unto Him."

٣٩٢٧ - حدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا هِشامٌ: أَخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: حدَّثَني عُرْوَةُ بنُ الزُّبَيْرِ أَنَّ عُبَيْدَ اللهِ بنَ عَدِيٍّ أَخْبرَهُ: دَخَلْتُ عَلى عُثمانَ ح. وقالَ بِشْرُ ابنُ شُعَيْبٍ: حدَّثَني أبي، عَنِ الزُّهْرِيِّ: حدَّثَني عُرْوَةُ بنُ الزُّبَيرِ: أَنَّ عُبَيْدَ اللهِ بنَ عَدِيٍّ ابنِ خِيَارٍ أَخْبرَهُ قالَ: دَخَلْتُ عَلى عُثمانَ فَتَشهَّد ثُمَّ قالَ: أَمَّا بَعْدُ، فإنَّ اللهَ بَعَثَ مُحَمَّداً ﷺ بالحَقِّ وكُنْتُ مِمَّنِ اسْتَجابَ للهِ ولِرَسُولِهِ وآمَنَ بِما بُعِثَ بِهِ مُحَمَّدٌ ﷺ، ثُمَّ هاجَرْتُ هِجْرَتَينِ، ونِلْتُ صِهْرَ رَسُولِ اللهِ ﷺ، وبَايَعتُهُ. فَوَاللهِ ما عَصَيْتُهُ ولا غَشَشْتُهُ حتَّى تَوفَّاهُ اللهُ تَعالَى.

تابَعَهُ إِسحاقُ الكَلبِيُّ: حدَّثَني الزُّهْرِيُّ مِثْلَهُ. [راجع: ٣٦٩٦]

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(1) (H. 3926) Al-Juḥfa was a village near to Rabagh between Jeddah and Al-Madīna.

3928. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: During the last *Ḥajj* led by 'Umar, 'Abdur-Raḥmān bin 'Aūf returned to his family at Mina and met me there. 'Abdur-Raḥmān said (to 'Umar), "O chief of the believers! The season of *Ḥajj* is the season when there comes the scum of the people (besides the good amongst them), so I recommend that you should wait till you go back to Al-Madīna, for it is the place of *Al-Hijrāh* (emigration) and of *As-Sunna* (i.e., the Prophet's legal way), and there you will be able to refer the matter(1) to the religious scholars and the nobles and the people of wise opinions." 'Umar said, "I will speak of it in Al-Madīna on my very first Khuṭba (religious talk) I will deliver there."

٣٩٢٨ - حدَّثَنا يَحْيَى بنُ سُلَيمانَ: حدَّثَني ابنُ وهْبٍ: حدَّثَنا مالكٌ ح، وأخْبرَني يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: أَخْبرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ: أنَّ ابنَ عَبَّاسٍ أَخْبرَهُ أنَّ عَبْدَ الرَّحْمٰنِ بنَ عَوْفٍ رَجَعَ إلى أَهْلِهِ وهُوَ بِمِنًى في آخرِ حَجَّةٍ حَجَّها عُمَرُ فَوَجَدَني فقالَ عَبْدُ الرَّحْمٰنِ: فَقُلْتُ: يا أَميرَ المُؤْمِنينَ، إنَّ المَوْسِمَ يَجْمَعُ رِعاعَ النَّاسِ وإنِّي أرَى أنْ تُمْهِلَ حتَّى تَقْدَمَ المَدِينَةَ فإنَّها دارُ الهِجْرَةِ والسُّنَّةِ، وتَخْلُصَ لأهْلِ الفِقْهِ وأشْرَافِ النَّاسِ وذَوِي رَأْيِهِمْ. قالَ عُمَرُ: لأقُومَنَّ في أوَّلِ مَقامٍ أقُومُهُ بالمَدِينَةِ. [راجع: ٢٤٦٢]

3929. Narrated Khārijah bin Zaid bin Thābit: Umm Al-'Alā', an *Anṣārī* woman who gave the *Bai'a* (pledge) to the Prophet ﷺ informed me (saying): The *Anṣār* drew lots concerning the dwelling of the emigrants. We got in our share 'Uthmān bin Maẓ'ūn. 'Uthmān fell ill and I nursed him till he died, and we covered him with his clothes. Then the Prophet ﷺ came to us and I (addressing the dead body) said, "O Abū As-Sā'ib, may Allāh's Mercy be on you! I bear witness that Allāh has honoured you." On that the Prophet said, "How do you know

٣٩٢٩ - حدَّثَنا مُوسَى بنُ إسمَاعِيلَ: حدَّثَنا إبْرَاهِيمُ الأنصاريُّ بنُ سَعْدٍ: أَخْبرَنا ابنُ شِهابٍ، عَنْ خارِجَةَ ابنِ زَيْدِ بنِ ثابِتٍ: أنَّ أُمَّ العَلاءِ امْرَأَةً مِنْ نِسائهِمْ بايَعَتِ النَّبِيَّ ﷺ أخْبرَتْهُ: أنَّ عُثمانَ بنَ مَظْعُونٍ طارَ لَهُمْ في السُّكنى حِينَ قَرَعَتِ الأنْصارُ عَلى سُكنى المُهاجِرينَ، قالَتْ أُمُّ العَلاءِ: فاشْتَكَى عُثمانُ

(1) (H. 3928) 'Abdur-Raḥmān bin 'Aūf said to 'Umar, "So-and-so says, 'If 'Umar died (now) I would give the *Bai'a* (pledge) to so-and-so, as the pledge which was given to Abū Bakr was nothing but an unexpected event which happened to be fulfilled.'" 'Umar then became angry and said, "This evening I will deliver a *Khuṭba* (religious talk) before the people to warn them of such people who desire to usurp the right of their managing their own affairs." 'Abdur-Raḥmān then had to quieten 'Umar as is mentioned in the present *Ḥadīth*.

عِنْدَنا فمَرَّضْتُهُ حتَّى تُوُفِّيَ وجَعَلْناهُ في أثْوابِهِ، فَدَخَلَ عَلَيْنا النَّبِيُّ ﷺ فَقُلْتُ: رَحْمَةُ اللهِ عَلَيْكَ أبا السَّائِبِ، شَهادَتي عَلَيْكَ لَقَدْ أكْرَمَكَ اللهُ. فَقالَ النَّبِيُّ ﷺ: «وما يُدْرِيكِ أنَّ اللهَ أكْرَمَهُ؟» قالَتْ: قُلْتُ: لا أدْرِي، بِأبي أنْتَ وأُمِّي يا رَسُولَ اللهِ فمَنْ؟ قالَ: «أمَّا هُوَ فَقَدْ جاءَهُ واللهِ اليَقِينُ، واللهِ إنِّي لأرْجُو لَهُ الخَيرَ وما أدْري واللهِ وأنا رَسُولُ اللهِ ما يُفْعَلُ بي». قالَتْ: فَوَاللهِ لا أُزَكِّي بَعْدَهُ أحَداً، قالَتْ: فأحْزَنَني ذٰلكَ فَنِمْتُ فَأُرِيتُ لِعُثمانَ بنِ مَظْعُونٍ عَيْناً تَجْري فَجِئْتُ رَسُولَ اللهِ ﷺ فأخْبَرْتُهُ فَقالَ: «ذٰلكِ عَمَلُهُ». [راجع: ١٢٤٣]

that Allāh has honoured him?" I replied, "I do not know. May my father and my mother be sacrificed for you, O Allāh's Messenger! But who else is worthy of it (if not 'Uthmān)?" He said, "As to him, by Allāh, death has overtaken him, and I hope the best for him. By Allāh, though I am the Messenger of Allāh, yet I do not know what Allāh will do to me."(1) By Allāh, I will never assert the piety of anyone after him. That made me sad, and when I slept I saw in a dream a flowing stream for 'Uthmān bin Maẓ'ūn. I went to Allāh's Messenger ﷺ and told him of the dream. He remarked, "That symbolises his (good) deeds."

٣٩٣٠ - حدَّثَنا عُبَيْدُ اللهِ بنُ سَعِيدٍ: حدَّثَنا أبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أبِيهِ، عنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ يَوْمُ بُعاثٍ يَوْماً قَدَّمَهُ اللهُ عَزَّ وجَلَّ لِرَسُولِهِ ﷺ، فَقَدِمَ رَسُولُ اللهِ ﷺ المَدِينَةَ وقَدِ افْتَرَقَ مَلَؤُهُمْ وقُتِلَتْ سَرَاتُهُمْ في دُخُولِهِم في الإسْلامِ. [راجع: ٣٧٧٧]

3930. Narrated 'Āishah رَضِيَ اللهُ عَنها: The day of *Bu'āth* was a day (i.e., the battle between the two tribes of *Anṣār*) brought about by Allāh عَزَّ وجَلَّ just before the mission of His Messenger ﷺ so that when Allāh's Messenger ﷺ came to Al-Madīna, they (the *Anṣār* tribes) had divided and their nobles had been killed; and all that facilitated their conversion to Islām.

٣٩٣١ - حدَّثَني مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ هِشامٍ، عَنْ أبِيهِ، عَنْ عائِشَةَ: أنَّ

3931. Narrated 'Āishah رَضِيَ اللهُ عَنها, that once Abū Bakr came to her on the day of *'Īd-al-Fiṭr* or *'Īd-al-Aḍḥā* while the Prophet ﷺ was with her, and there were two girl-

(1) (H. 3929) No doubt, the Prophet ﷺ knew that he will go to Paradise, but he liked that the knowledge of Unseen should be referred to Allāh, as to Him belongs the knowledge of Unseen.

singers with her, singing songs of the *Anṣār* about the day of *Bu'āth*. Abū Bakr said twice, "Musical instruments of Satan!" But the Prophet ﷺ said, "Leave them Abū Bakr, for every nation has an *'Eīd* (i.e., festival) and this day is our *'Eīd*"

أبا بَكْرٍ دَخَلَ عَلَيها والنَّبِيُّ ﷺ عِنْدَها يَوْمَ فِطْرٍ أَوْ أَضْحَى وعِنْدَها قَيْنَتانِ تُغَنِّيانِ بِما تَعازَفَتِ الأَنْصارُ يَوْمَ بُعاثٍ، فَقالَ أبو بكرٍ: مِزْمارُ الشَّيْطانِ، مَرَّتَيْنِ، فَقالَ النَّبِيُّ ﷺ: «دَعْهُما يا أَبا بكْرٍ، إنَّ لِكُلِّ قَوْمٍ عِيداً وإنَّ عِيدَنا هذَا اليَوْمُ». [راجع: ٤٥٤، ٩٤٩]

3932. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When Allāh's Messenger ﷺ arrived at Al-Madīna, he alighted at the upper part of Al-Madīna among the tribe called Banū 'Amr bin 'Aūf, and he stayed with them for fourteen nights. Then he sent for the chiefs of Banū An-Najjār, and they came, carrying their swords. As if I am just now looking at Allāh's Messenger ﷺ on his she-camel with Abū Bakr riding behind him (on the same camel) and the chiefs of Banū An-Najjār around him till he dismounted in the courtyard of Abū Ayyūb's home. The Prophet ﷺ used to offer the *Ṣalāt* (prayer) wherever the *Ṣalāt* was due, and he would offer *Ṣalāt* even in sheepfolds. Then he ordered that the mosque be built. He sent for the chiefs of Banū An-Najjār, and when they came, he said, "O Banū An-Najjār! Suggest to me the price of this garden of yours." They replied "No! By Allāh, we do not demand its price except from Allāh." In that garden there were the (following) things that I will tell you: Graves of *Mushrikūn*(1), unlevelled land with holes and pits etc., and date-palm trees. Allāh's Messenger ﷺ ordered that the graves of the *Mushrikūn* be dug up and, the unlevelled land be levelled

٣٩٣٢ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا عَبْدُ الوَارِثِ ح. وحدَّثَنا إسحَاقُ بنُ مَنْصُورٍ، أَنْبَأَنَا عَبْدُ الصَّمَدِ قالَ: سَمِعْتُ أَبي يُحَدِّثُ فَقَالَ: حدَّثَنا أبُو التَّيَّاحِ يَزِيدُ بنُ حُمَيْدٍ الضُّبَعِيُّ قالَ: حدَّثَني أَنَسُ بنُ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا قَدِمَ رَسُولُ اللهِ ﷺ المَدِينَةَ نَزَلَ في عُلوِّ المَدِينَةِ في حَيٍّ يُقالُ لهُمْ: بَنُو عَمْرِو بنِ عَوْفٍ، قالَ: فَأَقامَ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً ثُمَّ أَرْسَلَ إلى مَلَإِ بَني النَّجَّارِ قالَ: فَجاؤُوا مُتَقَلِّدِي سُيُوفِهِمْ قالَ: وكأَنِّي أَنْظُرُ إلى رَسُولِ اللهِ ﷺ على رَاحِلَتِهِ وأَبُو بكْرٍ رِدْفَهُ ومَلأُ بَني النَّجَّارِ حَوْلَهُ حتَّى أَلْقى بِفِناءِ أَبي أَيُّوبَ، قالَ: فكانَ يُصلِّي حَيْثُ أَدْرَكَتْهُ الصَّلاةُ، ويُصلِّي في مَرَابِضِ الغَنَمِ، قالَ: ثُمَّ إنَّهُ أَمَرَ بِبِناءِ المَسْجِدِ فأَرْسَلَ إلى مَلَإِ بَني النَّجَّارِ فَجاؤُوا فَقالَ: «يا بَني النَّجَّارِ،

(1) (H. 3932) See the footnote of *Ḥadīth* No.3678.

ثامِنُوني بِحَائِطِكُمْ هذَا» فَقالُوا: لا واللهِ، لا نَطْلُبُ ثَمَنَهُ إلَّا إلى اللهِ تَعالَى، قالَ: فَكانَ فِيهِ ما أَقُولُ لَكُمْ، كانَتْ فِيهِ قُبُورُ المُشْرِكِينَ، وكانَتْ فِيهِ خِرَبٌ، وكانَ فِيهِ نَخْلٌ. فأَمَرَ رَسُولُ اللهِ ﷺ بقُبُورِ المُشْرِكِينَ فَنُبِشَتْ، وبالخِرَبِ فَسُوِّيَتْ، وبالنَّخْلِ فَقُطِعَ، قالَ: فَصَفُّوا النَّخْلَ قِبْلَةَ المَسْجِدِ، قالَ: وجَعَلُوا عِضادَتَيْهِ حِجارَةً، قالَ: جَعَلُوا يَنْقُلُونَ ذَاكَ الصَّخْرَ وَهُمْ يَرْتَجِزُونَ ورَسُولُ اللهِ ﷺ مَعَهُمْ، يَقُولُونَ:

«اللَّهُمَّ إنَّه لا خَيرَ إلَّا خَيرُ الآخِرَهْ

فانْصُرِ الأَنْصَارَ والمُهاجِرَهْ»

[راجع: ٢٣٤]

and the date-palm trees be cut down. The trunks of the trees were arranged so as to form the wall facing the *Qiblah*. Stone pillars were built at the sides of its gate. The Companions of the Prophet ﷺ were carrying the stones and reciting some lyrics, and Allāh's Messenger ﷺ was with them and they were saying,

"O Allāh! There is no good except the good of the Hereafter.

So bestow victory on the *Anṣār* and the emigrants."

(٤٧) بابُ إقامَةِ المُهاجِرِ بِمَكَّةَ بَعْدَ قَضاءِ نُسُكِهِ

(47) CHAPTER. The stay of the emigrants in Makkah after performing all the ceremonies of *Hajj*.

٣٩٣٣ - حدَّثَني إبْرَاهِيمُ بنُ حَمْزَةَ: حدَّثَنا حاتِمٌ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ حُمَيْدٍ الزُّهْرِيِّ قالَ: سَمِعْتُ عُمَرَ بنَ عَبْدِ العَزِيزِ يَسْأَلُ السَّائِبَ ابنَ أُخْتِ النَّمِرِ: ما سَمِعْتَ في سُكْنَى مكَّةَ؟ قالَ: سَمِعْتُ العَلاءَ بنَ الحَضْرَمِيِّ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ثلاثٌ للمُهاجِرِ بَعْدَ الصَّدَرِ».

3933. Narrated 'Abdur-Raḥmān bin Ḥumaid Az-Zuhrī: I heard 'Umar bin 'Abdul-Azīz asking As-Sā'ib, the nephew of An-Namir, "What have you heard about residing in Makkah?" The other said, "I heard Al-'Alā' bin Al-Ḥaḍramī saying, 'Allāh's Messenger ﷺ said: An emigrant is allowed to stay in Makkah for three days after departing from Minā (i.e., after performing all the ceremonies of *Hajj*)' ".

(٤٨) بابُ التَّارِيخِ، مِنْ أَيْنَ أَرَّخُوا التَّارِيخَ؟

(48) CHAPTER. *At-Tārīkh* (Date – definition of time). When did the Muslim calendar start?

٣٩٣٤ - حدَّثَنَا عَبْدُ اللهِ بنُ

3934. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: The Prophet's Companions neither took as a

starting date for the Muslim calendar, the day the Prophet ﷺ had been sent as a Messenger nor the day of his death, but (they took as the starting date for the Muslim calendar), the day of his arrival at Al-Madīna.

مَسْلَمَةَ: حدَّثَنا عَبْدُ العَزِيزِ، عَنْ أَبِيهِ، عَنْ سَهْلِ ابنِ سَعْدٍ قالَ: ما عَدُّوا مِنْ مَبْعَثِ النَّبِيِّ ﷺ ولا مِنْ وفاتِهِ، مَا عَدُّوا إلَّا مِنْ مَقْدَمِهِ المَدِينَةَ.

3935. Narrated 'Āishah رَضِيَ الله عَنها: Originally, two *Rak'a* were prescribed in every *Ṣalāt* (prayer). When the Prophet ﷺ emigrated (to Al-Madīna) four *Rak'a* were enjoined, while the *Ṣalāt* (prayer) during a journey remained unchanged (i.e., two *Rak'a*).

٣٩٣٥ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَزِيدُ ابنُ زُرَيْعٍ: حدَّثَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: فُرِضَتِ الصَّلاةُ رَكْعَتَيْنِ، ثُمَّ هاجَرَ النَّبِيُّ ﷺ فَفُرِضَتْ أَرْبَعاً، وتُرِكَتْ صَلاةُ السَّفَرِ عَلى الأُولى. تابَعَهُ عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ. [راجع: ٣٥٠]

(49) CHAPTER. The statement of the Prophet ﷺ: "O Allāh! Complete the emigration of my Companions," and his lamentation for those (emigrants) who died in Makkah."

(٤٩) بابُ قَوْلِ النَّبِيِّ ﷺ: «اللَّهُمَّ أَمْضِ لأَصْحابي هِجْرَتَهُمْ» ومَرْثِيَتِهِ لِمَنْ ماتَ بِمَكَّةَ

3936. Narrated Sa'd bin Mālik رَضِيَ الله عَنهُ: In the year of *Ḥajjat-ul-Wadā'*, the Prophet ﷺ visited me when I fell ill and was about to die because of that illness. I said, "O Allāh's Messenger! I am very ill as you see, and I am a rich man and have no heir except my only daughter. Shall I give two-third of my property in charity?" He said, "No." I said, "Shall I then give half of it in charity?" He said, "O Sa'd! Give one-third (in charity) and even one-third is too much. No doubt, it is better to leave your children rich than to leave them poor, reduced to begging from others. And Allāh will reward you for whatever you spend with the intention of gaining Allāh's Pleasure, even if it were a mouthful of food you put into your wife's mouth." I said, "O Allāh's Messenger! Am I

٣٩٣٦ - حدَّثَنا يَحْيى بنُ قَزَعَةَ: حدَّثَنا إبْراهِيمُ، عَنِ الزُّهْرِيِّ، عَنْ عامِرِ بنِ سَعْدِ ابنِ مالِكٍ، عَنْ أَبِيهِ قالَ: عادَني النَّبِيُّ ﷺ عامَ حَجَّةِ الوَدَاعِ مِنْ مَرَضٍ أَشْفَيْتُ مِنْهُ عَلَى الموتِ فَقُلْتُ: يا رَسُولَ اللهِ، بَلَغَ بي مِنَ الوَجَعِ ما تَرَى وأَنا ذُو مالٍ ولا يَرِثُني إلَّا ابْنَةٌ لي واحِدَةٌ، أَفأَتَصَدَّقُ بِثُلُثَيْ مالي؟ قالَ: «لا»، قالَ: فأَتَصَدَّقُ بِشَطْرِهِ؟ قالَ: «لَا» قالَ «الثُّلُثُ والثُّلُثُ كَثِيرٌ، إنَّكَ أَنْ تَذَرْ وَرَثَتَكَ أَغنِياءَ خَيرٌ مِنْ أَنْ تَذَرَهُمْ عالَةً

يَتَكَفَّفُونَ النَّاسَ». قالَ أَحْمَدُ بنُ يُونُسَ، عَنْ إِبْرَاهِيمَ: «أَنْ تَذَرَ وَرَثَتَكَ ولَسْتَ بِنافِقٍ نَفَقَةً تَبْتَغِي بها وجهَ اللهِ إلَّا آجَرَكَ اللهُ بِها حتَّى اللُّقمَةَ تَجْعَلُها في فِي امْرَأَتِكَ»، قُلْتُ: يا رَسُولَ اللهِ، أُخَلَّفُ بَعْدَ أَصْحابي؟ قالَ: إنَّكَ لَنْ تُخَلَّفَ فَتَعْمَلَ عَمَلاً تَبْتَغِي بِهِ وجْهَ اللهِ إلَّا ازْدَدْتَ بِهِ دَرَجَةً ورِفْعَةً وَلَعَلَّكَ تُخَلَّفُ حتَّى يَنْتَفِعَ بك أَقوامٌ، ويُضرَّ بِكَ آخرونَ، اللَّهُمَّ أَمضِ لأَصْحابي هِجْرَتَهُمْ ولا تَرُدَّهُم عَلى أَعْقابِهِمْ، لٰكِنِ البائِسُ سَعْدُ بنُ خَوْلَةَ «يَرْثي لَهُ رَسُولُ اللهِ ﷺ أَنْ تُوُفِّيَ بِمَكَّةَ.

وقالَ أَحْمَدُ بنُ يُونُسَ ومُوسَى، عَنْ إِبْرَاهِيمَ: «أَنْ تَذَرَ ورَثَتَكَ».

to be left behind (in Makkah) after my Companions have gone?" He said, "If you should be left behind, you will be upgraded and elevated for every deed you will do with a desire to achieve Allāh's Pleasure. I hope that you will live long so that some people will be benefited by you while others will be harmed. O Allāh! Please fulfil the emigration of my Companions and do not make them turn back on their heels.[1] But (we feel sorry for) the unlucky Sa'd bin Khaulah." Allāh's Messenger ﷺ lamented his death in Makkah.

(٥٠) بابٌ كَيْفَ آخَى النَّبِيُّ ﷺ بَيْنَ أَصْحابِهِ؟

(50) CHAPTER. How the Prophet ﷺ established the bond of brotherhood between his Companions.

وقالَ عَبْدُ الرَّحمٰنِ بنُ عَوْفٍ: آخَى النَّبِيُّ ﷺ بَيْني وبَينَ سَعْدِ بنِ الرَّبِيعِ لَمَّا قَدِمْنا المَدِينَةَ، وقالَ أَبُو جُحَيْفَةَ: آخَى النَّبِيُّ ﷺ بَينَ سَلْمانَ وأَبي الدَّرْدَاءِ.

'Abdur-Raḥmān bin 'Aūf said, "The Prophet ﷺ established the bond of brotherhood between me and Sa'd bin Ar-Rabī' on our arrival at Al-Madīna." Abū Juḥaifa said, "The Prophet ﷺ established the bond of brotherhood between Salmān and Abū Ad-Dardā'."

٣٩٣٧ - حدَّثنا مُحَمَّد بنُ يُوسُفَ: حدَّثَنا سُفْيان، عنْ حُمَيْدٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قَدِمَ عَبْدُ الرَّحْمٰنِ بنُ عَوْفٍ فآخَى النَّبِيُّ

3937. Narrated Anas رَضِيَ الله عَنْهُ: When 'Abdur-Raḥmān bin 'Aūf came to Al-Madīna and the Prophet ﷺ established the bond of brotherhood between him and Sa'd bin Ar-Rabī' Al-Anṣārī, Sa'd suggested that 'Abdur-

(1) (H. 3936) So, Sa'd bin Mālik (i.e., Abī Waqqāṣ) did not die at Makkah (who is mentioned in this *Ḥadīth*) but another man Sa'd bin Khaulah died in Makkah.

Raḥmān should accept half of his property and family. 'Abdur-Raḥmān said, "May Allāh bless you in your family and property; guide me to the market." So 'Abdur-Raḥmān (while doing trade in the market) made profit of some dry yoghurt and butter. After a few days the Prophet ﷺ saw him wearing clothes stained with yellow perfume. The Prophet ﷺ asked, "What is this, O 'Abdur-Raḥmān?" He said, "O Allāh's Messenger! I have married an *Anṣārī* woman." The Prophet ﷺ asked, "What have you given her as *Mahr*?" He (i.e., 'Abdur-Raḥmān) said, "A piece of gold, about the weight of a date-stone." Then the Prophet ﷺ said, "Give a *Walīma* party (banquet) even with one sheep."

ﷺ بَيْنَه وبينَ سَعْدِ بن الرَّبيعِ الأَنْصاريِّ فَعَرَضَ عَلَيْهِ أَنْ يُناصِفَهُ أَهْلَهُ ومالَهُ. فقالَ عَبْدُ الرَّحْمٰنِ: بارَكَ الله لكَ في أَهْلِكَ ومالِكَ، دُلَّني على السُّوقِ، فَرَبِحَ شَيْئاً من أَقِطٍ وسَمْنٍ، فرآه النَّبِيُّ ﷺ بَعْدَ أيَّامٍ وعَلَيْهِ وضَرٌ مِنْ صُفْرَةٍ فقالَ النَّبِيُّ ﷺ: «مَهْيَمْ يا عَبْدَ الرَّحْمٰنِ؟»، قالَ: يا رَسُولَ اللهِ تَزَوَّجْتُ امْرَأَةً منَ الأَنْصارِ، قالَ: «فمَا سُقْتَ فِيها؟» فَقالَ: وزْنَ نَواةٍ مِنْ ذَهَبٍ، فَقالَ النَّبِيُّ ﷺ: «أَوْلِمْ ولَوْ بِشاةٍ». [راجع: ٢٠٤٩]

(51) CHAPTER.

(٥١) بابٌ

3938. Narrated Anas رَضِيَ اللهُ عَنْهُ: When the news of the arrival of the Prophet ﷺ at Al-Madīna reached 'Abdullāh bin Salām, he went to the Prophet ﷺ to ask him about certain things. He said, "I am going to ask you about three things which only a Prophet can answer: What is the first sign of the Hour? What is the first food which the people of Paradise will eat? Why does a child attract the similarity to his father or to his mother?" The Prophet ﷺ replied, "Jibrīl (Gabriel) has just now informed me of that." Ibn Salām said, "He (Jibrīl) is the enemy of the Jews from amongst the angels." The Prophet ﷺ said, "As for the first sign of the Hour, it will be a fire that will collect or gather the people from the east to the west. As for the first meal which the people of Paradise will eat, it will be the caudate (extra) lobe of the fish-liver. As for the child, if the man's discharge precedes the woman's discharge, the child attracts the similarity to the man, and if the woman's

٣٩٣٨ - حدَّثني حامِدُ ابنُ عُمَرَ، عنْ بِشْرِ بْنِ المفضّلِ: حدَّثَنا حُمَيْدٌ: عَنْ أَنَسٍ: أَنَّ عَبْدَ اللهِ بنَ سَلامٍ بَلَغَهُ مَقْدَمُ النَّبِيِّ ﷺ المَدِينَةَ فأتاه يَسْأَلُهُ عَنْ أَشْياءَ، فَقالَ: إِنِّي سائِلُكَ عَنْ ثَلاثٍ لا يَعْلَمُهُنَّ إِلَّا نَبِيٌّ، ما أَوَّلُ أَشْراطِ السَّاعَةِ؟ وما أَوَّلُ طَعامٍ يَأْكُلُهُ أَهْلُ الجَنَّةِ؟ وما بالُ الوَلَدِ يَنزِعُ إِلى أَبِيهِ أَوْ إِلى أُمِّهِ؟ قالَ: «أَخْبَرَني بِهِ جِبْرِيلُ آنِفاً»، قالَ ابنُ سَلامٍ: ذاكَ عَدُوُّ اليَهُودِ منَ المَلائِكَةِ، قالَ: «أَمَّا أَوَّلُ أَشْراطِ السَّاعَةِ فَنارٌ تَحْشُرُهُمْ مِنَ المَشْرِقِ إِلى المغرِبِ، وأَمَّا أَوَّلُ طَعامٍ يَأْكُلُهُ أَهْلُ الجَنَّةِ فَزِيادَةُ كَبِدِ الحوتِ، وأَمَّا الوَلَدُ فإِذا سَبَقَ ماءُ

discharge precedes the man's, then the child attracts the similarity to the woman." On this, 'Abdullāh bin Salām said, "I testify that '*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)', and that you are the Messenger of Allāh," and added, "O Allāh's Messenger! Jews invent such lies as make one astonish, so please ask them about me before they know about my conversion to Islām." The Jews came, and the Prophet ﷺ said, "What kind of man is 'Abdullāh bin Salām among you?" They replied, "The best of us and the son of the best of us and the most superior among us, and the son of the most superior among us." The Prophet ﷺ said, "What would you think if 'Abdullāh bin Salām should embrace Islām?" They said, "May Allāh protect him from that." The Prophet ﷺ repeated his question and they gave the same answer. Then 'Abdullāh (bin Salam) came out to them and said, "I testify that *Lā ilāha illallāh*, and that Muḥammad (ﷺ) is the Messenger of Allāh!" On this, the Jews said, "He is the most wicked among us and the son of the most wicked among us." So they degraded him. On this, he (i.e., 'Abdullāh bin Salām) said, "It is this that I was afraid of, O Allāh's Messenger ﷺ."

الرَّجُلِ ماءَ المَرْأةِ نَزَعَ الوَلَدَ، وإذَا سَبَقَ ماءُ المَرْأةِ ماءَ الرَّجُلِ نَزَعَتِ الوَلَدَ»، قالَ: أَشْهَدُ أنْ لا إلٰهَ إلَّا اللهُ وأنَّكَ رَسُولُ اللهِ، قالَ: يا رَسُولَ اللهِ إنَّ اليهُودَ قَوْمٌ بُهُتٌ، فاسأَلْهُمْ عَنِّي قَبْلَ أنْ يَعْلَمُوا بإسْلامي، فَجاءَتِ اليهُودُ فَقالَ النَّبِيُّ ﷺ: «أيُّ رَجُلٍ عَبْدُ اللهِ بن سَلام فِيكُمْ؟» قالُوا: خَيرُنا وابنُ خَيرِنا، وأَفْضَلُنا وابن أَفْضَلِنا. فَقالَ النَّبِيُّ ﷺ: «أرَأيْتُمْ إنْ أَسْلَمَ عَبْدُ اللهِ بنُ سَلامٍ؟» قالُوا: أعاذَهُ اللهُ مِنْ ذٰلكَ، فأعاد عَلَيهِمْ فَقالُوا مِثْلَ ذٰلكَ، فَخَرَجَ إلَيهِمْ عَبْدُ اللهِ فَقالَ: أَشْهَدُ أنْ لا إلٰهَ إلَّا اللهُ وأنَّ مُحَمَّداً رَسُولُ اللهِ. قالُوا: شَرُّنا وابنُ شَرِّنا، وتَنَقَّصوهُ، قالَ: هٰذَا كُنْتُ أخافُ يا رَسُولَ اللهِ. [راجع: ٣٣٢٩]

3939, 3940. Narrated Abū Al-Minhāl 'Abdur-Raḥmān bin Muṭ'im: A partner of mine sold some Dirham on credit in the market. I said, "Glorified be Allāh! Is this legal?" He replied, "Glorified be Allāh! By Allāh, when I sold them in the market, nobody objected to it." Then I asked Al-Barā' bin 'Āzib (about it) he said, "We used to make such a transaction when the Prophet ﷺ came to Al-Madīna. So he (ﷺ) said, 'There is no harm in it if it is done from hand to hand (and equal in weight), but it is not allowed on credit.' Go to Zaid bin Al-Arqam and ask him about it for he was the greatest

٣٩٣٩، ٣٩٤٠ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيان، عَنْ عَمْرٍو: سَمعَ أبا المِنْهال عَبْدَ الرَّحْمٰن بنَ مُطْعِمٍ قالَ: باعَ شَرِيكٌ لِي دَرَاهِمَ في السُّوقِ نَسِيئَةً، فَقُلْتُ: سُبْحانَ اللهِ، أيَصْلُحُ هذا؟ فَقالَ: سُبْحانَ اللهِ، واللهِ لَقَدْ بِعْتُها في السُّوقِ فما عابَهُ أحَدٌ فَسألتُ البَراءَ ابنَ عازِبٍ فَقالَ: قَدِمَ النَّبِيُّ ﷺ ونَحن نَتَبايَعُ هذا

trader of all of us." So I asked Zaid bin Al-Arqam, and he said the same (as Al-Barā')."

[See Vol. 3, *Hadith* No.2174]

البَيْعَ، فقالَ: ما كانَ يَداً بيدٍ فَلَيْس بِهِ بَأْسٌ وما كانَ نَسِيئَةً فَلا يَصْلُحُ»، والْقَ زَيْدَ بنَ أَرْقَمَ فاسْأله فإنَّه كانَ أعْظَمَنا تِجارَةً، فَسَأَلتُ زَيْدَ بنَ أَرْقَمَ فَقالَ مِثْلَهُ. وقالَ سُفْيان مَرَّةً: فَقَدِمَ عَلَيْنا النَّبِيُّ ﷺ المَدِينَةَ ونحْن نَتَبايَعُ وقالَ: نَسِيئَةً إلى المَوْسِمِ أَوِ الحَجِّ.

[راجع: ٢٠٦٠، ٢٠٦١]

(52) CHAPTER. The coming of the Jews to the Prophet ﷺ on his arrival at Al-Madīna.

(٥٢) بابُ إتْيانِ اليَهُودِ النَّبِيَّ ﷺ حِينَ قَدِمَ المَدِينَةَ

﴿هَادُوا﴾ [البقرة: ٦٢]: صاروا يَهُوداً، وأَمَّا قَوْلُهُ: ﴿هُدْنَآ﴾ [الأعراف: ١٥٦]: تُبْنا، هائدٌ: تائِبٌ.

3941. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ. The Prophet ﷺ said, "Had only ten Jews (amongst their chiefs) believed me, all the Jews would definitely have believed me (would have embraced Islām)."

٣٩٤١ - حدَّثَنا مُسْلِمُ بنُ إبْراهِيمَ: حدَّثَنا قُرَّةُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «لَوْ آمَنَ بي عَشَرَةٌ مِنَ اليَهُودِ لآمَنَ بي اليَهُودُ».

3942. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ arrived at Al-Madīna, he noticed that some people among the Jews used to respect *'Āshūrā'* (i.e., 10th of Muḥarram) and observe fast on it. The Prophet ﷺ then said, "We have more right to observe fast on this day," and ordered that fasting should be observed on it. [Later on the fasting on the day of *'Āshurā'* was optional.]

[See Vol.3, *Ḥadith* No. 2002]

٣٩٤٢ - حدَّثَني أَحْمَدُ أوْ مُحَمَّدُ بنُ عُبَيْدِ اللهِ الغُدَانيُّ: حدَّثَنا حَمَّادُ بنُ أُسامَةَ: أَخْبرَنا أبو عُمَيْسٍ، عَنْ قَيْسِ بنِ مُسْلِمٍ، عَنْ طارِقِ بنِ شِهابٍ، عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: دَخَلَ النَّبِيُّ ﷺ المَدِينَةَ وإذَا أُناسٌ مِنَ اليَهُودِ يُعَظِّمُونَ عَاشُوراءَ ويَصُومُونَهُ، فَقالَ النَّبِيُّ ﷺ: «نَحْن أَحَقُّ بِصَوْمِهِ فأَمَرَ بِصَوْمِهِ». [راجع: ٢٠٠٥]

3943. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When the Prophet ﷺ arrived at Al-Madīna

٣٩٤٣ - حدَّثَنا زِيادُ بنُ أَيُّوبَ:

he found that the Jews observed fast on the day of *'Āshūrā'*. They were asked the reason for the fast. They replied, "This is the day when Allāh gave Mūsa (Moses) and the children of Israel a victory over Fir'aun (Pharoah), so we observe fast on this day as a sign of gratitude to Allāh." Allāh's Messenger ﷺ said, "We are closer to Mūsa than you." Then he ordered that fasting on this day should be observed.

حدَّثَنا هُشَيمٌ: حدَّثَنا أبو بِشْرٍ، عَنْ سَعِيْدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا قَدِمَ النَّبيُّ ﷺ المَدِينَةَ وَجَدَ اليهُودَ يَصُومُونَ عاشُورَاءَ فَسُئِلُوا عنْ ذٰلكَ، فَقالُوا: هذَا هُوَ اليَوْمُ الذي أظْهَرَ اللهُ فِيهِ مُوسَى وبَني إسْرَائيلَ على فِرْعَوْنَ ونَحْنُ نَصومُهُ تَعْظِيماً لَه، فَقالَ رَسُولُ اللهِ ﷺ: «نَحْن أَوْلى بِمُوسَى مِنْكُمْ»، فَأَمَرَ بِصَوْمِهِ. [راجع: ٢٠٠٤]

3944. Narrated 'Abdullāh bin 'Abbās رَضِيَ الله عَنْهُما: The Prophet ﷺ used to keep his hair, falling loose while *Al-Mushrikūn*[1] used to part their hair, and the people of the Scriptures used to keep their hair falling loose, and the Prophet ﷺ liked to follow the people of the Scriptures in matters about which he had not been instructed differently, but later on the Prophet ﷺ started parting his hair.

٣٩٤٤ - حدَّثَنا عَبْدَانُ: حدَّثَنا عَبْدُ اللهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قالَ: أَخْبرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُتْبَةَ، عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبيَّ ﷺ كانَ يَسْدِلُ شَعْرَهُ. وكانَ المُشْرِكُونَ يَفْرُقُونَ رُؤُسَهُمْ، وكانَ أَهْلُ الكِتابِ يَسْدِلُونَ رُؤُسَهُمْ، وكانَ النَّبيُّ ﷺ يُحِبُّ مُوَافَقَةَ أَهْلِ الكِتابِ فِيما لَمْ يُؤْمَرْ فِيهِ بِشَيْءٍ، ثُمَّ فَرَقَ النَّبيُّ ﷺ رَأْسَه. [راجع: ٣٥٥٨]

3945. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: They, the people of the Scriptures, divided the Qur'ān into parts, believing in some portions of it and disbelieving the others. (See V. 15:91- the Qur'ān)

[See *Fatḥ Al-Bārī*, Al-Kushmaihani]

[See Vol. 6, *Ḥadīth* No. 4705, 4706]

٣٩٤٥ - حدَّثَني زِيادُ بْنُ أَيُّوبَ: حدَّثَنا هُشَيمٌ: أَخْبرَنا أبو بِشْرٍ، عنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: هُمْ أَهْلُ الكِتابِ جَزَّؤُوهُ أَجْزَاءً فآمَنُوا بِبَعْضِهِ وكَفَرُوا بِبَعْضِهِ. [انظر: ٤٧٠٥، ٤٧٠٦]

(1) (H.3944) See the footnote of *Ḥadīth* No.3678

(53) CHAPTER. The conversion of Salmān Al-Fārisī to Islām رَضِيَ اللهُ عَنْهُ.

(٥٣) **بابٌ** إسْلامِ سَلْمانَ الفارِسِيِّ رَضِيَ اللهُ عَنْهُ

3946. Narrated Salmān Al-Fārisī رَضِيَ اللهُ عَنْهُ that he was sold (as a slave) by one master to another for more than ten times (i.e., between 13 and 19 times).

٣٩٤٦ - **حدَّثنَا** الحَسَنُ بنُ عُمَرَ بنِ شَقِيقٍ: حدَّثنا مُعْتَمِرٌ: قالَ أبي ح. وحدَّثنا أبُو عُثمانَ، عَنْ سَلْمانَ الفارِسيِّ: أنَّهُ تَداوَلَهُ بِضْعَةَ عَشَرَ مِنْ رَبٍّ إلى رَبٍّ.

3947. Narrated Salmān رَضِيَ اللهُ عَنْهُ: I am from Rām-Hurmuz (i.e., a Persian town).

٣٩٤٧ - **حدَّثَنَا** مُحَمَّدُ بنُ يُوسُفَ: حدَّثنا سُفْيانُ، عَنْ عَوْفٍ، عنْ أبي عُثمانَ قالَ: سَمِعْتُ سَلْمانَ رَضِيَ اللهُ عَنْهُ يَقُولُ: أنا مِنْ رَامَ هُرْمُزَ.

3948. Narrated Salmān رَضِيَ اللهُ عَنْهُ: The interval between 'Īsā (Jesus) عليه السلام and Muḥammad ﷺ was six hundred years.

٣٩٤٨ - **حدَّثَنَا** الحَسَنُ بنُ مُدْرِكٍ: حدَّثنا يَحْيَى بنُ حَمَّادٍ: أخْبرَنا أبُو عَوانَةَ، عَنْ عاصِمٍ الأحْوَلِ، عَنْ أبي عُثمانَ، عَنْ سَلْمانَ قالَ: فَترَةٌ بَينَ عِيسَى ومُحَمَّدٍ صَلَّى اللهُ عَلَيْهِما وَسَلَّم سِتُّمائَةِ سَنَةٍ.

64 - THE BOOK OF *AL-MAGHĀZĪ*[1] (i.e., holy battle, or the deeds and virtues of *Ghazi*)

٦٤ - كتاب المغازي

(1) CHAPTER. The *Ghazwā* of *Al-'Ushaira* or *Al-Usaira*.

(١) بابُ غَزْوَةِ العُشَيرَةِ أو العُسَيْرَةِ،

Ibn Isḥāq said, "The first battle the Prophet ﷺ fought was the battle of Al-Abwā' and then Buwāṭ and then *Al-'Ushaira*."

قالَ ابنُ إسحاقَ: أَوَّلُ ما غَزَا النَّبيُّ ﷺ الأَبْوَاءَ، ثُمَّ بُوَاطَ، ثُمَّ العُشَيرَةَ.

3949. Narrated Abū Isḥāq: Once, while I was sitting beside Zaid bin Al-Arqam, he was asked, "How many *Ghazwāt* did the Prophet ﷺ undertake?" Zaid replied, "Nineteen." They said, "In how many *Ghazwāt* did you join him?" He replied, "Seventeen." I asked, "Which of these was the first?" He replied, "*Al-'Ushair* or *Al-'Usaira*."

٣٩٤٩ - حَدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا وَهْبٌ: حدَّثنا شُعْبَةُ، عَنْ أَبي إسحَاقَ: كُنْتُ إلى جَنْبِ زَيْدِ بنِ أَرْقَمَ، فَقِيلَ لَهُ: كَمْ غَزَا النَّبِيُّ ﷺ مِنْ غَزْوَةٍ؟ قالَ: تِسْعَ عَشْرَةَ، قِيلَ: كَمْ غَزَوْتَ أَنْتَ مَعَهُ؟ قالَ: سَبْعَ عَشْرَةَ، قُلْتُ: فأَيُّهُمْ كانَتْ أَوَّلَ؟ قالَ: العُشَيْرُ أَوِ العُسَيْرَة، فَذَكَرْتُ لِقَتادَةَ، فَقالَ: العُشَيرَة. [انظر: ٤٤٠٤، ٤٤٧١]

(2) CHAPTER. The Prophet's prediction about whom he thought would be killed at Badr.

(٢) بابُ ذِكرِ النَّبيِّ ﷺ مَنْ يُقتَلُ ببَدْرٍ

3950. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ (regarding) Sa'd bin Mu'ādh رَضِيَ اللهُ عَنْهُ: Sa'd bin Mu'ādh was an intimate friend of Umaiyya bin Khalaf and whenever Umaiyya passed through Al-Madīna, he used to stay with Sa'd, and whenever Sa'd went to Makkah, he used to stay with Umaiyya. When Allāh's Messenger ﷺ arrived at Al-Madīna, Sa'd went to perform *'Umra* and stayed at Umaiyya's home in Makkah. He

٣٩٥٠ - حدَّثَني أَحْمَدُ بنُ عُثمانَ: حدَّثنا شُرَيْحُ بنُ مَسْلَمَةَ: حدَّثنا إبْرَاهِيمُ ابنُ يُوسُفَ، عَنْ أَبيهِ، عنْ أَبي إسحَاقَ قالَ: حدَّثَني عَمْرُو بنُ مَيْمُونٍ: أَنَّهُ سَمعَ عَبْدَ اللهِ ابنَ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ حدَّثَ عَنْ سَعْدِ بنِ مُعاذٍ أَنَّهُ قالَ: كانَ صَدِيقاً لأُمَيَّةَ

(1) (Book No. 64) *Al-Maghāzī* is the plural of *Maghza* (holy battle), or the place where the battle took place or the virtues and deeds of *Ghāzi* (fighters and warriors) in Allāh's Cause.

said to Umaiyya, "Tell me of a time when (the mosque) is empty so that I may be able to perform *Ṭawāf* around the Ka'bah." So Umaiyya went with him about midday. Abū Jahl met them and said, "O Abū Ṣafwān! Who is this man accompanying you?" He said, "He is Sa'd." Abū Jahl addressed Sa'd saying, "I see you wandering about safely in Makkah in spite of the fact that you have given shelter to the people who have changed their religion (i.e., became Muslims) and have claimed that you will help them and support them. By Allāh, if you were not in the company of Abū Ṣafwān, you would not have gone to your family safe and sound." Sa'd, raising his voice, said to him, "By Allāh, if you should stop me from doing this (i.e., performing *Ṭawāf*), I would certainly prevent you from something which is more valuable for you, that is, your passage through Al-Madīna." On this, Umaiyya said to him, "O Sa'd, do not raise your voice before Abūl-Ḥakam, the chief of the people of the Valley (of Makkah)." Sa'd said, "O Umaiyya, stop that! By Allāh, I have heard Allāh's Messenger ﷺ predicting that they (i.e., Muslims) will kill you." Umaiyya asked, "In Makkah?" Sa'd said, "I do not know." Umaiyya was greatly scared by that news. When Umaiyya returned to his family, he said to his wife, "O Umm Ṣafwān! Don't you know what Sa'd told me?" She said, "What has he told you?" He replied, "He claims that Muḥammad (ﷺ) has informed them (i.e., his Companions) that they will kill me. I asked him, 'In Makkah?' He replied, 'I do not know.'" Then Umaiyya added, "By Allāh, I will never go out of Makkah." But when the day of (the *Ghazwā* of) Badr came, Abū Jahl called the people to war, saying, "Go and protect your caravan." But Umaiyya disliked to go out (of Makkah).

بنِ خَلَفٍ وكانَ أُمَيَّةُ إذَا مَرَّ بالمَدِينَةِ نَزَلَ عَلى سَعْدٍ، وكانَ سَعْدٌ إذَا مَرَّ بِمَكَّةَ نَزَلَ عَلى أُمَيَّةَ. فَلَمَّا قَدِمَ رَسُولُ اللهِ ﷺ المَدِينَةَ انْطَلَقَ سَعْدٌ مُعْتَمِراً، فَنزَلَ عَلى أُمَيَّةَ بِمَكَّةَ، فَقالَ لأُمَيَّةَ: انْظُرْ لي ساعَةَ خَلْوَةٍ لَعلِّي أنْ أطُوفَ بالبَيْتِ. فَخَرَجَ بِهِ قَرِيباً مِنْ نِصْفِ النهارِ فَلَقِيَهُما أبُو جهْلٍ فَقالَ: يا أبا صَفْوانَ، مَنْ هذا مَعَك؟ فَقالَ: هذَا سَعْدٌ، فَقالَ لَهُ أبُو جَهْلٍ: ألا أرَاكَ تَطُوفُ بِمَكَّةَ آمِناً وقَدْ أوَيْتُمُ الصُّباةَ وزَعَمْتُمْ أنَّكُمْ تَنْصُرُونَهُمْ وتُعِينُونَهُمْ؟ أما واللهِ لَوْلَا أنَّكَ مَعَ أبي صَفْوانَ ما رَجَعْتَ إلى أهْلِكَ سالماً، فَقالَ لَهُ سَعْدٌ ورَفَعَ صَوْتَهُ عَلَيْهِ: أمَا واللهِ لَئِنْ مَنَعْتَني هذَا لأمْنَعَنَّكَ ما هُوَ أشَدُّ عَلَيْكَ مِنْهُ، طَرِيقَكَ عَلى المَدِينَةِ. فَقالَ لَهُ أُمَيَّةُ: لا تَرْفَعْ صَوْتَكَ يا سَعْدُ عَلى أبي الحَكَمِ سَيِّدِ أهْلِ الوَادِي، فَقالَ سَعْدٌ: دَعْنا عَنْك يا أُمَيَّةُ، فَوَاللهِ لَقَدْ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إنَّهُمْ قاتِلُوكَ»، قالَ: بِمَكَّةَ؟ قالَ: لا أدْرِي. فَفَزِعَ لِذٰلكَ أُمَيَّةُ فَزَعاً شَدِيداً، فَلَمَّا رَجَعَ أُمَيَّةُ إلى أهْلِهِ قالَ: يا أُمَّ صَفْوَانَ، ألَمْ تَرَيْ ما قالَ لي سَعْدٌ؟ قالَتْ: وما قالَ لكَ؟ قالَ: زَعَمَ أنَّ مُحَمَّداً أخْبرَهُم أنَّهُمْ قاتِلِيَّ، فَقُلْتُ لَهُ: بِمَكَّةَ؟ قالَ: لا

أَدْرِي، فَقالَ أُمَيَّةُ: واللهِ لا أَخْرُجُ مِنْ مَكَّةَ. فَلَمَّا كانَ يَوْمُ بَدْرٍ اسْتَنْفَرَ أَبُو جَهْلٍ النَّاسَ، قالَ: أَدْرِكُوا عِيْرَكُمْ. فَكَرِهَ أُمَيَّةُ أَنْ يَخْرُجَ، فَأَتاهُ أَبُو جَهْلٍ فَقالَ: يا أَبا صَفْوَانَ، إِنَّكَ مَتى يَرَاكَ النَّاسُ قَدْ تَخَلَّفْتَ وأَنْتَ سَيِّدُ أَهْلِ الوَادِي تَخَلَّفُوا مَعَكَ، فَلَمْ يَزَلْ بِهِ أَبُو جَهْلٍ حَتَّى قالَ: أَمَّا إِذَا غَلَبْتَنِي فَوَاللهِ لأَشْتَرِيَنَّ أَجْوَدَ بَعِيرٍ بِمَكَّةَ، ثُمَّ قالَ أُمَيَّةُ: يا أُمَّ صَفْوَانَ جَهِّزِينِي، فَقالَتْ لَهُ: يا أَبا صَفْوَانَ وقَدْ نَسِيتَ ما قالَ لَكَ أَخُوكَ اليَثْرِبِيُّ؟ قالَ: لا، ما أُرِيدُ أَنْ أَجُوزَ مَعَهُمْ إِلَّا قَرِيباً. فَلَمَّا خَرَجَ أُمَيَّةُ أَخَذَ لا يَتْرُكُ مَنزِلاً إِلَّا عَقَلَ بَعِيرَهُ، فَلَمْ يَزَلْ بِذٰلِكَ حَتَّى قَتَلَهُ اللهُ عَزَّ وجَلَّ بِبَدْرٍ. [راجع: ٣٦٣٢]

Abū Jahl came to him and said, "O Abū Ṣafwān! If the people see you staying behind, though you are the chief of the people of the Valley, then they will remain behind with you." Abū Jahl kept on urging him to go until he (i.e., Umaiyya) said, "As you have forced me to change my mind, by Allāh, I will buy the best camel in Makkah.[1] Then Umaiyya said (to his wife), "O Umm Ṣafwān, prepare what I need (for the journey)." She said to him, "O Abu Ṣafwān! Have you forgotten what your *Yathribī* brother told you?" He said, "No, but I do not want to go with them but for a short distance." So when Umaiyya went out, he used to tie his camel wherever he camped. He kept on doing that till Allāh عَزّ وجَلّ killed him (caused him to be killed) at Badr.

(٣) بابُ قِصَّةِ غَزْوَةِ بَدْرٍ،

وقَوْلِ اللهِ تَعالَى: ﴿وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ فَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾ إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَٰثَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُنزَلِينَ ﴿١٢٤﴾ بَلَىٰٓ ۚ إِن تَصْبِرُوا۟ وَتَتَّقُوا۟ وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِۦ ۗ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿١٢٦﴾ لِيَقْطَعَ

(3) CHAPTER. The story of the *Ghazwā* of Badr.

And the Statement of Allāh تعالى: "And Allāh has already made you victorious at Badr, when you were a weak little force. So fear Allāh much [abstain from all kinds of sins and evil deeds which He has forbidden, and love Allāh much, perform all kinds of good deeds which He has ordained], that you may be grateful... So that they retire frustrated" (V.3:123-127)

Waḥshī said, "Ḥamza killed Ṭu'āima bin 'Adī bin Khiyār on the day of Badr."

And Allāh's Statement: "And (remember) when Allāh promised you (Muslims) one of the two parties (of the

(1) (H. 3950) So that he might be able to run away if he should find himself in danger.

enemy i.e., the army or the caravan) that it should be yours, you wished that the one not armed (i.e., the caravan) should be yours..." (V.8:7)

طَرَفًا مِّنَ ٱلَّذِينَ كَفَرُوٓاْ أَوْ يَكْبِتَهُمْ فَيَنقَلِبُواْ خَآئِبِينَ ﴿١٢٧﴾ [آل عمران: ١٢٣-١٢٧] فَوْرِهِمْ: غَضَبِهِمْ. وقالَ وحْشِيٌّ: قتَلَ حَمْزَةُ طُعَيْمَةَ بنَ عَدِيِّ بنِ الخِيارِ يَوْمَ بَدْرٍ. وقَوْله تعالى: ﴿وَإِذْ يَعِدُكُمُ ٱللَّهُ إِحْدَى ٱلطَّآئِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ ٱلشَّوْكَةِ تَكُونُ لَكُمْ﴾ [الأنفال: ٧] الشَّوْكَةُ: الحَدُّ.

3951. Narrated Ka'b bin Mālik رَضِيَ الله عَنْهُ: I never failed to join Allāh's Messenger ﷺ in any of his *Ghazawāt* except in the *Ghazwā* of Tabūk. However, I did not take part in the *Ghazwā* of Badr, but none who failed to take part in it was blamed, for Allāh's Messenger ﷺ had gone out to meet the caravans of Quraish, but Allāh caused them (i.e., Muslims) to meet their enemy unexpectedly (with no previous intention).

٣٩٥١ - حدَّثني يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيلٍ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللهِ بنِ كَعْبٍ: أَنَّ عَبْدَ اللهِ بنَ كَعْبٍ قالَ: سَمِعْتُ كَعْبَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللهِ ﷺ في غَزْوَةٍ غَزَاها إِلَّا في غَزْوَةِ تَبُوكَ، غَيرَ أَنِّي تَخَلَّفْتُ عَنْ غَزْوَةِ بَدْرٍ ولَمْ يُعاتَبْ أَحَدٌ تَخَلَّفَ عَنها، إِنَّما خَرَجَ رَسُولُ اللهِ ﷺ يُرِيدُ عِيرَ قُرَيْشٍ حَتَّى جَمَعَ اللهُ بَيْنَهُمْ وبَينَ عَدُوِّهِمْ عَلى غَيرِ مِيعادٍ. [راجع: ٢٧٥٧]

(4) CHAPTER. The Statement of Allāh تَعالى**: "(Remember) when you sought help of your Lord and He answered you (saying: 'I will help you with a thousand of the angels each behind the other (following one another) in succession.'**
Allah made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allah. Verily, Allah is All-Mighty, All-Wise.
(Remember) when He covered you with a slumber as a security from Him, and He

(٤) بابُ قَوْلِ اللهِ تَعالى: ﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَٱسْتَجَابَ لَكُمْ أَنِّى مُمِدُّكُم بِأَلْفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُرْدِفِينَ ﴿٩﴾ وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِۦ قُلُوبُكُمْ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾ إِذْ يُغَشِّيكُمُ ٱلنُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُم مِّنَ ٱلسَّمَآءِ مَآءً لِّيُطَهِّرَكُم بِهِۦ وَيُذْهِبَ عَنكُمْ

رِجْزَ ٱلشَّيْطَٰنِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ ٱلْأَقْدَامَ ﴿١١﴾ إِذْ يُوحِى رَبُّكَ إِلَى ٱلْمَلَٰٓئِكَةِ أَنِّى مَعَكُمْ فَثَبِّتُوا۟ ٱلَّذِينَ ءَامَنُوا۟ سَأُلْقِى فِى قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ فَٱضْرِبُوا۟ فَوْقَ ٱلْأَعْنَاقِ وَٱضْرِبُوا۟ مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾ ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ وَمَن يُشَاقِقِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿١٣﴾﴾ [الأنفال: ٩ - ١٣].

caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the *Rijz* (whispering, evil-suggestions) of *Shaitān* (Satan), and to strengthen your hearts, and make your feet firm thereby.
(Remember) when your Lord revealed to the angels, 'Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.'
This is because they defied and disobeyed Allah and His Messenger. And whoever defies and disobeys Allah and His Messenger, then verily, Allah is Severe in punishment." (V.8:9-13)

٣٩٥٢ - حدَّثنا أبو نُعيم: حدَّثنا إسْرَائيلُ، عَنْ مُخارِقٍ، عَنْ طارِقِ بنِ شِهابٍ قالَ: سَمِعْتُ ابنَ مَسْعُودٍ يَقُولُ: شَهِدْتُ مِنَ المِقْدادِ بنِ الأَسْوَدِ مَشْهَداً لأَنْ أكُونَ صاحِبَهُ أَحَبُّ إِلَيَّ مِمَّا عُدِلَ بِهِ. أَتى النَّبِيَّ ﷺ وهُوَ يَدْعُو عَلى المُشْرِكينَ، فَقالَ: لا نقولُ كما قالَ قَوْمُ مُوسَى: ﴿فَٱذْهَبْ أَنتَ وَرَبُّكَ فَقَٰتِلَآ﴾ [المائدة: ٢٤] ولكِنَّا نقاتِلُ عَنْ يَمِينِكَ وعَنْ شمالكَ وبَيْنَ يَدَيْكَ وخَلْفَكَ. فَرَأَيْتُ النَّبِيَّ ﷺ أَشْرَقَ وجْهُهُ وسَرَّهُ، يَعْني قَوْلَهُ. [انظر: ٤٦٠٩]

3952. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: I witnessed Al-Miqdād bin Al-Aswad in a scene which would have been dearer to me than anything, had I been the hero of that scene. He (i.e., Al-Miqdād) came to the Prophet ﷺ while the Prophet ﷺ was urging the Muslims to fight against *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)]. Al-Miqdād said, "We will not say as the people of Mûsa (Moses) said: "...So, go you and your Lord and fight you two..." (V.5:24). But we shall fight on your right and on your left and in front of you and behind you." I saw the face of the Prophet ﷺ getting bright with happiness, for that saying delighted him.

٣٩٥٣ - حدَّثني مُحَمَّدُ بنُ عَبْدِ اللهِ ابنِ حَوْشَبٍ: حدَّثنا عَبْدُ الوَهَّابِ: حدَّثنا خالِدٌ، عَنْ عِكْرِمَةَ،

3953. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: On the day of the battle of Badr, the Prophet ﷺ said, "O Allāh! I appeal to You (to fulfil) Your Covenant and Your Promise. O Allāh! If Your Will is that none should worship

You." Then Abū Bakr took hold of him by the hand and said, "This is sufficient for you." The Prophet ﷺ came out saying, "Their multitude will be put to flight and they will show their backs." (V.54:45)

عَنِ ابنِ عَبَّاسٍ قالَ: قالَ النَّبِيُّ ﷺ يَوْمَ بَدْرٍ: «اللَّهُمَّ إني أَنْشُدُكَ عَهْدَكَ ووعدَكَ، اللَّهُمَّ إِنْ شِئْتَ لَمْ تُعْبَدْ». فأَخَذَ أَبُو بَكْرٍ بِيَدِهِ، فَقالَ: حَسْبُكَ، فَخَرَجَ وهُوَ يَقُولُ: ﴿سَيُهْزَمُ ٱلْجَمْعُ وَيُوَلُّونَ ٱلدُّبُرَ ﴿٤٥﴾﴾. [راجع: ٢٩١٥]

(5) CHAPTER.

(٥) بابٌ:

3954. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The believers who failed to join (the *Ghazwā* of) Badr and those who took part in it are not equal (in reward).

٣٩٥٤ - حدَّثني إبْرَاهِيمُ بنُ مُوسَى: أَخبرَنا هِشامٌ: أَنَّ ابنَ جُرَيْجٍ أَخْبرَهُمْ قالَ: أَخبرَني عَبْدُ الكَرِيمِ أَنَّهُ سَمعَ مِقْسَماً مَوْلى عَبْدِ اللهِ بنِ الحَارِثِ يُحَدِّثُ عَنِ ابنِ عَبَّاسٍ أَنَّهُ سَمِعَهُ يَقُولُ: ﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ﴾ عَنْ بَدْرٍ والخارِجُونَ إلى بَدْرٍ. [انظر: ٤٥٩٥]

(6) CHAPTER. The number of the warriors of Badr.

(٦) بابُ عِدَّةِ أَصْحابِ بَدْرٍ

3955. Narrated Al Barā' رَضِيَ اللهُ عَنْهُ: I and Ibn 'Umar were considered too young (to take part in the battle of Badr).

٣٩٥٥ - حدَّثَنا مُسْلِمٌ: حدَّثَنا شُعْبَةُ، عَنْ أَبي إسحاقَ، عَنِ البَراءِ قالَ: اسْتُصْغِرْتُ أَنا وابنُ عُمَرَ. [انظر: ٣٩٥٦]

3956. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: I and Ibn 'Umar were considered too young (to take part) in the battle of Badr, and the number of the emigrant warriors were over sixty (men) and the *Anṣār* were over 249.

٣٩٥٦ - حدَّثني مَحْمُودٌ: حدَّثَنا وَهْبٌ، عَنْ شُعْبَةَ، عَنْ أَبي إسحَاقَ، عَنِ البَراءِ قالَ: اسْتُصْغِرتُ أَنا وابنُ عُمَرَ يَوْمَ بَدْرٍ. وكانَ المُهاجِرُونَ يَوْمَ بَدْرٍ نَيِّفاً عَلى سِتِّينَ والأَنْصارُ نِيِّفٌ وأَرْبَعينَ ومائَتَينِ. [راجع: ٣٩٥٥]

3957. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Companions of (the Prophet) Muḥammad ﷺ

٣٩٥٧ - حدَّثَنا عَمْرُو بنُ خالِدٍ:

who took part in (the battle of) Badr, told me that their number was that of Ṭālūt's (i.e., Saul's) companions who crossed the river (of Jordan) with him, and they were over three hundred and ten men. By Allāh, none crossed the river with him but a believer.

[See the Qur'ān V.2:249]

حدَّثنا زُهَيرٌ: حدَّثَنا أبُو إسحَاقَ قالَ: سَمِعْتُ البرَاءَ رَضِيَ اللهُ عَنْهُ يَقُولُ: حدَّثَني أصْحابُ مُحَمَّدٍ ﷺ ممَّنْ شَهِدَ بَدْراً أنَّهُمْ كانُوا عِدَّةَ أصْحابِ طالُوتَ الَّذِينَ أجازُوا مَعَهُ النَّهْرَ بِضْعَةَ عَشَرَ وثَلاثمائةٍ، قالَ البرَاءُ: لا واللهِ، ما جاوَزَ مَعَهُ النَّهْرَ إلَّا مُؤْمِنٌ.

[انظر: ٣٩٥٨، ٣٩٥٩]

3958. Narrated Al-Barā' رَضِيَ الله عَنْهُ: We, the Companions of (the Prophet) Muḥammad ﷺ used to say that the number of the warriors of Badr was the same as the number of Ṭālūt's (Saul's) companions who crossed the river (of Jordan) with him, and none crossed the river with him but a believer, and they were over three hundred and ten men.

٣٩٥٨ - حدَّثَني عَبْدُ اللهِ بنُ رَجاءٍ: حدَّثَنا إسْرَائِيلُ، عَنْ أبي إسحَاقَ، عَنِ البرَاءِ قالَ: كُنَّا أصْحابَ مُحَمَّدٍ ﷺ نَتَحدَّثُ أنَّ عِدَّةَ أصْحابِ بَدْرٍ عَلى عِدَّةِ أصْحابِ طالُوتَ الذِينَ جاوَزُوا مَعَهُ النَّهْرَ ولَمْ يُجاوِزْ مَعَهُ إلَّا مُؤْمِنٌ بِضْعَةَ عَشَرَ وثَلاثمائَة. [راجع: ٣٩٥٧]

3959. Narrated Al-Barā' رَضِيَ الله عَنْهُ: We used to say that the warriors of Badr were over three hundred and ten, as many as the companions of Ṭālūt (Saul) who crossed the river (of Jordan) with him; and none crossed the river with him but a believer.

٣٩٥٩ - حدَّثَني عَبْدُ اللهِ بنُ أبي شَيْبَةَ: حدَّثَنا يَحْيَى، عَنْ سُفْيانَ، عَنْ أبي إسحَاقَ، عَنِ البَراءِ ح. [راجع: ٣٩٥٧]

وحدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: حَدَّثَنا سُفْيانُ، عَنْ أبي إسحَاقَ، عَنِ البراءِ رَضِيَ اللهُ عَنْهُ قال: كُنَّا نَتَحَدَّثُ أنَّ أصْحابَ بَدْرٍ ثَلاثمائَةٍ وبِضْعَةَ عَشَرَ بِعِدَّةِ أصْحابِ طالُوتَ الذِينَ جاوَزُوا مَعَهُ النَّهْرَ، وما جاوَزَ مَعَهُ إلَّا مُؤْمِنٌ.

(7) CHAPTER. Invoking evil of the Prophet ﷺ on the disbelievers of Quraish, (Shaiba, 'Utba, Al-Walīd and Abū Jahl, etc.) and (the

(٧) بابُ دُعاءِ النَّبِيِّ ﷺ عَلى كُفَّارِ قُرَيْشٍ: شَيْبَةَ، وعُتْبَةَ، والوَلِيدِ، وأبي

mention of) their death.

جَهْلِ بنِ هِشامٍ وهَلاكِهِمْ

3960. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ faced the Ka'bah and invoked evil on some people of Quraish, on Shaiba bin Rabī'a, 'Utba bin Rabī'a, Al-Walīd bin 'Utba and Abū Jahl bin Hishām. I bear witness, by Allāh, that I saw them all dead, putrefied by the sun as that day was a very hot day (i.e., the day of the battle of Badr).

٣٩٦٠ - حدَّثني عَمْرُو بنُ خالِدٍ: حدَّثنا زُهَيرٌ: حدَّثنا أبو إسحاقَ، عَنْ عَمْرِو بنِ مَيْمُونٍ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: اسْتَقْبَلَ النَّبِيُّ ﷺ الكَعْبَةَ فَدَعا عَلى نَفَرٍ مِنْ قُرَيْشٍ، عَلى شَيْبَةَ بنِ رَبِيعَةَ، وعُتْبَةَ بنِ رَبِيعَةَ، والوَلِيدِ ابنِ عُتْبَةَ، وأبي جَهْلِ بنِ هِشامٍ، فأَشْهَدُ باللهِ لَقَدْ رَأَيْتُهُمْ صَرْعَى قَدْ غَيَّرَتْهُمُ الشَّمْسُ، وكانَ يَوْماً حاراً. [راجع: ٢٤٠]

(8) CHAPTER. The killing of Abū Jahl.

(٨) بابُ قَتْلِ أَبي جَهْلٍ

3961. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ that he came across Abū Jahl while he was on the point of death on the day of (the battle of) Badr. Abū Jahl said, "You should not be proud that you have killed me, nor I am ashamed of being killed by my own folk."

٣٩٦١ - حدَّثنا ابنُ نُمَيرٍ: حدَّثنا أبُو أُسامَةَ: حدَّثنا إسماعِيلُ: أخْبَرَنا قَيْسٌ، عنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: أنَّهُ أتى أبا جَهْلٍ وبهِ رَمَقٌ يَوْمَ بَدْرٍ، فَقالَ أبُو جَهْلٍ: هَلْ أعْمَدُ مِنْ رَجُلٍ قَتَلْتُمُوهُ؟.

3962. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Who will go and see what has happened to Abū Jahl?" Ibn Mas'ūd went and found that the two sons of 'Afrā' had struck him fatally (and he was in his last breaths). 'Abdullāh bin Mas'ūd said, "Are you Abū Jahl?" And took him by the beard. Abū Jahl said, "Can there be a man superior to one whom they have killed, or one whom his own folk have killed?"

٣٩٦٢ - حدَّثنا أحْمَدُ بنُ يُونُسَ: حدَّثنا زُهَيرٌ: حدَّثنا سُلَيْمانُ التَّيْمِيُّ أنَّ أنَساً حدَّثَهُمْ قالَ: قالَ النَّبِيُّ ﷺ ح. وحدَّثني عَمْرُو بن خالِدٍ: حدَّثنا زُهَيرٌ، عَنْ سُلَيمانَ التَّيْمِيِّ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ يَنْظُرُ ما صَنَعَ أبُو جَهْلٍ؟» فانْطَلَقَ ابنُ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنا عَفْراءَ حتَّى بَرَدَ، قالَ: أأنْتَ أبُو جَهْلٍ؟ قالَ: فأخَذَ بِلِحْيَتِهِ،

3963. Narrated Anas رَضِيَ اللهُ عَنْهُ: On the day of (the battle of) Badr, the Prophet ﷺ said, "Who will go and see what has happened to Abū Jahl?" Ibn Mas'ūd went and found that the two sons of 'Afrā' had struck him fatally. 'Abdullāh bin Mas'ūd got hold of his beard and said, "Are you Abū Jahl?" He replied, "Can there be a man more superior to one whom his own folk have killed (or they have killed)?"

3964. Narrated 'Abdur-Raḥmān bin 'Aūf (the grandfather of Ṣāliḥ bin Ibrāhīm) the story of Badr, namely, the narration regarding the sons of 'Afrā'.

3965. Narrated Qais bin 'Ubād: 'Alī bin Abī Ṭālib رَضِيَ اللهُ عَنْهُ said, "I shall be the first man to kneel down before (Allāh), the Gracious to receive His Judgement on the Day of Resurrection (in my favour)." Qais bin 'Ubād also said, "The following Verse was revealed in their connection:

'These two opponents (believers and disbelievers) dispute with each other about

قالَ: وهَلْ فَوْقَ رَجُلٍ قَتَلْتُمُوهُ أَوْ رَجُلٍ قَتَلَهُ قَوْمُهُ؟.

قالَ أَحْمَدُ بنُ يُونُسَ: أَنْتَ أَبَا جَهْلٍ؟. [انظر: ٣٩٦٣، ٤٠٢٠]

٣٩٦٣ - حدَّثَنِي مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا ابنُ أَبِي عَدِيٍّ، عَنْ سُلَيمانَ التَّيْمِيِّ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ يَوْمَ بَدْرٍ: «مَنْ يَنْظُرُ ما فَعَلَ أَبُو جَهْلٍ؟» فانْطَلَقَ ابنُ مَسْعُودٍ فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنا عَفْرَاءَ حتَّى بَرَدَ فَأَخَذَ بِلِحْيَتِهِ فَقالَ: أَنْتَ، أبا جَهْلٍ؟ قالَ: وهَلْ فَوْقَ رَجُلٍ قَتَلَهُ قَوْمُهُ، أَوْ قالَ: قَتَلْتُمُوهُ؟. [راجع: ٣٩٦٢]

حدَّثَني ابنُ المُثَنَّى: أَخبرَنا مُعاذُ بنُ مُعاذٍ: حدَّثَنا سُلَيمانُ: أَخْبرَنا أَنَسُ بنُ مالكٍ نَحْوَهُ.

٣٩٦٤ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: كَتَبْتُ عَنْ يُوسُفَ بنِ المَاجِشُونِ، عَنْ صَالحِ بنِ إبْرَاهِيمَ عَنْ أَبِيهِ عَنْ جَدِّهِ في بَدْرٍ، يَعْني حَدِيثَ ابْنَيْ عَفْرَاءَ. [راجع: ٣١٤١]

٣٩٦٥ - حدَّثَني مُحَمَّدُ بنُ عَبْدِ اللهِ الرَّقاشِيُّ: حدَّثَنا مُعْتَمِرٌ قالَ: سَمِعْتُ أَبِي يَقُولُ: حدَّثَنا أَبُو مِجْلَزٍ، عَنْ قَيْسِ ابنِ عُبادٍ، عَنْ عليِّ بنِ أَبِي طالبٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ قالَ: أَنا أَوَّلُ مَنْ يَجْثُو بَيْنَ يَدَي الرَّحْمٰنِ

لِلخُصُومَةِ يَوْمَ القِيامَةِ. وقالَ قَيْسٌ: وفِيهِمْ أُنْزِلَتْ ﴿هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا فِي رَبِّهِمْ﴾ قالَ: هُمُ الَّذِينَ تَبارَزُوا يَوْمَ بَدْرٍ: عَلِيٌّ، وَحَمْزَةُ، وعُبَيْدَةُ بنُ الحارِثِ، وشَيْبَةُ بنُ رَبِيعَةَ، وعُتْبَةُ بن رَبِيعَةَ، وَالوَلِيدُ بنُ عُتْبَةَ. [انظر: ٣٩٦٧، ٤٧٤٤]

their Lord...'" (V.22:19) Qais said that they were those who fought on the day of (the battle of) Badr, namely, Ḥamza, 'Alī, 'Ubaida or Abū 'Ubaida bin Al-Ḥārith, and Shaiba bin Rabī'a, 'Utba and Al-Walīd bin 'Utba.

٣٩٦٦ - حدَّثَنا قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَنْ أَبِي هاشِمٍ، عَنْ أَبِي مِجْلَزٍ، عَنْ قَيْسِ ابنِ عُبَادٍ، عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ قالَ: نَزَلَتْ ﴿هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا فِي رَبِّهِمْ﴾ في سِتَّةٍ مِنْ قُرَيْشٍ: عَلِيٍّ، وحَمْزَةَ، وعُبَيْدَةَ بنِ الحَارِثِ، وشَيْبَةَ بنِ رَبِيعَةَ، وعُتْبَةَ بنِ رَبِيعَةَ، والوَلِيدِ بنِ عُتْبَةَ. [انظر: ٣٩٦٨، ٣٩٦٩، ٤٧٤٣]

3966. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: The following Holy Verse:

"These two opponents (believers and disbelievers) dispute with each other about their Lord..." (V.22:19) was revealed concerning six men from Quraish, namely, 'Alī, Ḥamza, 'Ubaida bin Al-Ḥārith, and Shaiba bin Rabī'a, 'Utba bin Rabī'a and Al-Walīd bin 'Utba.

٣٩٦٧ - حدَّثَنا إسحاقُ بنُ إبْرَاهِيمَ الصَّوَّافُ: حدَّثَنا يُوسُفُ بنُ يَعْقُوبَ كانَ يَنزِلُ في بَنِي ضُبَيْعَةَ، وهُوَ مَوْلًى لِبَنِي سَدُوسَ، حدَّثَنا سُلَيمانُ التَّيْمِيُّ، عَنْ أَبي مِجْلَزٍ، عَنْ قَيْسِ ابنِ عُبَادٍ قالَ: قالَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ: فِينَا نَزَلَتْ هذهِ الآيَةُ ﴿هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا فِي رَبِّهِمْ﴾. [راجع: ٣٩٦٥]

3967. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: The following Holy Verse:

"These two opponents (believers and disbelievers) dispute with each other about their Lord..." (V.22:19) was revealed concerning us.

٣٩٦٨ - حدَّثَنا يَحْيَى بنُ جَعْفَرٍ: أَخْبرَنا وكِيعٌ، عَنْ سُفْيانَ، عَنْ أَبي هاشِمٍ، عَنْ أَبي مِجْلَزٍ، عَنْ قَيْسِ بنِ

3968. Narrated Qais bin 'Ubād: I heard Abū Dhar رَضِيَ اللهُ عَنْهُ swearing that these Holy Verses were revealed in connection with those six persons on the day of (the battle of) Badr.

عُبادٍ قَالَ: سَمِعْتُ أَبا ذَرٍّ رَضِيَ اللهُ عَنْهُ يُقْسِمُ لَنزَلَتْ هٰؤُلاءِ الآياتُ في هؤُلاءِ الرَّهْطِ السِتَّةِ يَوْمَ بَدْرٍ، نَحْوَهُ. [راجع: ٣٩٦٦]

3969. Narrated Qais: I heard Abū Dhar رَضِيَ اللهُ عَنْهُ swearing that the following Holy Verse: "These two opponents (believers and disbelievers) dispute with each other about their Lord..." (V.22:19) was revealed concerning those men who fought on the day of (the battle of) Badr, namely, Hamza, 'Alī, 'Ubaida bin Al-Hārith, and 'Utba and Shaiba the two sons of Rabī'a, and Al-Walīd bin 'Utba.

٣٩٦٩ - حدَّثَنا يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثَنا هُشَيمٌ: أَخْبرَنا أَبُو هاشِمٍ، عَنْ أَبي مِجْلَزٍ، عَنْ قَيْسٍ قالَ: سَمِعْتُ أَبا ذَرٍّ يُقْسِمُ قَسَماً: إنَّ هذِهِ الآيَةَ ﴿هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ﴾ نَزَلَتْ في الَّذِينَ بَرَزُوا يَوْمَ بَدْرٍ: حَمْزَةَ، وعَلِيٍّ، وعُبَيْدَةَ بنِ الحَارِثِ، وعُتْبَةَ وشَيْبَةَ ابْنَيْ رَبِيعَةَ، والوَلِيدِ بنِ عُتْبَةَ. [راجع: ٣٩٦٦]

3970. Narrated Abū Ishāq: A man asked Al-Barā' and I was listening, "Did 'Alī take part in (the battle of) Badr?" Al-Barā' said, "(Yes), he even met (his enemies) in a duel and was clad in two armours (one over the other)."

٣٩٧٠ - حدَّثَني أَحْمَدُ بنُ سَعِيدٍ أَبُو عَبْدِ اللهِ: حدَّثَنا إسحَاقُ بنُ مَنْصُورٍ السَّلُوليُّ: حدَّثَنا إبْرَاهِيمُ بنُ يُوسفُ، عَنْ أَبِيهِ، عَنْ أَبي إسحَاقَ: سَأَلَ رَجُلٌ البرَاءَ وأَنا أَسمَعُ قالَ: أَشَهِدَ عَلِيٌّ بَدْراً؟ قالَ: وَبارَزَ وظاهَرَ.

3971. Narrated 'Abdur-Rahmān bin 'Aūf, I had an agreement with Umaiyya bin Khalaf (that he would look after my relatives and property in Makkah, and I would look after his relatives and property in Al-Madīna). 'Abdur-Rahmān then mentioned the killing of Umaiyya and his son on the day of (the battle of) Badr, and Bilāl said, "Woe to me if Umaiyya remains safe (i.e., alive)."

٣٩٧١ - حدَّثَنا عَبْدُ العَزِيزِ قالَ: حدَّثَني يُوسُفُ بنُ المَاجِشُونِ، عَنْ صَالحِ بنِ إبْرَاهِيمَ بنِ عَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ الرَّحْمٰنِ قالَ: كاتَبْتُ أُمَيَّةَ ابنَ خَلَفٍ فَلَمَّا كانَ يَوْمُ بَدْرٍ فَذَكَرَ قَتْلَهُ وقَتْلَ ابْنِهِ، فَقالَ بِلالٌ: لا نَجَوْتُ إنْ نَجا أُمَيَّةُ. [راجع: ٢٣٠١]

٣٩٧٢ - حدَّثنا عَبْدانُ قالَ: أَخْبرَني أَبي، عَنْ شُعْبَةَ، عَنْ أَبي إسحاقَ، عَنِ الأَسْوَدِ، عنْ عَبْدِ الله رَضِيَ الله عَنْهُ عَنِ النَّبيِّ ﷺ أَنَّهُ قَرَأَ ﴿وَٱلنَّجْمِ﴾ فَسَجَدَ بِها وسَجدَ مَنْ مَعَهُ غيرَ أَنَّ شَيْخاً أَخَذَ كَفّاً منْ تُرابٍ فَرَفَعَهُ إلى جَبْهَتِهِ فَقالَ: يَكفِيني هذا. قالَ عَبْدُ الله: فَلَقَدْ رَأَيْتُهُ بَعْدُ قُتِلَ كافِراً. [راجع: ١٠٦٧]

3972. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: The Prophet ﷺ recited *Sūrat An-Najm*, and then prostrated himself, and all who were with him prostrated too. But an old man took a handful of dust and touched his forehead with it saying, "This is sufficient for me." Later on, I saw him killed as an infidel.

٣٩٧٣ - أَخْبرَني إبْراهِيمُ بنُ مُوسَى: حدَّثنا هِشامُ بنُ يُوسُفَ عَنْ مَعْمَرٍ، عَنْ هِشامٍ، عَنْ عُرْوَةَ قالَ: كانَ في الزُّبَيرِ ثَلاثُ ضَرَباتٍ بالسَّيْفِ، إحداهُنَّ في عاتِقِهِ، قالَ: إنْ كُنْتُ لأُدْخِلُ أَصابعي فِيها، قالَ: ضُرِبَ ثِنْتَينِ يَوْمَ بَدْرٍ، ووَاحِدَةً يَوْمَ اليَرْمُوكِ. قالَ عُرْوَةُ: وقالَ لي عَبْدُ المَلِكِ بنُ مَرْوانَ حِينَ قُتِلَ عَبْدُ الله بنُ الزُّبَيرِ: يا عُرْوةُ، هَلْ تَعْرِفُ سَيْفَ الزُّبَيرِ؟ قُلْتُ: نَعَمْ، قالَ: فمَا فِيهِ؟ قُلْتُ: فِيهِ فَلَّةٌ فُلَّها يَوْمَ بَدْرٍ. قالَ: صدَقْتَ،

بِهِنَّ فُلُولٌ مِنْ قِراعِ الكَتائبِ

ثُمَّ رَدَّهُ على عُرْوَةَ، قالَ هِشامٌ: فأَقَمْناهُ بَيْنَنا ثَلاثَةَ آلافٍ وأَخَذَهُ بَعضُنا ولَوَدِدْتُ أَنِّي كُنْتُ أَخَذْتُهُ. [راجع: ٣٧٢١]

3973. Narrated 'Urwa (the son of Az-Zubair): Az-Zubair had three scars caused by the sword, one of which was over his shoulder and I used to insert my fingers in it.[1] He received two of those wounds on the day of (the battle of) Badr and one on the day of (the battle of) Al-Yarmūk. When 'Abdullāh bin Az-Zubair was killed, 'Abdul-Mālik bin Marwān said to me, "O 'Urwa, do you recognize the sword of Az-Zubair?" I said, "Yes." He said, "What marks does it have?" I replied, "It has a dent in its sharp edge which was caused in it on the day of (the battle of) Badr." 'Abdul-Mālik said, "You are right! (i.e., their swords) have dents because of clashing with the regiments of the enemies." Then 'Abdul-Mālik returned that sword to me (i.e., 'Urwa). Hishām, 'Urwa's son, said, "We estimated the price of the sword as three thousand (Dīnār) and after that it was taken by one of us (i.e., the inheritors) and I wish I could have had it."

(1) (H. 3973) 'Urwa used to do so when he was a child.

٣٩٧٤ - حدَّثَني فَرْوَةُ: عَنْ عَلِيٍّ، عَنْ هِشامٍ، عَنْ أَبِيهِ قالَ: كانَ سَيْفُ الزُّبَيرِ مُحَلًّى بِفِضَّةٍ. قالَ هِشامٌ: وكانَ سَيْفُ عُرْوَةَ مُحَلًّى بِفِضَّةٍ.

3974. Narrated Hishām that his father said, "The sword of Az-Zubair was decorated with silver." Hishām added, "The sword of 'Urwa was (also) decorated with silver."

٣٩٧٥ - حدَّثَنا أَحْمَدُ بنُ مُحَمَّدٍ: حدَّثَنا عَبْدُ اللهِ: أَخْبَرَنا هِشامُ بنُ عُرْوَةَ، عَنْ أَبِيهِ: أَنَّ أَصْحابَ رَسُولِ اللهِ ﷺ قالُوا لِلزُّبَيرِ يَوْمَ اليَرْمُوكِ: أَلا تَشُدُّ فَنَشُدَّ مَعَكَ؟ فَقالَ: إِنِّي إِنْ شَدَدْتُ كَذَبتمْ، فَقالُوا: لا نَفْعَلُ، فَحَمَلَ عَلَيهِمْ حَتَّى شَقَّ صُفُوفَهُمْ فَجاوَزَهُمْ وما مَعَهُ أَحَدٌ، ثُمَّ رَجَعَ مُقْبِلاً فأَخَذُوا بِلِجامِهِ فَضَرَبُوهُ ضَرْبَتَينِ عَلى عاتِقِهِ بَيْنَهُما ضَرْبَةٌ ضُرِبها يَوْمَ بَدْرٍ، قالَ عُرْوَةُ: كُنْتُ أُدْخِلُ أَصابِعِي في تِلْكَ الضَّرَباتِ أَلعَبُ وأَنا صَغِيرٌ. قالَ عُرْوَةُ: وكانَ مَعَهُ عَبْدُ اللهِ بنُ الزُّبَيرِ يَوْمَئِذٍ وهُوَ ابنُ عَشْرِ سِنِينَ، فَحَمَلَهُ عَلى فَرَسٍ وَوَكَّلَ بِهِ رَجُلاً. [راجع: ٣٧٢١]

3975. Narrated 'Urwa: On the day of (the battle of) Al-Yarmūk, the Companions of Allāh's Messenger ﷺ said to Az-Zubair, "Will you attack the enemy so that we shall attack them with you?" Az-Zubair replied, "If I attack them, you people would not support me." They said, "No, we will support you." So Az-Zubair attacked them (i.e., Byzantines) and pierced through their lines, and went beyond them and none of his companions was with him. Then he returned, and the enemy got hold of the bridle of his (horse) and struck him two blows (with the sword) on his shoulder. Between these two wounds, there was a scar caused by a blow he had received on the day of (the battle of) Badr. When I was a child, I used to play with those scars by putting my fingers in them. On that day (my brother) 'Abdullāh bin Az-Zubair was also with him and he was ten years old. Az-Zubair had carried him on a horse and let him to the care of some men.

٣٩٧٦ - حدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ: سَمِعَ رَوْحَ بنَ عُبادَةَ: حدَّثَنا سَعِيدُ بنُ أَبي عَرُوبَةَ، عَنْ قَتادَةَ قالَ: ذَكَرَ لَنا أَنَسُ ابنُ مالِكٍ، عَنْ أَبي طَلْحَةَ أَنَّ نَبِيَّ اللهِ ﷺ أَمَرَ يَوْمَ بَدْرٍ بِأَرْبَعَةٍ وعِشْرِينَ رَجُلاً مِنْ صَنادِيدِ قُرَيْشٍ فَقُذِفُوا في طَوِيٍّ مِنْ أَطْواءِ بَدْرٍ

3976. Narrated Abū Ṭalḥa رَضِيَ اللهُ عَنْهُ: On the day (of the battle) of Badr, the Prophet ﷺ ordered that the corpses of twenty-four leaders of Quraish should be thrown into one of the dirty dry well from the wells of Badr. (It was a habit of the Prophet ﷺ) that whenever he conquered some people, he used to stay at the battlefield for three nights. So, on the third day of the battle of Badr, he ordered that his she-camel be saddled, then he set out, and his Companions followed him

saying among themselves, "Definitely he (i.e., the Prophet ﷺ) is proceeding for some great purpose. When he (ﷺ) halted at the edge of the well, he addressed the corpses of the Quraish infidels by their names and their fathers' names, "O so-and-so, son of so-and-so and O so-and-so, son of so-and-so! Would it have pleased you if you had obeyed Allāh and His Messenger? We have found true what our Lord promised us. Have you, too, found true what your lord promised you?" 'Umar said, "O Allāh's Messenger! You are speaking to bodies that have no souls!" Allāh's Messenger ﷺ said, "By Him in Whose Hand Muḥammad's soul is, you do not hear, what I say better than they do."

Qatāda said, "Allāh brought them to life (again) to let them hear him (i.e., the Prophet ﷺ), to reprimand them and slight them and take revenge over them and caused them to feel remorseful and regretful."

خَبِيثٍ مُخْبِثٍ، وكانَ إذَا ظَهَرَ عَلَى قَوْمٍ أقامَ بالعرْصَةِ ثَلاثَ لَيالٍ، فَلَمَّا كانَ بِبَدرٍ اليَوْمَ الثَّالِثَ أَمَرَ بِرَاحِلَتِهِ فَشُدَّ عَلَيها رَحْلُها ثُمَّ مَشَى وَتَبِعَهُ أَصْحابُهُ وقالُوا: ما نَرَى يَنْطَلِقُ إِلَّا لِبَعْضِ حاجَتِهِ حتَّى قامَ عَلَى شَفَةِ الرَّكِيِّ فَجَعَلَ يُنادِيهِمْ بِأَسْمائِهِمْ وأَسماءِ آبائِهِمْ: «يا فُلانُ بنَ فُلانٍ، ويا فُلانُ بنَ فُلانٍ، أَيَسُرُّكُمْ أَنَّكُمْ أَطَعْتُمُ اللهَ ورَسُولَهُ؟ فإِنَّا قَدْ وجَدْنا ما وَعَدَنا رَبُّنا حَقًّا، فَهَلْ وجَدْتُمْ ما وَعَدَ رَبُّكُمْ حقًّا؟» قالَ: فَقالَ عُمَرُ: يا رَسُولَ اللهِ، ما تُكَلِّمُ مِنْ أَجْسادٍ لا أَرْوَاحَ لَها، فَقالَ رَسُولُ اللهِ ﷺ: «والَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ ما أَنْتُمْ بِأَسمَعَ لِمَا أَقُولُ مِنْهُمْ». قالَ قَتادَةُ: أَحْياهُمُ اللهُ، حتَّى أَسمَعَهُمْ قَوْلَهُ تَوْبِيخاً وتَصْغِيراً ونَقِمَةً وحَسْرَةً ونَدَماً. [راجع: ٣٠٦٥]

3977. Narrated Ibn' Abbās رَضِيَ اللهُ عَنْهُما regarding the Statement of Allāh: "Those who have changed the Blessings of Allāh into disbelief (by denying Prophet Muḥammad ﷺ and his Message of Islam),..." (V.14:28) The people meant here by Allāh, are the infidels of Quraish. 'Amr, a subnarrator said, "Those are (the infidels of) Quraish, and Muḥammad ﷺ is Allāh's Blessing." Regarding Allāh's Statement:

"...And caused their people to dwell in the house of destruction?" (V.14:28) Ibn 'Abbās said, "It means the Fire they will suffer from (after their death) on the day (of the battle) of Badr."

٣٩٧٧ - حدَّثَنا الحُمَيدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا عَمْرٌو، عَنْ عَطاءٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما ﴿ٱلَّذِينَ بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا﴾ قالَ: هُمْ واللهِ كُفَّارُ قُرَيْشٍ، قالَ عَمْرٌو: هُمْ قُرَيْشٌ، ومُحَمَّدٌ ﷺ نِعْمَةُ اللهِ ﴿وَأَحَلُّوا۟ قَوْمَهُمْ دَارَ ٱلْبَوَارِ﴾ قالَ: النَّارَ يَوْمَ بَدْرٍ. [انظر: ٤٧٠٠]

3978. Narrated Hishām's father: It was mentioned before 'Āishah رَضِيَ الله عَنْها that Ibn 'Umar attributed the following statement to the Prophet ﷺ:-

"The dead person is punished in the grave because of the crying and lamentation of his family." On that 'Āishah said, "But Allāh's Messenger ﷺ said, 'The dead person is punished for his crimes and sins while his family cry over him then.'"

٣٩٧٨ - حدَّثني عُبَيْدُ بنُ إسماعِيلَ: حدَّثنا أبو أسامَةَ، عَنْ هِشامٍ، عَنْ أبيهِ قالَ: ذُكِرَ عِنْدَ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّ ابنَ عُمَرَ رَفَعَ إلى النَّبيِّ ﷺ: «إنَّ المَيِّتَ لَيُعَذَّبُ في قَبرِهِ بِبُكاءِ أهْلِهِ»، فقالَتْ: وَهِلَ، إنَّما قالَ رَسُولُ اللهِ ﷺ: «إنَّهُ لَيُعَذَّبُ بِخَطِيئَتِهِ وذَنْبِهِ وإنَّ أهْلَهُ لَيَبْكُونَ عَلَيْهِ الآنَ». [راجع: ١٢٨٨]

3979. 'Āishah added, "And this is similar to the statement of Allāh's Messenger ﷺ when he stood by the (edge of the) well which contained the corpses of *Al-Mushrikūn* killed at Badr and said, 'They hear what I say.'" She added, "But he said: 'Now they know very well what I used to tell them was the truth.'" 'Āishah then recited: "So verily, you (O Muḥammad ﷺ) cannot make the dead to hear..." (V.30:52). "...But you cannot make hear those who are in graves." (V.35:22) that is, when they had taken their places in the (Hell) Fire.

٣٩٧٩ - قالَتْ: وَذٰلِكَ مِثْلُ قَوْلِهِ: إنَّ رَسُولَ اللهِ ﷺ قامَ عَلى القَلِيبِ وفِيهِ قَتْلى بَدْرٍ مِنَ المُشْرِكِينَ، فَقالَ لَهُمْ ما قالَ: «إنَّهُمْ لَيَسْمَعُونَ مَا أقُولُ»، إنَّما قالَ: «إنَّهُمُ الآنَ لَيَعْلَمُونَ أنَّ ما كُنْتُ أقُولُ لَهُمْ حَقٌّ» ثُمَّ قَرَأَتْ ﴿إِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ﴾ ﴿وَمَآ أَنتَ بِمُسْمِعٍ مَّن فِي ٱلْقُبُورِ﴾ يَقُولُ: حِينَ تَبَوَّؤُا مَقاعِدَهُمْ مِنَ النَّارِ. [راجع: ١٣٧١]

3980, 3981. Narrated Ibn 'Umar رَضِيَ الله عَنهُما: The Prophet ﷺ stood at the well of Badr (which contained the corpses of *Al-Mushrikūn*) and said, "Have you found true what your lord promised you?" Then he further said, "They now hear what I say." This was mentioned before 'Āishah and she said, "But the Prophet ﷺ said, 'Now they know very well that what I used to tell them was the truth.'" Then she recited (the Holy Verse): So verily, you (O Muḥammad ﷺ) cannot make the dead to hear... (till the end of Verse).'" (V.30:52)

٣٩٨٠، ٣٩٨١ - حَدَّثَني عُثمانُ: حدَّثنا عَبْدَةُ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنِ ابنِ عُمَرَ قالَ: وقَفَ النَّبيُّ ﷺ عَلى قَلِيبِ بَدْرٍ، فَقالَ: «هَلْ وجَدْتُمْ ما وَعَدَ رَبُّكُمْ حَقّاً؟» ثُمَّ قالَ: «إنَّهُمُ الآنَ يَسْمَعُونَ ما أقُولُ»، فَذُكِرَ لِعائِشَةَ، فَقالَتْ: إنَّما قالَ النَّبيُّ ﷺ: «إنَّهُمُ الآنَ لَيَعْلَمُونَ أنَّ الَّذي كُنْتُ أقُولُ لَهُمْ هُوَ الحَقُّ»، ثُمَّ قَرَأَتْ

﴿إِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ﴾ حتَّى قرأتِ الآيَةَ. [راجع: ١٣٧٠، ١٣٧١]

(9) CHAPTER. The superiority of those who fought the battle of Badr.

(٩) بابُ فَضْلِ مَنْ شَهِدَ بَدْراً

3982. Narrated Anas رَضِيَ اللهُ عَنْهُ: Ḥāritha was martyred on the day (of the battle) of Badr, and he was a young boy then. His mother came to the Prophet ﷺ and said, "O Allāh's Messenger! You know how dear Ḥāritha is to me. If he is in Paradise, I shall remain patient, and hope for reward from Allāh, but if it is not so, then you shall see what I do?" He said, "May Allāh be Merciful to you! Have you lost your senses? Do you think there is only one Paradise? There are many Paradises and your son is in the (most superior) Paradise of *Al-Firdaus*."

٣٩٨٢ - حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا مُعاوِيَةُ بنُ عَمْرٍو: حدَّثنا أَبو إسحاقَ، عَنْ حُمَيْدٍ قالَ: سَمِعْتُ أَنساً رَضِيَ اللهُ عَنْهُ يَقُولُ: أُصِيبَ حارِثَةُ يَوْمَ بَدْرٍ وهُوَ غُلامٌ، فَجاءَتْ أُمُّهُ إلى النَّبِيِّ ﷺ فقالَتْ: يا رَسُولَ اللهِ، قَدْ عَرَفْتَ مَنْزِلَةَ حارِثَةَ مِنِّي، فإنْ تَكُنْ في الجَنَّةِ أَصْبِرْ وأَحْتَسِبْ، وإنْ تَكُنِ الأُخْرَى تَرَ ما أَصْنَعُ؟ فقالَ: «وَيْحَكِ أَوَ هَبِلْتِ أَوَجَنَّةٌ واحِدَةٌ هِيَ؟ إنَّها جِنانٌ كثيرة وإنَّهُ في جَنَّةِ الفِرْدَوْسِ». [راجع: ٢٨٠٩]

3983. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sent me, Abū Marthad and Az-Zubair, and all of us were horsemen, and said, "Go till you reach *Rauḍat-Khākh* where there is a woman from *Al-Mushrikūn* carrying a letter from Ḥāṭib bin Abī Balta'a to *Mushrikūn* of Makkah." So we found her riding her camel at the place which Allāh's Messenger ﷺ had mentioned. We said (to her), "(Give us) the letter." She said, "I have no letter." Then we made her camel kneel down and we searched her, but we did not found any letter. Then we said, "Certainly, Allāh's Messenger ﷺ had not told us a lie. Take out the letter, otherwise we will strip you naked (to search for the letter)." When she saw that we were determined, she put her

٣٩٨٣ - حدَّثني إسحاقُ بنُ إبْراهِيمَ: أَخْبَرَنا عَبْدُ اللهِ بنُ إدْرِيسَ قالَ: سَمِعْتُ حُصَيْنَ بنَ عَبْدِ الرَّحْمٰنِ، عَنْ سَعْدِ بنِ عُبَيْدَةَ، عَنْ أَبي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عليٍّ رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَني رَسُولُ اللهِ ﷺ وأَبا مَرْثَدٍ والزُّبَيْرَ وكُلُّنا فارِسٌ، قالَ: انْطَلِقُوا حتَّى تأتُوا رَوْضَةَ خاخٍ فإنَّ بِها امْرَأَةً مِنَ المُشْرِكِينَ مَعَها كِتابٌ مِنْ حاطِبِ بنِ أَبي بَلْتَعَةَ إلى المُشْرِكِينَ. فأَدْرَكْناها تَسِيرُ عَلى بَعِيرٍ

hand below her waistbelt, for she had tied her cloak round her waist, and she took out the letter, and we brought it to Allāh's Messenger ﷺ. Then 'Umar said, "O Allāh's Messenger! (This Ḥāṭib) has betrayed Allāh, His Messenger ﷺ and the believers! Let me cut off his neck!" The Prophet ﷺ asked Ḥāṭib, "What made you do this?" Ḥāṭib said, "By Allāh, I did not intend to give up my belief in Allāh and His Messenger ﷺ, but I wanted to have some influence among the (Makkan) people, so that through it Allāh might protect my family and property. There is none of your Companions but has some of his relatives there through whom Allāh protects his family and property." The Prophet ﷺ said, "He has spoken the truth; do not say to him but good." 'Umar said, "He has betrayed Allāh, His Messenger ﷺ, and the faithful believers. Let me cut off his neck!" The Prophet ﷺ said, "Is he not one of the Badr warriors? May be Allāh looked at the Badr warriors and said, 'Do whatever you like, as I have granted Paradise to you', or said, 'I have forgiven you.'" On hearingg this, tears came out of 'Umar's eyes, and he said, "Allāh and His Messenger ﷺ know better."

لهَا حَيْثُ قالَ رَسُولُ اللهِ ﷺ، فَقُلْنا: الكِتابَ، فقالَتْ: ما مَعَنا كِتابٌ، فَأَنَخْناها فالتمسْنا فَلَمْ نَرَ كِتاباً، فَقُلْنا: ما كَذَبَ رَسُولُ اللهِ ﷺ، لَتُخْرِجِنَّ الكِتابَ أَوَ لَنُجَرِّدَنَّكِ. فَلَمَّا رَأَتِ الجِدَّ أَهْوَتْ إلى حُجْزَتِها وهِيَ مُحْتَجِزَةٌ بِكِساءٍ فَأَخْرَجَتْهُ، فانْطَلَقْنا بِها إلى رَسُولِ اللهِ ﷺ فَقالَ عُمَرُ: يا رَسُولَ اللهِ، قَدْ خانَ اللهَ ورسُولَهُ والمُؤْمِنِينَ فَدَعْني فَلأَضْرِبْ عُنُقَهُ، فَقالَ النَّبِيُّ ﷺ: «ما حَمَلَكَ عَلى ما صَنَعْتَ؟» قالَ حاطِبٌ: واللهِ ما بي أَنْ لا أَكُونَ مُؤْمِناً باللهِ ورَسُولِهِ ﷺ، أَرَدْتُ أَنْ تَكُونَ لي عِنْدَ القَوْمِ يدٌ يَدْفَعُ اللهُ بِها عَنْ أَهْلي ومالي، ولَيْسَ أَحَدٌ منْ أَصْحابِكَ إلَّا لَهُ هُناكَ مِنْ عَشِيرَتِهِ منْ يَدْفَعُ اللهُ بِهِ عَنْ أَهْلِهِ ومالِهِ. فَقالَ: «صَدَقَ ولا تَقُولُوا لَهُ إلَّا خَيراً». فَقالَ عُمَرُ: إنَّهُ قَدْ خانَ اللهَ ورَسُولَهُ والمؤْمِنِينَ فَدَعْني فَلأَضْرِبْ عُنُقَهُ، فَقالَ: «أَلَيْس مِنْ أَهْلِ بَدْرٍ» فَقالَ: «لَعَلَّ اللهَ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ؟ فَقالَ: اعْمَلُوا ما شِئْتُمْ فَقَدْ وجَبَتْ لَكُمُ الجَنَّةُ، أَوْ فَقَدْ غَفَرْتُ لَكُمْ»، فَدَمعَتْ عَيْنا عُمَرَ وقالَ: اللهُ ورَسُولُهُ أَعْلَمُ. [راجع: ٣٠٠٧]

(10) CHAPTER:

(١٠) **بابٌ**:

3984. Narrated Abū Usaid رَضِيَ اللهُ عَنْهُ: On the day (of the battle) of Badr, Allāh's

٣٩٨٤ - **حدَّثَني** عَبْدُ اللهِ بنُ

مُحَمَّدٍ الجُعْفِيُّ: حدَّثَنا أَبُو أَحْمَدَ الزُّبَيرِيُّ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ الغَسِيلِ، عَنْ حَمْزَةَ بنِ أَبي أُسَيْدٍ والزُّبَيرِ بنِ المُنْذِرِ بنِ أَبي أُسَيْدٍ، عَنْ أَبي أُسَيْدٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ لَنا رَسُولُ اللهِ ﷺ يَوْمَ بَدْرٍ: «إِذَا أَكْثَبُوكُمْ فارْمُوهُمْ واسْتَبْقُوا نَبْلَكُمْ». [راجع: ٢٩٠٠]

Messenger ﷺ said to us, "When the enemy comes near to you, shoot at them but use your arrows sparingly (so that your arrows should not be wasted)."

٣٩٨٥ - حدَّثَني مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: حدَّثَنا أَبُو أَحْمَدَ الزُّبَيرِيُّ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ الغَسِيلِ، عَنْ حَمْزَةَ بنِ أَبي أُسَيْدٍ والمُنْذِرِ بنِ أَبي أُسَيْدٍ، عَنِ أَبي أُسَيْدٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ لَنا رَسُولُ اللهِ ﷺ يَوْمَ بَدْرٍ: إِذَا أَكْثَبُوكُمْ - يَعْني: أَكْثَرُوكُمْ - فارْمُوهُمْ واسْتَبْقُوا نَبْلَكُمْ». [راجع: ٢٩٠٠]

3985. Narrated Abū Usaid رَضِيَ اللهُ عَنْهُ: On the day (of the battle) of Badr, Allāh's Messenger ﷺ said to us, "When your enemy comes near to you, shoot at them but use your arrows sparingly."

٣٩٨٦ - حدَّثَني عَمْرُو بنُ خالِدٍ: حدَّثَنا زُهَيرٌ: حدَّثَنا أَبُو إسحاقَ قالَ: سَمِعْتُ البَراءَ بنَ عازِبٍ رَضِيَ اللهُ عَنْهُما قالَ: جَعَلَ النَّبِيُّ ﷺ عَلى الرُّماةِ يَوْمَ أُحُدٍ عَبْدَ اللهِ ابنَ جُبَيرٍ فأَصابُوا مِنَّا سَبْعينَ وكانَ النَّبِيُّ ﷺ وأَصْحابُهُ أَصابَ مِنَ المُشْرِكِينَ يَوْمَ بَدْرٍ أَرْبَعِينَ ومائَةً سَبْعِينَ أَسِيراً وسَبْعِينَ قَتِيلاً. قالَ أَبُو سُفْيانَ: يَوْمٌ بِيَوْمِ بَدْرٍ، والحَرْبُ سجالٌ. [راجع: ٣٠٣٩]

3986. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما: On the day (of the battle) of Uḥud, the Prophet ﷺ appointed 'Abdullāh bin Jubair as chief of the archers, and seventy among us were martyred. On the day (of the battle) of Badr, the Prophet ﷺ and his Companions had inflicted 140 casualties on the *Mushrikūn*, 70 were taken prisoners, and 70 were killed. Abū Sufyān said, "This is a day of (revenge) for the day (of the battle) of Badr and (the issue of) war is undecided (with) alternate suceess."

3987. Narrated Abū Mūsa that the Prophet ﷺ said, "The good is what Allāh gave us later on (after the Day of the battle of Uḥud), and the reward of truthfulness is what Allāh gave us after the day (of the battle) of Badr."(1)

٣٩٨٧ - حدَّثني مُحمَّدُ بنُ العَلاءِ: حدَّثنا أبو أُسامَةَ، عَنْ يَزيدَ، عَنْ جَدِّهِ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى أُراهُ عَنِ النَّبِيِّ ﷺ قالَ: «وإذَا الخَيرُ ما جاءَ اللهُ بِهِ منَ الخَيرِ بَعْدُ، وثَوَابُ الصِّدْقِ الذِي آتانا بَعْدَ يَوْمِ بَدْرٍ». [راجع: ٣٦٢٢]

3988. Narrated 'Abdur-Raḥmān bin 'Aūf: While I was fighting in the front file on the day (of the battle) of Badr, suddenly, I looked behind and saw on my right and left two young boys, and did not feel safe by standing between them. Then one of them asked me secretly so that his companion may not hear, "O Uncle! Show me Abū Jahl." I asked, "O nephew! What will you do to him?" He said, "I have promised Allāh that if I see him (i.e., Abū Jahl), I will either kill him or be killed before I kill him." Then the other (boy) said the same to me secretly so that his companion should not hear. I would not have been pleased to be in between two other men instead of them. Then I pointed him (i.e., Abū Jahl) out to them. Both of them attacked him like two hawks till they knocked him down. Those two boys were the sons of 'Afrā' (i.e., an *Anṣārī* woman).

٣٩٨٨ - حدَّثني يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قالَ: قالَ عَبْدُ الرَّحْمٰنِ ابنُ عَوْفٍ: إنِّي لَفِي الصَّفِّ يَوْمَ بَدْرٍ إذ التفَتُّ فإذَا عَنْ يَمِيني وعَنْ يَساري فَتَيانِ حَدِيثا السِّنِّ فَكَأَنِّي لم آمَنْ بِمكانِهما، إذْ قالَ لي أَحَدُهُما سِرًّا منْ صَاحِبِهِ: يا عَمِّ، أَرِني أَبا جَهْلٍ، فَقُلْتُ: يا ابنَ أَخِي وما تَصْنَعُ بِهِ؟ قالَ: عاهَدْتُ اللهَ إنْ رَأَيْتُهُ أَنْ أَقْتُلَهُ أَوْ أَمُوتَ دُونَهُ. فَقالَ لي الآخَرُ سِرًّا مِنْ صَاحِبِهِ مِثْلَهُ. قالَ: فما سَرَّني أَنِّي بَينَ رَجُلَينِ مَكانَهُما، فأَشَرْتُ لهُما إلَيْهِ، فَشَدَّا عَلَيْهِ مِثْلَ الصَّقْرَيْنِ حتَّى ضَرَباهُ، وهُمَا ابْنا عَفْرَاءَ. [راجع: ٣١٤١]

3989. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sent out ten spies under the command of 'Āṣim bin Thābit Al-Anṣārī, the grandfather of 'Āṣim bin 'Umar Al-

٣٩٨٩ - حدَّثنا مُوسَى بنُ إسمَاعِيلَ: حدَّثنا إبْرَاهِيمُ: أَخبرَنا ابنُ شِهابٍ قالَ: أَخبَرَني عَمْرُو بنُ جارِيَةَ

(1) (H. 3987) This is a part of a longer *Ḥadīth* in which a dream of the Prophet ﷺ is mentioned, and this part is a part of its interpretation. [See *Ḥadīth* No.4081, and also see Vol.9, *Ḥadīth* No.7035].

Khaṭṭāb. When they reached (a place called) Al-Hadah between 'Usfān and Makkah, their presence was made known to a subtribe of Hudhail called Banū Liḥyān. So, they sent about one hundred archers after them. The archers traced the footsteps (of the Muslims) till they found the traces of dates which they had eaten at one of their camping places. The archers said, "These dates are of Yathrib (i.e., Al-Madīna)," and went on tracing the Muslims' footsteps. When 'Aṣim and his companions became aware of them, they took refuge in a (high) place. But the enemy encircled them and said, "Come down and surrender. We give you a solemn promise and covenant that we will not kill anyone of you." 'Āṣim bin Thābit said, "O people! As for myself, I will never get down to be under the protection of an infidel. O Allāh! Inform Your Prophet ﷺ about us." So the archers threw their arrows at them and martyred 'Āṣim. Three of them came down and surrendered to them, accepting their promise and covenant and they were Khubaib, Zaid bin Ad-Dathina and another man. When the archers got hold of them, they untied the strings of the arrow bows and tied their captives with them. The third man said, "This is the first proof of treachery! By Allāh, I will not go with you for I follow the example of these." He meant the martyred companions. The archers dragged him and struggled with him (till they martyred him). Then Khubaib and Zaid bin Ad-Dathina were taken away by them and later on they sold them as slaves in Makkah after the event of the (battle of) Badr. The sons of Al-Ḥārith bin 'Āmr bin Naufal bought Khubaib for he was a person who had killed (their father) Al-Ḥārith bin 'Amr on the day (of the battle) of Badr. Khubaib remained imprisoned by them till they decided unanimously to kill

الثَّقَفِيُّ حَلِيْفُ بَنِي زُهْرَةَ وكانَ مِنْ أَصْحابِ أَبِي هُرَيْرَةَ عَن أَبِي هُريرة رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَ رَسُولُ اللهِ ﷺ عَشَرَةً عَيْناً، وأَمَّرَ عَلَيها عاصِمَ بنَ ثابِتٍ الأَنْصارِيَّ جَدَّ عاصِمِ بنِ عُمَرَ بنِ الخطَّابِ حتَّى إِذَا كانُوا بالهَدَةِ بَينَ عُسْفانَ ومَكَّةَ ذُكِرُوا لِحَيٍّ مِنْ هُذَيْلٍ يُقالُ لهُمْ: بَنُو لِحْيانَ، فَنَفَروا لهُمْ بِقَرِيبٍ مِنْ مائَةِ رَجُلٍ رَامٍ. فَاقْتَصُّوا آثارَهُمْ حتَّى وجَدُوا مأكَلَهُمُ التَّمْرَ في مَنزِلٍ نَزَلُوهُ فَقالُوا: تَمْرُ يَثْرِبَ، فاتَّبَعُوا آثارَهُمْ فَلَمَّا حَسَّ بِهِمْ عاصِمٌ وأَصْحابُهُ لَجَؤُوا إِلى مَوْضِعٍ فأحاطَ بِهِمُ القَوْمُ فَقالُوا لَهُمْ: انْزِلُوا فأَعْطُوا بِأَيْدِيكُمْ، ولَكُمُ العَهْدُ والمِيثاقُ أَنْ لا نَقْتُلَ مِنْكُمْ أَحَداً. فَقالَ عاصِمُ بنُ ثابِتٍ: أَيُّها القَوْمُ، أَمَّا أَنَا فَلا أَنْزِلُ في ذِمَّةِ كافِرٍ. اللَّهُمَّ أَخْبِرْ عَنَّا نَبِيَّكَ ﷺ، فَرَمَوْهُمْ بالنَّبْلِ فَقَتَلُوا عاصِماً ونَزَلَ إِلَيهِمْ ثَلاثَةُ نَفَرٍ عَلى العَهْدِ والمِيثاقِ مِنْهُمْ: خُبَيْبٌ، وزَيْدُ بنُ الدَّثِنَةِ، ورَجُلٌ آخَرُ. فَلَمَّا اسْتَمْكَنُوا مِنْهُمْ أَطْلَقُوا أَوْتارَ قِسِيِّهِمْ فَرَبَطُوهُمْ بِها، قالَ الرَّجُلُ الثَّالِثُ: هذَا أَوَّلُ الغَدْرِ، واللهِ لا أَصْحَبُكُمْ، إِنَّ لي بِهٰؤُلاءِ أُسْوَةً، يُرِيدُ القَتْلى فَجَرَّرُوهُ وعالَجُوهُ فأَبى أَنْ يَصْحَبَهُمْ فانْطُلِقَ بِخُبَيْبٍ وزَيْدِ بنِ الدَّثِنَةِ حتَّى

باعُوهما بَعْدَ وَقْعَةِ بَدْرٍ فابْتاعَ بَنو الحَارِثِ بنِ عامِرِ بن نَوْفَلٍ خُبَيْباً، وكانَ خُبَيْبٌ هُوَ قَتَلَ الحَارِثَ بنَ عامِرٍ يَوْمَ بَدْرٍ، فَلَبِثَ خُبَيْبٌ عِنْدَهُم أَسِيراً حتَّى أجمَعُوا قَتْلَهُ. فاسْتَعارَ مِن بَعْضِ بَناتِ الحَارِثِ مُوسَى يَسْتَحِدُّ بِها فأعارَتْهُ فَدَرَجَ بُنَيٌّ لَها وهي غافِلَةٌ حتَّى أتاهُ فَوَجَدَتْهُ مُجْلِسَهُ عَلَى فَخِذِهِ والمُوسَى بِيَدِهِ، قالَتْ: فَفَزِعْتُ فَزْعَةً عَرفَها خُبَيْبٌ، فَقالَ: أتَخْشَينَ أنْ أقْتُلَه؟ ما كُنتُ لأفْعَلَ ذٰلِكَ، قالَتْ: واللهِ ما رَأيْتُ أسِيراً قَطُّ خَيراً من خُبَيْبٍ، واللهِ لَقَدْ وجَدْتُهُ يَوْماً يأكُلُ قِطْفاً مِنْ عِنَبٍ في يَدِهِ، وإنَّهُ لمُوثَقٌ بالحَدِيدِ، وما بِمَكَّةَ مِنْ ثَمَرَةٍ، وكانَتْ تَقُولُ: إنَّهُ لَرِزْقٌ رَزَقَهُ اللهُ خُبَيْباً، فَلَمَّا خَرَجُوا بِهِ مِنَ الحَرَمِ لِيَقْتُلُوهُ في الحِلِّ، قالَ لهُمْ خُبَيْبٌ: دَعُوني أُصَلِّي رَكْعَتَيْنِ، فَتَرَكُوهُ فَرَكَعَ رَكْعَتَيْنِ فَقالَ: واللهِ لَوْلا أنْ تَحْسِبُوا أنَّ ما بي جَزَعٌ لَزِدْتُ. ثُمَّ قالَ: اللَّهُمَّ أحْصِهِمْ عَدَداً، واقْتُلْهُمْ بَدَداً ولا تُبْقِ مِنْهُمْ أحَداً، ثُمَّ أنْشَأ يَقُولُ:

فَلَسْتُ أُبالي حِينَ أُقْتَلُ مُسْلِماً
عَلَى أيِّ جَنْبٍ كانَ للهِ مَصْرَعِي
وذٰلِكَ في ذَاتِ الإِلٰهِ وَإنْ يَشَأْ
يُبارِكْ عَلى أوْصالِ شِلْوٍ مُمَزَّعِ

ثُمَّ قامَ إلَيْهِ أبُو سَرْوَعَةَ عُقْبَةُ بنُ

him. One day, Khubaib borrowed from a daughter of Al-Ḥārith, a razor for shaving his pubic hair, and she lent it to him. By chance, while she was inattentive, a little son of hers went to him (Khubaib) and she saw that Khubaib had seated him on his thigh while the razor was in his hand. She was so much terrified that Khubaib noticed her fear and said, "Are you afraid that I will kill him? Never would I do such a thing." Later on (while narrating the story) she said, "By Allāh, I had never seen a better captive than Khubaib. By Allāh, one day I saw him eating from a bunch of grapes in his hand while he was fettered with iron chains and (at that time) there was no fruit in Makkah." She used to say, "It was food Allāh had provided Khubaib with." When they took him to Al-Ḥill out of Makkah sanctuary to martyr him, Khubaib requested them, "Allow me to offer a two *Rak'a* prayer." They allowed him and he offered two *Rak'a* prayer and then said, "By Allāh! Had I not been afraid that you would think I was worried, I would have offered more." Then he (invoked evil upon them) saying, "O Allāh count them and kill them one by one, and do not leave anyone of them." Then he recited: "As I am martyred as a Muslim, I do not care in what way I receive my death for Allāh's sake, for this is for the Cause of Allāh. If He wishes, He will bless the cut limbs of my body." Then Abū Sarwa'a, 'Ubqa bin Al-Ḥārith went up to him and killed him. It was Khubaib who set the tradition of offering *Ṣalāt* (prayer) for any Muslim to be martyred in captivity (before he is executed). The Prophet ﷺ told his Companions of what had happened (to those ten spies) on the same day they were martyred. Some Quraish people, being informed of 'Āṣim bin Thābit's death, sent some messengers to bring a part of his body

so that his death might be known for certain, for he had previously killed one of their leaders (in the battle of Badr). But Allāh sent a swarm of wasps to protect the dead body of 'Āṣim, and they shielded him from the messengers who could not cut anything from his body.

الحَارِثِ فَقَتَلَهُ وكانَ خُبَيْبٌ هُوَ سَنَّ لِكُلِّ مُسْلِمٍ قُتِلَ صَبرًا الصَّلاةَ. وأَخْبَرَ - يَعْنِي: النبيُّ ﷺ - أَصْحابَهُ يَوْمَ أُصِيبُوا خَبَرَهُمْ، وَبَعَثَ ناسٌ مِنْ قُرَيْشٍ إلى عاصِمِ بنِ ثابِتٍ حِينَ حُدِّثُوا أَنَّهُ قُتِلَ أَنْ يُؤْتَوْا بِشَيْءٍ مِنْهُ يُعْرَفُ وكانَ قَتَلَ رَجُلاً عَظِيماً مِنْ عُظَمائِهِمْ فَبَعَثَ اللهُ لِعاصِمٍ مِثْلَ الظُّلَّةِ مِنَ الدَّبْرِ فَحَمَتْهُ مِنْ رُسُلِهِمْ، فَلَم يَقْدِرُوا أَنْ يَقْطَعُوا مِنْهُ شَيْئاً. وقالَ كَعْبُ بنُ مالكٍ: ذَكَرُوا مُرارَةَ بنَ الرَّبيعِ العَمْرِيَّ، وهِلالَ بنَ أُمَيَّةَ الوَاقِفِيَّ، رَجُلَينِ صالِحَينِ قَدْ شَهِدَا بَدْراً. [راجع: ٣٠٤٥]

3990. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُما was once told that Sa'īd bin Zaid bin 'Amr bin Nufail, one of the warriors (of the battle) of Badr, had fallen ill on a Friday. Ibn 'Umar rode to him late in the forenoon. The time of the Friday *Ṣalāt* (prayer) approached and Ibn 'Umar did not take part in the Friday *Ṣalāt*.

٣٩٩٠ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا اللَّيْثُ، عَنْ يَحْيَى، عَنْ نافِعٍ: أَنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما ذُكِرَ لَهُ أَنَّ سَعِيدَ بنَ زَيْدِ بنِ عَمْرِو بنِ نُفَيْلٍ وكان بَدْرِيًّا مَرِضَ في يَوْمِ جُمُعَةٍ، فَرَكِبَ إِلَيْهِ بَعْدَ أَنْ تَعالَى النهارُ، واقْتَرَبَتِ الجُمُعَةُ وتَرَكَ الجُمُعَةَ».

3991. Narrated Subai'a bint Al-Ḥārith that she was married to Sa'd bin Khaula who was from the tribe of Banī 'Amr bin Lu'aī and was one of those who fought in the battle of Badr. He died while she was pregnant during *Ḥajjat-ul-Wadā'*. Soon after his death, she gave birth to a child. When she completed the term of delivery (i.e., became clean), she prepared herself for suitors. Abū As-Sanābil bin Ba'kak, a man from the tribe of Banī 'Abd Ad-Dār, called on her and said

٣٩٩١ - وقالَ اللَّيْثُ: حدَّثَني يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: حدَّثَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُتْبَةَ: أَنَّ أَباهُ كَتَبَ إلى عُمَرَ بنِ عَبْدِ اللهِ بنِ الأَرْقَمِ الزُّهْرِيِّ يأمُرُهُ أَنْ يَدْخُلَ عَلى سُبَيْعَةَ بِنْتِ الحارِثِ الأَسْلَمِيَّةِ فَيَسْأَلَها عَنْ حَدِيثِها، وعَنْ ما قالَ لَها رَسُولُ اللهِ

ﷺ حِينَ اسْتَفْتَتْهُ. فَكَتَبَ عُمَرُ بن عَبْدِ اللهِ بنِ الأَرْقَمِ إلى عَبْدِ اللهِ بنِ عُتْبَةَ يُخْبِرُهُ أَنَّ سُبَيْعَةَ بِنْتَ الحَارِثِ أَخْبَرَتْهُ أَنَّها كانَتْ تَحْتَ سَعْدِ بنِ خَوْلَةَ، وهُوَ مِنْ بَنِي عامِرِ بنِ لُؤَيٍّ، وكانَ مِمَّنْ شَهِدَ بَدْراً. فَتُوفِّيَ عَنها في حَجَّةِ الوَداعِ وهيَ حامِلٌ، فَلَمْ تَنْشَبْ أَنْ وَضَعَتْ حَمْلَها بَعْدَ وفاتِهِ. فَلَمَّا تَعَلَّتْ مِنْ نِفاسِها تَجَمَّلَتْ لِلْخُطَّابِ، فَدَخَلَ عَلَيها أبُو السَّنابِلِ بنُ بَعْكَكٍ، رَجُلٌ منْ بَني عَبْدِ الدَّارِ، فَقالَ لَهَا: ما لي أَرَاكِ تَجَمَّلْتِ للخُطَّابِ؟ تُرَجِّينَ النِّكاحَ؟ فإنَّكِ واللهِ ما أَنْتِ بناكِحٍ حتَّى تَمُرَّ عَلَيْكِ أَرْبَعَةُ أَشْهُرٍ وعَشْرٌ. قالَتْ سُبَيْعَةُ: فَلَمَّا قالَ لي ذٰلك جَمَعْتُ عَلَيَّ ثِيابي حِينَ أَمْسَيْتُ وأَتَيْتُ رَسُولَ اللهِ ﷺ فَسَأَلْتُهُ عنْ ذلك فَأَفْتَاني بأنِّي قَدْ حَلَلْتُ حِينَ وضَعْتُ حَمْلي وأَمَرَني بالتَّزَوُّجِ إنْ بَدَا لي. تابَعَهُ أَصْبَغُ، عَنِ ابنِ وهْبٍ، عَنْ يُونُسَ. وقالَ اللَّيْثُ: حدَّثَني يُونُسُ، عَنِ ابنِ شِهابٍ: وسأَلناهُ فَقالَ: حَدَّثَهُ مُحَمَّدُ بنُ عَبْدِ الرَّحْمٰنِ بْنِ ثَوْبانَ مَوْلَى بَنى عامِرِ ابنِ لُؤَيٍّ: أَنَّ مُحَمَّدَ بنَ إياسِ بنِ البُكَيرِ، وكانَ أَبُوهُ شَهِدَ بَدْراً أَخْبَرَهُ. [انظر: ٥٣١٩]

to her, "What! I see you dressed up for the people to ask you in marriage. Do you want to marry? By Allāh, you are not allowed to marry unless four months and ten days have elapsed (after your husband's death)." Subai'a in her narration said, "When he (i.e., Abū As-Sanābil) said this to me, I put on my dress in the evening and went to Allāh's Messenger ﷺ and asked him about this problem. He gave the verdict that I was free to marry as I had already given birth to my child and ordered me to marry if I wished."

(١١) بابُ شُهُودِ المَلائِكَةِ بَدْراً

(11) CHAPTER. The participation of angels in (the battle of) Badr.

٣٩٩٢ - حدَّثَني إسحاقُ بنُ

3992. Narrated Rifā'a who was one of the

إبْراهِيمَ: أَخْبرَنا جَرِيرٌ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ مُعاذِ بن رِفاعَةَ بنِ رَافِعٍ الزُّرَقِيِّ، عَنْ أَبِيهِ، وكانَ أَبُوه مِنْ أَهْلِ بَدْرٍ، قالَ: جاءَ جِبْرِيلُ إلى النَّبِيِّ ﷺ فَقالَ: «ما تَعُدُّونَ أَهْلَ بَدْرٍ فِيكُمْ؟» قالَ: مِنْ أَفْضَلِ المُسْلِمِينَ، أَوْ كَلِمَةً نَحْوَها، قالَ: وكذلكَ مَنْ شَهِدَ بَدْراً من المَلائِكَةِ. [انظر: ٣٩٩٤]

warriors of the battle of Badr: Jibrīl (Gabriel) came to the Prophet ﷺ and said, "How do you look upon the warriors of (the battle of) Badr among yourselves?" The Prophet ﷺ said, "As the best of the Muslims," or said a similar statement. On that Jibrīl said, "And so are the angels who participated in (the battle of) Badr."

٣٩٩٣ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادٌ، عَنْ يَحْيَى، عَنْ مُعاذِ بنِ رِفاعَةَ ابنِ رَافِعٍ، وكانَ رِفاعَةُ مِنْ أَهْلِ بَدْرٍ، وكانَ رَافِعٌ مِنْ أَهْلِ العَقَبَةِ، فَكانَ يَقُولُ لابْنِهِ: ما يَسُرُّني أَنِّي شَهِدْتُ بَدْراً بالعَقَبَةِ. قالَ: سَأَلَ جِبْرِيلُ النَّبِيَّ ﷺ بِهٰذَا.

3993. Narrated Mu'ādh bin Rifā'a bin Rāfi': Rifā'a was one of the warriors of (the battle of) Badr while (his father) Rāfi' was one of the people of *Al-'Aqaba* (i.e., those who gave the *Al-'Aqaba* Pledge). Rāfi' used to say to his son, "I would not have been happier if I had taken part in the battle of Badr instead of taking part in the *'Aqaba* pledge."(1) Mu'ādh added, "Jibrīl (Gabriel) asked the Prophet ﷺ about that (i.e., the question referred to in *Hadīth* No.3992)."

٣٩٩٤ - حدَّثَنا إسحَاقُ بنُ مَنْصُورٍ: أَخْبرَنا يَزِيدُ: أَخْبرَنا يَحْيَى: سَمِعَ مُعاذَ ابنَ رِفاعَةَ: أَنَّ مَلَكاً سَأَلَ النَّبِيَّ ﷺ. وعَنْ يَحْيَى أَنَّ يَزِيدَ بنَ الهَادِ أَخْبرَهُ أَنَّهُ كانَ مَعَهُ يَوْمَ حدَّثَهُ مُعاذٌ هذَا الحَدِيثَ، فَقالَ يَزِيدُ: فَقالَ مُعاذٌ: إنَّ السَّائِلَ هُوَ جِبْرِيلُ عَلَيْهِ السَّلامُ. [راجع: ٣٩٩٢]

3994. Narrated Mu'ādh: The one who asked (the Prophet ﷺ) was Jibrīl (Gabriel) عَلَيْهِ السَّلامُ.

٣٩٩٥ - حدَّثَني إبْرَاهِيمُ بنُ مُوسَى: أَخْبرَنا عَبْدُ الوَهَّابِ: حدَّثَنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ

3995. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said on the day (of the battle) of Badr, "This is Jibrīl (Gabriel) holding the head of his horse and equipped

(1) (H. 3993) Rāfi' regarded the event of *Al-'Aqaba* Pledge as superior to the battle of Badr.

with arms for the battle."

رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ قالَ يَوْمَ بَدْرٍ: «هذَا جِبْرِيلُ آخِذٌ بِرَأْسِ فَرَسِهِ عَلَيْهِ أَدَاةُ الحَرْبِ». [انظر: ٤٠٤١]

(12) CHAPTER.

(١٢) بابٌ:

3996. Narrated Anas رَضِيَ اللهُ عَنْهُ: Abū Zaid died and did not leave any offspring, and he was one of the (warriors of the battle of) Badr.

٣٩٩٦ - حدَّثني خَلِيفَةُ: حدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ الأنْصارِيُّ: حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: ماتَ أَبُو زَيْدٍ ولم يَتْرُكْ عَقِباً وكانَ بَدْرِيًّا. [راجع: ٣٨١٠]

3997. Narrated Ibn Khabbāb: Abū Sa'īd bin Mālik Al-Khudrī رَضِيَ اللهُ عَنْهُ returned from a journey and his family offered him some meat of sacrifices offered at *'Eīd-al-Adḥā*. On that he said, "I will not eat it before asking (whether it is allowed)." He went to his maternal brother, Qatāda bin An-Nu'mān, who was one of the warriors of the battle of Badr, and asked him about it. Qatāda said, "After your departure, an order was issued by the Prophet ﷺ cancelling the prohibition of eating the meat of sacrifices after three days."

٣٩٩٧ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ قالَ: حدَّثَني يَحْيَى بنُ سَعِيدٍ، عَنِ القاسِمِ بنِ مُحَمَّدٍ، عَنِ ابنِ خَبَّابٍ: أَنَّ أَبا سَعِيدِ بنَ مالِكٍ الخُدْرِيَّ رَضِيَ اللهُ عَنْهُ قَدِمَ مِنْ سَفَرٍ فَقَدَّمَ إِلَيْهِ أَهْلُهُ لحماً مِنْ لُحُومِ الأَضْحَى، فَقالَ: ما أَنا بآكِلِهِ حَتَّى أَسْأَلَ. فانْطَلَقَ إِلى أَخِيهِ لأُمِّهِ، وكانَ بَدْرِيًّا، قَتَادَةَ بنِ النُّعْمانِ، فَسَأَلَهُ فَقالَ: إِنَّهُ حَدَثَ بَعْدَكَ أَمْرٌ، نَقْضٌ لِمَا كانُوا يُنْهَوْنَ عَنْهُ مِنْ أَكْلِ لُحُومِ الأَضْحَى بَعْدَ ثَلاثَةِ أَيَّامٍ. [انظر: ٥٥٦٨]

3998. Narrated 'Urwa: Az-Zubair said, "I met 'Ubaida bin Sa'īd bin Al-'Āṣ on the day (of the battle) of Badr and he was covered with armour; so much that only his eyes were visible. He was surnamed *Abū Dhāt-al-Karish*. He said (proudly), 'I am *Abū Dhāt-al-Karish*.' I attacked him with the spear and pierced his eye and he died. I put my foot

٣٩٩٨ - حدَّثني عُبَيْدُ بنُ إِسمَاعِيلَ: حدَّثَنا أَبُو أُسامَةَ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ قالَ: قالَ الزُّبَيْرُ: لَقِيتُ يَوْمَ بَدْرٍ عُبَيْدَةَ بنَ سَعِيدِ بنِ العَاصِ وهُوَ مُدَجَّجٌ لا يُرَى مِنْهُ

إلَّا عَيْناهُ وهُوَ يُكْنى أَبُو ذَاتِ الكَرِشِ، فَقالَ: أَنا أَبُو ذَاتِ الكَرِشِ، فَحَمَلْتُ عَلَيْهِ بالعَنَزَةِ فَطَعَنْتُهُ في عَيْنِهِ فَمَاتَ. قالَ هِشامٌ: فأُخْبِرْتُ أَنَّ الزُّبَيرَ قالَ: لَقَدْ وضَعْتُ رِجْلي عَلَيْهِ ثُمَّ تَمَطَّأْتُ فَكانَ الجَهْدَ أَنْ نَزَعْتُها وقَدِ انْثَنى طَرَفاها، قالَ عُرْوَةُ: فَسَأَلَهُ إيَّاها رَسُولُ اللهِ ﷺ فأَعْطاهُ إيَّاهَا. فَلَمَّا قُبِضَ رَسُولُ اللهِ ﷺ أَخذَها، ثُمَّ طَلَبها أَبُو بَكْرٍ فأَعْطاهُ إيَّاها، فَلَمَّا قُبِضَ أَبُو بَكْرٍ سَأَلَها إيَّاهُ عُمَرُ فأَعْطاهُ إيَّاها، فَلَمَّا قُبِضَ عُمَرُ أَخذَها ثُمَّ طَلَبَها عُثمانُ مِنْهُ فأَعْطاهُ إيَّاها، فَلَمَّا قُتِلَ عُثمانُ وقَعَتْ عِنْدَ آلِ عَليٍّ. فَطَلَبَها عَبْدُ اللهِ بنُ الزُّبَيرِ فَكانَتْ عِنْدَهُ حتَّى قُتِلَ.

over his body to pull (that spear) out, but even then I had to use great force to take it out as its both ends were bent." 'Urwa said, "Later on, Allāh's Messenger ﷺ asked Az-Zubair for that spear and he gave it to him. When Allāh's Messenger ﷺ died, Az-Zubair took it back. After that Abū Bakr demanded it and he gave it to him; and when Abū Bakr died, Az-Zubair took it back. 'Umar then demanded it from him and he gave it to him. When 'Umar died, Az-Zubair took it back, and then 'Uthmān demanded it from him and he gave it to him. When 'Uthmān was martyred, that spear remained with 'Alī's offspring. Then 'Abdullāh bin Az-Zubair demanded it back, and it remained with him till he was martyred.

٣٩٩٩ - حدَّثَنَا أَبُو اليمانِ: أَخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبرَني أَبُو إدْرِيسَ عائِذُ اللهِ بنُ عَبْدِ اللهِ: أَنَّ عُبادَةَ ابنَ الصَّامِتِ، وكانَ شَهِدَ بَدْراً، أَنَّ رَسُولَ اللهِ ﷺ قالَ: «بايِعُوني». [راجع: ١٨]

3999. Narrated 'Ubāda bin Aṣ-Ṣāmit who was one of the warriors of the battle of Badr: Allāh's Messenger ﷺ said, "Give me the *Bai'a* (pledge)."

٤٠٠٠ - حدَّثَنَا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ: أَخْبرَني عُرْوَةُ بنُ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبيِّ ﷺ: أَنَّ أَبا حُذَيْفَةَ وكانَ مِمَّنْ شَهِدَ بَدْراً مَعَ رَسُولِ اللهِ ﷺ تَبَنَّى سَالماً

4000. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: Abū Ḥudhaifa, one of those who fought the battle of Badr with Allāh's Messenger ﷺ, adopted Sālim as his son and married his niece, Hind bint Al-Walīd bin 'Utba to him. Sālim was a freed slave of an *Anṣārī* woman. Allāh's Messenger ﷺ also adopted Zaid as his son. In the Pre-Islāmic Period of Ignorance the custom was

that, if one adopted a son, the people would call him by the name of the adopted father whom he would inherit as well, till Allāh تعالى revealed: "Call them (adopted sons) by (the names of) their fathers..." (V.33:5)

4001. Narrated Ar-Rubai' bint Mu'awwidh: The Prophet ﷺ came to me after on the morning of consummating my marriage and sat down on my bed, as you (the subnarrator) are sitting now, and small girls were beating the tambourine and singing in lamentation of my fathers who had been killed on the day of the battle of Badr. Then one of the girls said, "There is a Prophet amongst us who knows what will happen tomorrow." The Prophet ﷺ said (to her), "Do not say this, but go on saying what you have spoken before."

4002. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Abū Ṭalḥa, a Companion of Allāh's Messenger ﷺ, and one of those who fought at (the battle of) Badr together with Allāh's Messenger ﷺ told me that Allāh's Messenger ﷺ said, "Angels do not enter a house in which there is a dog or a picture." He meant the images of creatures that have souls.

[See Vol. 7, *Hadith* Nos. 5949, 5950, 5951].

وأنكحه بِنْتَ أخيهِ هِنْدَ بِنْتَ الوَلِيدِ ابنِ عُتْبَةَ، وهُوَ مَوْلًى لامْرَأَةٍ مِنَ الأَنْصارِ. كما تَبَنَّى رَسُولُ اللهِ ﷺ زَيْداً. وكانَ مَنْ تَبَنَّى رَجُلاً في الجاهِلِيَّةِ، دَعاهُ النَّاسُ إِلَيْهِ وَوَرِثَ مِيرَاثَهُ حتَّى أَنْزَلَ اللهُ تعالى ﴿ٱدْعُوهُمْ لِآبَآئِهِمْ﴾ فَجاءَتْ سَهْلَةُ النَّبيَّ ﷺ، فَذَكَرَ الحَدِيثَ. [انظر: ٥٠٨٨]

٤٠٠١ - **حَدَّثَنا** عَلِيٌّ: حدَّثَنا بِشْرُ بنُ المُفَضَّلِ: حدَّثَنا خالِدُ بنُ ذَكْوَانَ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ قالَتْ: دَخَلَ النَّبِيُّ ﷺ غَدَاةَ بُنِيَ عَلَيَّ فَجلَسَ على فِرَاشي كَمَجْلِسِكَ مِنِّي وجُوَيْرِياتٌ يَضْرِبْنَ بالدُّفِّ يَنْدُبْنَ مَنْ قُتِلَ مِنْ آبائي يَوْمَ بَدْرٍ حتَّى قالَتْ جارِيَةٌ: وفِينا نَبِيٌّ يَعْلَمُ ما في غَدٍ، فَقالَ النَّبِيُّ ﷺ: «لا تَقُولي هٰكَذا، وقُولي ما كُنْتِ تَقُولِينَ». [انظر: ٥١٤٧]

٤٠٠٢ - **حَدَّثَنا** إِبْرَاهِيمُ بنُ مُوسَى: أَخْبَرَنا هِشامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ ح.

وَحدَّثَنا إِسْماعِيلُ قالَ: حدَّثَني أخِي، عَنْ سُلَيمانَ، عَنْ مُحَمَّدِ بنِ أبي عَتِيقٍ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ: أَنَّ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: أَخْبرَني أَبُو طَلْحَةَ رَضِيَ اللهُ عَنْهُ صاحِبُ رَسُولِ اللهِ ﷺ وكانَ قَدْ شَهِدَ

بَدْراً مَعَ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «لا تَدْخُلُ المَلائِكَةُ بَيْتاً فِيهِ كَلْبٌ ولا صُورَةٌ»، يَرِيدُ التَّماثِيلَ التي فِيها الأَرْواحُ. [راجع: ٣٢٢٥]

٤٠٠٣ - **حدَّثنا** عَبْدَانُ: أَخْبَرَنا عَبْدُ اللهِ: أَخْبرَنا يُونُس ح.

وَحدَّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا عَنْبَسَةُ: حدَّثَنا يُونُس، عَنِ الزُّهْرِيِّ: أَخْبرَنا عَلِيُّ بنُ حُسَينٍ: أَنَّ حُسَينَ بنَ عَلِيٍّ أَخْبرَهُ أَنَّ عَلِيًّا قالَ: كانَتْ لِي شارِفٌ مِنْ نَصِيبِي مِنَ المَغْنَمِ يَوْمَ بَدْرٍ، وكانَ النَّبِيُّ ﷺ أَعْطاني مِمَّا أَفاءَ اللهُ مِنَ الخُمُسِ يَوْمَئِذٍ. فَلَمَّا أَرَدْتُ أَنْ أَبْتَنِيَ بِفاطِمَةَ عَلَيها السَّلامُ بِنْتِ النَّبِيِّ ﷺ واعَدْتُ رَجُلاً صَوَّاغاً فِي بَنِي قَيْنُقاعَ أَنْ يَرْتَحِلَ مَعِيَ فَنأْتِيَ بِإِذْخِرٍ فَأَرَدْتُ أَنْ أَبِيعَهُ مِنَ الصَّوَّاغِينَ فَنَسْتَعِينَ بِهِ فِي ولِيمَةِ عُرْسِي. فَبَيْنا أَنا أَجمَعُ لِشارِفَيَّ مِنَ الأَقْتابِ والغَرائِرِ والحِبالِ، وشارِفايَ مُناخانِ إِلى جَنْبِ حُجْرَةِ رَجُلٍ مِنَ الأَنْصارِ، حتَّى جمَعْتُ ما جَمعْتُهُ فإِذَا أَنا بِشارِفَيَّ قَدْ أُجِبَّتْ أَسْنِمَتُهُمَا وبُقِرَتْ خَواصِرُهُمَا وأُخِذَ مِنْ أَكْبادِهِمَا، فَلَمْ أَمْلِكْ عَيْنَيَّ حِينَ رَأَيْتُ المَنْظَرَ، قُلْتُ: مَنْ فَعَلَ هذَا؟ قالُوا: فَعَلَهُ حَمْزَةُ بنُ عَبْدِ المُطَّلِبِ، وهُوَ فِي هذَا البَيْتِ فِي شَرْبٍ مِنَ الأَنْصارِ، عِنْدَهُ قَيْنَةٌ

4003. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: I had a she-camel which I got in my share from the booty of the battle of Badr, and the Prophet ﷺ had given me another she-camel from the *Khumus* which Allāh had bestowed on him that day. And when I intended to marry Fāṭima عليها السلام, the daughter of the Prophet ﷺ, I made an arrangement with a goldsmith from Banī Qainuqā' that he should go with me to bring *Idhkhir* (i.e., a kind of grass used by goldsmiths) which I intended to sell to goldsmiths in order to spend its price on the marriage banquet. While I was collecting ropes and sacks of packsaddles for my two she-camels, which were kneeling down beside an *Anṣārī's* dwelling and after collecting what I needed, I suddenly found that the humps of the two she-camels had been cut off and their flanks had been cut open and portions of their livers had been taken out. On seeing that, I could not help weeping. I asked, "Who has done that?" They (i.e., the people) said, "Ḥamza bin 'Abdul-Muṭṭalib has done it. He is present in this house with some *Anṣārī* drinkers, a girl singer, and his friends. The singer said in her song, "O Ḥamza, get at the fat she-camels!" On hearing this, Ḥamza rushed to his sword and cut off the camels' humps and cut their flanks open and took out portions from their livers. Then I came to the Prophet ﷺ while Zaid bin Ḥāritha was with him. The Prophet ﷺ noticed my state and asked, "What is the matter?" I said, "O Allāh's Messenger, I have never experienced such a day as today! Ḥamza attacked my two she-camels, cut off

their humps and cut their flanks open, and he is still present in a house along with some drinkers." The Prophet ﷺ asked for his cloak, put it on, and proceeded, followed by Zaid bin Ḥāritha and myself, till he reached the house where Ḥamza was present. He asked the permission to enter, and he was permitted. The Prophet ﷺ started blaming Ḥamza for what he had done. Ḥamza was drunk and his eyes were red. He looked at the Prophet ﷺ then raised his eyes to look at his knees and raised his eyes more to look at his face and then said, "You are not but my father's slaves." When the Prophet ﷺ understood that Ḥamza was drunk, he retreated, walking backwards, went out and we left with him.

وأَصْحابُهُ، فَقالَتْ في غِنائها: أَلا يا حَمْزَ للشُّرُفِ النِّوَاء. فَوَثَبَ حَمْزَةُ إلى السَّيْفِ فَأَجَبَّ أَسْنِمَتَهُما وبَقَرَ خَوَاصِرَهُمَا، وأَخَذَ مِنْ أَكْبادِهِما. قالَ عَليٌّ: فانْطَلَقْتُ حتَّى أَدْخُلَ عَلى النَّبِيِّ ﷺ وعِنْدَهُ زَيْدُ بنُ حارِثَةَ وعَرَفَ النَّبِيُّ ﷺ الذي لَقِيتُ فَقالَ: «ما لكَ؟» قُلْتُ: يا رَسُولَ الله، ما رَأَيْتُ كاليَوْمِ، عَدَا حَمْزَةُ عَلى ناقَتَيَّ فَأَجَبَّ أَسْنِمَتَهُما وبَقَرَ خَوَاصِرَهُمَا، وها هُوَ ذَا في بَيْتٍ مَعَهُ شَرْبٌ. فَدَعا النَّبِيُّ ﷺ بِرِدَائِهِ فارْتَدَى ثُمَّ انْطَلَقَ يَمْشِي واتَّبَعْتُهُ أَنا وزَيْدُ بنُ حارِثَةَ حتَّى جاءَ البَيْتَ الذي فِيهِ حَمْزَةُ فاسْتَأْذَنَ عَلَيْهِ فأُذِنَ لَهُ. فَطَفِقَ النَّبِيُّ ﷺ يَلُومُ حَمْزَةَ فِيما فَعَلَ، فإذَا حَمْزَةُ ثَمِلٌ، مُحْمَرَّةٌ عَيْناهُ، فَنَظَرَ حَمْزَةُ إلى النَّبِيِّ ﷺ ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إلى رُكْبَتَيْهِ، ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إلى وجْهِهِ. ثُمَّ قالَ حَمْزَةُ: وهَلْ أَنْتُمْ إلَّا عَبِيدٌ لأَبي؟ فَعَرَفَ النَّبِيُّ ﷺ أَنَّهُ ثَمِلٌ فَنَكَصَ رَسُولُ الله ﷺ عَلى عَقِبَيْهِ القَهْقَرَى، فَخَرَجَ وخَرَجْنا مَعَهُ. [راجع: ٢٠٨٩]

4004. Narrated Ibn Ma'qal: 'Alī رَضِيَ اللهُ عَنْهُ led the funeral prayer of Sahl bin Ḥunaif and said, "He was one of the warriors of the battle of Badr."

٤٠٠٤ - حدَّثَني مُحَمَّدُ بنُ عَبَّادٍ: أَخبرَنا ابنُ عُيَيْنَةَ قالَ: أَنْفَذَهُ لَنا ابنُ الأَصْبهانيِّ، سَمِعَهُ مِنِ ابنِ مَعْقِلٍ: أَنَّ عَلِيًّا رَضِيَ اللهُ عَنْهُ كَبَّرَ عَلى سَهْلِ بنِ حُنَيْفٍ، فَقالَ: إنَّهُ شَهِدَ بَدْراً.

4005. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ said, "When (my daughter) Ḥafṣa bint 'Umar lost her husband Khunais bin Ḥudhaifa As-Sahmī, who was one of the Companions of Allāh's Messenger ﷺ and had fought in the battle of Badr and had died in Al-Madīna, I met 'Uthmān bin 'Affān and suggested that he should marry Ḥafṣa saying, 'If you wish, I will marry Ḥafṣa bint 'Umar to you.' On that, he said, 'I will think it over.' I waited for a few days and then he said to me, 'I am of the opinion that I shall not marry at present.' Then I met Abū Bakr and said, 'If you wish, I will marry you Ḥafṣa bint 'Umar.' He kept quiet and did not give me any reply and I became more angry with him than I was with 'Uthmān. Some days later, Allāh's Messenger ﷺ demanded her hand in marriage and I married her to him. Later on, Abū Bakr met me and said, 'Perhaps you were angry with me when you offered me Ḥafṣa for marriage and I gave no reply to you?' I said, 'Yes.' Abū Bakr said, 'Nothing prevented me from accepting your offer except that I learnt that Allāh's Messenger ﷺ had referred to the issue of Ḥafṣa; and I did not want to disclose the secret of Allāh's Messenger ﷺ, but had he (i.e., the Prophet ﷺ) given her up I would surely have accepted her.'"

٤٠٠٥ - حَدَّثَنَا أَبُو اليمانِ: أَخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَني سالمُ ابنُ عَبْدِ اللهِ أَنَّهُ سَمِعَ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يُحَدِّثُ أَنَّ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ حِينَ تَأَيَّمَتْ حَفْصَةُ بِنْتُ عُمَرَ مِنْ خُنَيْسِ بنِ حُذَافَةَ السَّهْمِيِّ، وكانَ مِنْ أَصْحابِ رَسُولِ اللهِ ﷺ قَدْ شَهِدَ بَدْراً، تُوُفِّيَ بالمَدِينَةِ. قالَ عُمَرُ: فَلَقِيتُ عُثمانَ بنَ عَفَّانَ فَعَرَضْتُ عَلَيْهِ حَفْصَةَ، فَقُلْتُ: إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ، قالَ: سَأَنْظُرُ في أَمْرِي. فَلَبِثْتُ لَيالِيَ، فَقالَ: قَدْ بَدَا لِي أَنْ لا أَتَزَوَّجَ يَوْمِي هذا، قالَ عُمَرُ: فَلَقِيتُ أَبا بَكْرٍ فَقُلْتُ: إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ، فَصَمَتَ أَبُو بَكْرٍ فَلَمْ يَرْجِعْ إِلَيَّ شَيْئاً، فَكُنْتُ عَلَيْهِ أَوْجَد مِنِّي عَلى عُثمانَ. فَلَبِثْتُ لَيالِيَ ثُمَّ خَطَبَها رَسُولُ اللهِ ﷺ فأَنْكَحْتُها إِيَّاهُ فَلَقِيَني أَبُو بَكْرٍ، فَقالَ: لَعَلَّكَ وجَدْتَ عَلَيَّ، حِينَ عَرَضْتَ عَلَيَّ حَفْصَةَ فَلَمْ أَرْجِعْ إِلَيْكَ؟ قُلْتُ: نَعَمْ، قالَ: فإِنَّهُ لَمْ يَمْنَعْني أَنْ أَرْجِعَ إِلَيْكَ فِيما عَرَضْتَ إِلَّا أَنِّي قَدْ عَلِمْتُ أَنَّ رَسُولَ اللهِ ﷺ قَدْ ذَكَرَها وَلَمْ أَكُنْ لأُفْشِيَ سِرَّ رَسُولِ اللهِ ﷺ ولَوْ تَرَكَها لَقَبِلْتُها. [انظر: ٥١٢٢، ٥١٢٩، ٥١٤٥]

4006. Narrated Abū Mas'ūd Al-Badrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A man's

٤٠٠٦ - حَدَّثَنَا مُسْلِمٌ: حدَّثَنا

شُعْبَةُ، عَنْ عَدِيٍّ، عَنْ عَبْدِ اللهِ بنِ يَزِيدَ: سَمعَ أَبا مَسْعُودٍ البَدْرِيَّ عَنِ النَّبِيِّ ﷺ قالَ: «نَفَقَةُ الرَّجُلِ عَلى أَهْلِهِ صَدَقَةٌ».

spending on his family is a deed of charity."

٤٠٠٧ - حدَّثَنا أَبُو اليمانِ قَالَ: أَخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: سَمِعْتُ عُرْوَةَ بنَ الزُّبَيرِ يُحَدِّثُ عُمَرَ بنَ عَبْدِ العَزِيزِ في إِمارَتِهِ: أَخَّرَ المُغيرَةُ بنُ شُعْبَةَ العَصْرَ وهُوَ أَمِيرُ الكُوفَةِ. فَدَخَلَ أَبُو مَسْعُودٍ عُقْبَةُ بنُ عَمْرٍو الأَنْصارِيُّ، جَدُّ زَيْدِ بنِ حَسَنٍ، شَهِدَ بَدْراً فَقال: لَقَدْ عَلِمْتَ نَزَلَ جِبْرِيلُ عَلَيهِ السَّلامُ فَصلَّى، فَصَلَّى رَسُولُ اللهِ ﷺ خَمْسَ صَلَوَاتٍ ثُمَّ قالَ: هٰكَذا أُمِرْتُ.

كَذٰلِكَ كانَ بَشِيرُ بنُ أبي مَسْعُودٍ يُحَدِّثُ عنْ أَبِيه. [راجع: ٥٢١]

4007. Narrated Az-Zuhrī: I heard 'Urwa bin Az-Zubair talking to 'Umar bin 'Abdul-'Azīz during the latter's governorship (at Al-Madīna), he said, "Al-Mughīra bin Shu'ba delayed the *'Aṣr* prayer when he was the ruler of Al-Kūfā. On that, Abū Mas'ūd 'Uqba bin 'Amr Al-Anṣārī, the grand-father of Zaid bin Ḥasan, who was one of the warriors of the battle of Badr, came in and said (to Al-Mughīra), 'You know that Jibrīl (Gabriel) came down and offered the *Ṣalāt* (prayer) and Allāh's Messenger ﷺ offered five prescribed *Ṣalāt* (prayers), and Jibrīl said (to the Prophet ﷺ): I have been ordered to do so (i.e.,, offer these five *Ṣalāt* (prayers) at these fixed stated times of the day).'"

٤٠٠٨ - حدَّثَنا مُوسَى: حدَّثَنا أَبُو عَوانَةَ، عَنِ الأَعمَشِ، عَنْ إِبْراهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ زَيْدٍ عَنْ عَلْقَمَةَ، عَنْ أبي مَسْعُودٍ البَدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «الآيَتانِ مِنْ آخِرِ سُورَةِ البَقَرَةِ، مَنْ قَرَأَهُما في لَيْلَةٍ كَفَتاهُ». قالَ عَبْدُ الرَّحْمٰنِ: فَلَقِيتُ أَبا مَسْعُودٍ وهُوَ يَطُوفُ بِالبَيْتِ، فَسَأَلتُهُ فَحَدَّثَنِيهِ.

[انظر: ٥٠٠٨، ٥٠٠٩، ٥٠٤٠، ٥٠٥١]

4008. Narrated Abū Mas'ūd Al-Badrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whosoever recited the last two Verses of *Sūrat Al-Baqarah* at night, that will be sufficient for him."

٤٠٠٩ - حدَّثَنا يَحيَى بنُ بُكَيرٍ:

4009. Narrated Maḥmūd bin Ar-Rabī' that 'Itbān bin Mālik who was one of the

حدَّثنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ: أَخْبَرَني مَحْمُودُ بنُ الرَّبيعِ: أَنَّ عِتْبانَ بنَ مالكٍ، وكانَ مِنْ أَصْحابِ النَّبيِّ ﷺ مِمَّنْ شَهِدَ بَدْراً مِنَ الأَنْصَارِ أَنَّهُ أتى رَسُولَ اللهِ ﷺ. [راجع: ٤٢٤]

Companions of the Prophet ﷺ, and one of the warriors of (the battle of) Badr, came to Allāh's Messenger ﷺ.

٤٠١٠ - حدَّثنا أَحْمَدُ هُوَ ابنُ صالحٍ: حدَّثنا عَنْبَسَةُ: حدَّثنا يُونُسُ: قالَ ابنُ شِهابٍ: ثُمَّ سَأَلْتُ الحُصَينَ بنَ مُحَمَّدٍ وهُوَ أَحَدُ بَني سالمٍ وهُوَ مِنْ سَرَاتِهِمْ عَنْ حَدِيثِ مَحْمُودِ بنِ الرَّبيعِ، عَنْ عِتْبانَ بنِ مالكٍ فَصَدَّقَهُ. [راجع: ٤٢٤]

4010. Narrated Ibn Shihāb: I asked Al-Ḥuṣain bin Muḥammad, who was one of the sons of Sālim and one of the nobles amongst them, about the narration of Maḥmūd bin Ar-Rabī' from 'Itbān bin Mālik, and he confirmed it.

٤٠١١ - حدَّثنا أَبُو اليمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَني عَبْدُ اللهِ بنُ عامرِ بنِ رَبيعَةَ، وكانَ مِنْ أَكْبَرِ بَني عَدِيٍّ، وكانَ أَبُوهُ شَهِدَ بَدْراً مَعَ النَّبيِّ ﷺ: أَنَّ عُمَرَ اسْتَعْمَلَ قُدَامَةَ بنَ مَظْعُونٍ عَلى البَحْرَيْنِ وكانَ شَهِدَ بَدْراً وهُوَ خالُ عَبْدِ اللهِ بنِ عُمَرَ وحَفْصَةَ رَضِيَ اللهُ عَنْهُمْ.

4011. Narrated 'Abdullāh bin 'Āmir bin Rabī'a who was one of the leaders of Banī 'Adī and his father participated in the battle of Badr in the company of the Prophet ﷺ: 'Umar appointed Qudāma bin Maẓ'ūn as ruler of Baḥrain, Qudāma was one of the warriors of the battle of Badr and was the maternal uncle of 'Abdullāh bin 'Umar and Ḥafṣa رَضِيَ اللهُ عَنْهُمْ.

٤٠١٢، ٤٠١٣ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدِ بنِ أَسماءَ: حدَّثنا جُوَيْرِيَةُ، عَنْ مالكٍ، عَنِ الزُّهْرِيِّ أَنَّ سالمَ بنَ عَبْدِ اللهِ أَخْبَرَهُ قالَ: أَخْبَرَ رَافِعُ بنُ خَدِيجٍ عَبْدَ اللهِ بنَ عُمَرَ: أَنَّ عَمَّيْهِ وكانا شَهِدَا بَدْراً أَخْبَرَاهُ أَنَّ رَسُولَ

4012, 4013. Narrated Az-Zuhrī: Sālim bin 'Abdullāh told me that Rāfi' bin Khadīj told 'Abdullāh bin 'Umar that his two paternal uncles, who had fought in the battle of Badr, informed him that Allāh's Messenger ﷺ forbade the renting of fields (for their yields but allowed for money). I said to Sālim, "Do you rent your land?" He said, "Yes, for Rāfi' is mistaken."

اللهِ ﷺ نَهى عنْ كِرَاءِ المَزَارِع، قُلْتُ لِسالِم: فَتُكْرِيها أَنْتَ؟ قالَ: نَعَمْ، إنَّ رَافِعاً أكثرَ عَلى نَفْسِهِ. [راجع: ٢٣٣٩]

4014. Narrated 'Abdullāh bin Shaddād bin Al-Hād Al-Laithī: I saw Rifā'a bin Rāfi' Al-Anṣārī who was a warrior of the battle of Badr.

٤٠١٤ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ، عَنْ حُصَينِ بنِ عَبْدِ الرَّحْمٰنِ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ شَدَّادِ بنِ الهَادِ اللَّيْثِيَّ قالَ: رَأَيْتُ رِفاعَةَ بنَ رَافِعٍ الأَنْصَارِيَّ وَكانَ شَهِدَ بَدْراً.

4015. Narrated Al-Miswar bin Makhrama that 'Amr bin 'Aūf, who was an ally of Banī 'Āmir bin Lu'ai and one of those who fought at (the battle of) Badr in the company of the Prophet ﷺ, said, "Allāh's Messenger ﷺ sent Abū 'Ubaida bin Al-Jarrāḥ to Baḥrain to bring the *Jizya* taxation from its people, for Allāh's Messenger ﷺ had made a peace treaty with the people of Baḥrain and appointed Al-'Alā' bin Al-Ḥaḍramī as their ruler. So, Abū 'Ubaida arrived with the money from Baḥrain. When the *Anṣār* heard of the arrival of Abū 'Ubaida (on the next day), they offered the morning *Ṣalāt* (prayer) with the Prophet ﷺ and when the morning *Ṣalāt* (prayer) had finished, they presented themselves before him. On seeing the *Anṣār*, Allāh's Messenger ﷺ smiled and said, "I think you have heard that Abū 'Ubaida has brought something?" They replied, "Indeed, it is so, O Allāh's Messenger!" He said, "Be happy, and hope for what will please you. By Allāh, I am not afraid that you will be poor, but I fear that worldly wealth will be bestowed upon you as it was bestowed upon those who lived before you. So, you will compete amongst yourselves for it, as they competed for it and it will destroy you as it destroyed them."

٤٠١٥ - حدَّثَنا عَبْدَانُ: أخبرَنا عَبْدُ اللهِ: أخبرَنا مَعْمَرٌ ويُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ: أنَّهُ أخْبَرَهُ أنَّ المِسْوَرَ بنَ مَخْرَمَةَ أخْبرَهُ أنَّ عَمْرَو بنَ عَوْفٍ وهُوَ حَلِيفٌ لِبَني عامِرِ بنِ لُؤَيٍّ وكانَ شَهِدَ بَدْراً مَعَ النَّبِيِّ ﷺ: أنَّ رَسُولَ اللهِ ﷺ بَعَثَ أبا عُبَيْدَةَ بنَ الجَرَّاحِ إلى البَحْرَيْنِ يَأتي بِجِزْيَتِها، وكانَ رَسُولُ اللهِ ﷺ هُوَ صَالحَ أَهْلَ البَحْرَينِ وأَمَّرَ عَلَيهِمُ العَلاءَ بنَ الحَضْرَمِيِّ، فَقَدِمَ أَبُو عُبَيْدَةَ بِمالٍ منَ البَحْرَيْنِ فَسَمِعَتِ الأَنْصَارُ بِقُدُومِ أبي عُبَيْدَةَ فَوَافَوْا صَلاةَ الفَجْرِ مَعَ النَّبِيِّ ﷺ، فَلَمَّا انْصَرَفَ تَعَرَّضُوا لَهُ فَتَبَسَّمَ رَسُولُ اللهِ ﷺ حِينَ رَآهُمْ، ثُمَّ قالَ: أَظُنُّكُمْ سَمِعْتُمْ أنَّ أبا عُبَيْدَةَ قَدِمَ بِشَيءٍ؟ قالُوا: أجَلْ يا رَسُولَ اللهِ، قالَ: «فأَبْشِرُوا وأَمِّلُوا ما يَسُرُّكُمْ. فَوَاللهِ ما الفَقْرَ أَخْشَى عَلَيْكُمْ ولكِنِّي أَخْشَى أنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيا

كما بُسِطَتْ عَلى مَنْ قَبْلَكُمْ. فَتَنافَسُوها كما تَنافَسُوها وتُهلِكَكُمْ كما أَهْلَكَتهُم».

٤٠١٦ - حدَّثَنَا أَبُو النُّعْمانِ: حدَّثَنا جَرِيرُ بنُ حازِمٍ، عَنْ نافِعٍ: أَنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما كانَ يَقْتُلُ الحَيَّاتِ كُلَّها. [راجع: ٣٢٩٧]

4016. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to kill all kinds of snakes.

٤٠١٧ - حتَّى حدَّثَهُ أَبُو لُبابَةَ البَدْرِيُّ أَنَّ النَّبِيَّ ﷺ نَهى عَنْ قَتْلِ جِنَّانِ البُيُوتِ فأَمْسَكَ عَنها.

4017. Until Abū Lubāba Al-Badrī told him that the Prophet ﷺ had forbidden the killing of harmless snakes living in houses called *jinnān*. So Ibn 'Umar gave up killing them.

٤٠١٨ - حدَّثَني إِبْراهِيمُ بنُ المُنْذِرِ: حدَّثَنا مُحَمَّدُ بنُ فُلَيْحٍ، عَنْ مُوسَى بنِ عُقْبَةَ: قالَ ابنُ شِهابٍ: حدَّثَنا أَنَسُ بنُ مالِكٍ أَنَّ رِجالاً مِنَ الأَنْصارِ اسْتَأْذَنُوا رَسُولَ اللهِ ﷺ فَقالُوا: ائْذَن لَنا فَلْنَتْرُكْ لابنِ أُخْتِنا عَبَّاسٍ فِدَاءَهُ، قالَ: «واللهِ لا تَذَرُونَ مِنْهُ دِرْهماً». [راجع: ٢٥٣٧]

4018. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Some men of the *Anṣār* requested Allāh's Messenger ﷺ to allow them to see him, they said, "Allow us to forgive the ransom of our sister's son, 'Abbās." The Prophet ﷺ said, "By Allāh, you will not leave a single Dirham of it from him."

٤٠١٩ - حدَّثَنا أَبُو عاصِمٍ، عَنِ ابنِ جُرَيْجٍ، عَنِ الزُّهْرِيِّ، عَنْ عَطاءِ بنِ يَزِيدَ، عَنْ عُبَيْدِ اللهِ بنِ عَدِيٍّ، عَنِ المِقْدَادِ بنِ الأَسْوَدِ ح. وَحدَّثَني إِسحَاقُ: حدَّثَنا يَعْقُوبُ ابنُ إِبْراهِيمَ ابنِ سَعْدٍ، حدَّثَنا ابنُ أَخي ابنِ شِهابٍ، عَنْ عَمِّهِ قالَ: أَخْبرَني عَطاءُ بنُ يَزِيدَ اللَّيْثِيُّ، ثُمَّ الجُنْدَعِيُّ أَنَّ عُبَيْدَ اللهِ بنَ عَدِيِّ بنِ الخِيارِ أَخْبرَهُ: أَنَّ

4019. Narrated 'Ubaidullāh bin 'Adī bin Al-Khiyār that Al-Miqdād bin 'Amr Al-Kindī, who was an ally of Banī Zuhra, and one of those who fought the battle of Badr together with Allāh's Messenger ﷺ told him that he said to Allāh's Messenger ﷺ, "Suppose I met one of the infidels and we fought, and he struck one of my hands with his sword and cut it off and then took refuge in a tree and said, 'I surrender to Allāh (i.e., I have become a Muslim),' could I kill him, O Allāh's Messenger, after he had said this?" Allāh's Messenger ﷺ said, "You should not kill him." Al-Miqdād said, "O Allāh's

Messenger! But he had cut off one of my two hands, and then he had uttered those words?" Allāh's Messenger ﷺ replied, "You should not kill him, for if you kill him, he would be in your position where you had been before killing him, and you would be in his position where he had been before uttering those words."

الْمِقْدَادَ بنَ عَمْرٍو الكِنْدِيَّ، وكانَ حَلِيفاً لِبَنِي زُهْرَةَ وكان مِمَّن شَهِدَ بَدْراً مَعَ رَسُولِ اللهِ ﷺ أَخْبَرَهُ أَنَّهُ قالَ يَا رَسُولَ اللهِ: أَرَأَيْتَ إِنْ لَقِيتُ رَجُلاً مِنَ الكُفَّارِ فاقْتَتَلْنا فَضَرَبَ إِحْدَى يَدَيَّ بِالسَّيْفِ فَقَطَعَها ثُمَّ لاذَ مِنِّي بِشَجَرَةٍ فَقالَ: أَسْلَمْتُ للهِ، أَقْتُلُهُ يا رَسُولَ اللهِ بَعْدَ أَنْ قالَها؟ فَقالَ رَسُولُ اللهِ ﷺ: «لا تَقْتُلْهُ»، فَقَالَ: يا رَسُولَ اللهِ إِنَّهُ قَطَعَ إِحدَى يَدَيَّ، ثُمَّ قالَ ذٰلِكَ بَعْدَما قَطَعَها. فَقال رَسُولُ اللهِ ﷺ: «لا تَقْتُلْهُ فإِنْ قَتَلْتَهُ فإِنَّهُ بِمَنزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ، وإِنَّكَ بِمَنزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ التي قَالَ». [انظر: ٦٨٦٥]

4020. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said on the day (of the battle) of Badr, "Who will go and see what has happened to Abū Jahl?" Ibn Mas'ūd went and saw him struck by the two sons of 'Afrā' and was on the point of death. Ibn Mas'ūd said, "Are you Abū Jahl?" Abū Jahl replied, "Can there be a man more superior to the one whom they have killed (or as Sulaimān said, 'or is killed by his own folk')?" Abū Jahl added, "Would that I had been killed by other than a mere farmer."

٤٠٢٠ - **حدَّثني** يَعْقُوبُ بنُ إِبْرَاهِيمَ: حدَّثَنا ابنُ عُلَيَّةَ: حدَّثَنا سُلَيمانُ التَّيْمِيُّ: حدَّثَنا أَنَسٌ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ يَوْمَ بَدْرٍ: «مَنْ يَنْظُرُ مَا صَنَعَ أَبُو جَهْلٍ؟» فانْطَلَقَ ابنُ مَسْعُودٍ فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنا عَفْرَاءَ حتَّى بَرَدَ فَقالَ: آنْتَ أَبا جَهْلٍ؟ قالَ ابنُ عُلَيَّةَ: قالَ سُلَيمانُ هٰكَذَا قالَها أَنَسٌ، قالَ: آنْتَ أَبا جَهْلٍ، قالَ: وهَلْ فَوْقَ رَجُلٍ قَتَلْتُمُوهُ؟ قالَ سُلَيمانُ: أَوْ قالَ: قَتَلَهُ قَوْمُهُ. قالَ: وقالَ أَبُو مِجْلَزٍ: قالَ أَبُو جَهْلٍ: فَلَوْ غَيرُ أَكَّارٍ قَتَلَنِي. [راجع: ٣٩٦٢]

4021. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: 'Umar رَضِيَ اللهُ عَنْهُ said, "When the Prophet ﷺ

٤٠٢١ - **حدَّثنا** مُوسَى: حدَّثَنا

died I said to Abū Bakr, 'Let us go to our *Anṣārī* brethren.' We met two pious men from them, who had fought in the battle of Badr." When I mentioned this to 'Urwa bin Az-Zubair, he said, "Those two pious men were 'Uwaim bin Sā'ida and Ma'n bin 'Adī."

عَبْدُ الوَاحِدِ: حدَّثَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ: حدَّثَني ابنُ عَبَّاسٍ، عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُمْ: لَمَّا تُوُفِّيَ النَّبِيُّ ﷺ قُلْتُ لأَبي بَكْرٍ: انْطَلِقْ بِنا إلى إِخْوَانِنا مِنَ الأَنْصارِ، فَلَقِينَا مِنْهُمْ رَجُلانِ صَالِحَانِ شَهِدَا بَدْراً، فَحَدَّثْتُ عُرْوَةَ بنَ الزُّبَيرِ فَقالَ: هُمَا عُوَيمُ بنُ سَاعِدَةَ، ومَعْنُ بنُ عَدِيٍّ.

[راجع: ٢٤٦٢]

4022. Narrated Qais: The warriors of the battle of Badr were given five thousand (Dirham) each, yearly. 'Umar said, "I will surely give them more than what I will give to others."

٤٠٢٢ - **حدَّثَنا** إسحَاقُ بنُ إبْرَاهِيمَ: سَمِعَ مُحَمَّدَ بنَ فُضَيْلٍ، عَنْ إسمَاعِيلَ، عَنْ قَيْسٍ: كانَ عَطاءُ البَدْرِيِّينَ خَمْسَةَ آلافٍ، خَمْسَةَ آلافٍ وقالَ عُمَرُ: لأُفَضِّلَنَّهُمْ عَلى مَنْ بَعْدَهُمْ.

4023. Narrated Jubair bin Muṭ'im رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ reciting *Sūrat Aṭ-Ṭūr* in the *Maghrib* prayer, and that was at a time when Belief was first planted in my heart.

٤٠٢٣ - **حدَّثَني** إسحاقُ بنُ مَنْصُورٍ: حدَّثَنا عَبْدُ الرَّزَّاقِ قَالَ: أَخبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بنِ جُبَيرِ ابنِ مُطْعِمٍ، عَنْ أَبِيهِ قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقْرَأُ في المغْرِبِ بالطُّورِ. وذٰلكَ أَوَّلُ ما وَقَرَ الإيمانُ في قَلْبِي. [راجع: ٧٦٥]

4024. Jubair added: The Prophet ﷺ while speaking about the prisoners of war of Badr, said, "Were Al-Muṭ'im bin 'Adī alive and interceded with me for these filthy people, I would have definitely forgiven them for his sake."

٤٠٢٤ - وعَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ ابنِ جُبَيرِ بنِ مُطْعِمٍ، عَنْ أَبِيهِ: أَنَّ النَّبيَّ ﷺ قالَ في أُسارَى بَدْرٍ: «لَوْ كانَ المُطْعِمُ بنُ عَدِيٍّ حَيًّا ثُمَّ كَلَّمَني في هٰؤُلاءِ النَّتْنى لَتَرَكْتُهُمْ لَهُ».

Narrated Sa'īd bin Al-Musaiyab: When the first civil strife (in Islām) took place

because of the murder of 'Uthmān, it left none of the Badr warriors alive. When the second civil strife, that is the battle of Al-Ḥarra,[1] took place, it left none of the *Ḥudaibīya* Treaty companions alive. Then the third civil strife took place and it did not subside till it had exhausted all the strength of the people.

4025. Narrated Yūnus bin Yazīd: I heard Az-Zuhrī saying, "I heard 'Urwa bin Az-Zubair, Sa'īd bin Al-Musaiyab, 'Alqama bin Waqqāṣ and 'Ubaidullāh bin 'Abdullāh each narrating part of the narrative concerning 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ. 'Āishah said: When I and Umm Misṭaḥ were returning, Umm Misṭaḥ stumbled by treading on the end of her robe, and on that she said, 'May Misṭaḥ be ruined.' I said, 'You have said a bad thing, you curse a man who took part in the battle of Badr!' " Az-Zuhrī then narrated the narration of the *Al-Ifk* [slander (forged false statement) against 'Āishah)]. (See H. 2661)

4026. Narrated Ibn Shihāb: These were the battles of Allāh's Messenger ﷺ (which he fought), and while mentioning (the battle of Badr) he said, "While the corpses of *Al-Mushrikūn* were being thrown into the well, Allāh's Messenger ﷺ said (to them), 'Have you found what your Lord promised true?'" 'Abdullāh said, "Some of the Prophet's Companions said, 'O Allāh's Messenger!

وقالَ اللَّيْثُ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ: وقَعَتِ الفِتْنَةُ الأُولى يَعْني مَقْتَلَ عُثمانَ فَلَمْ تُبْقِ مِنْ أَصْحابِ بَدْرٍ أَحداً. ثُمَّ وقَعَتِ الفِتْنَةُ الثَّانِيَةُ، يَعْني الحَرَّةَ، فَلَمْ تُبْقِ مِنْ أَصْحابِ الحُدَيْبِيَةِ أَحداً. ثُمَّ وقَعَتِ الثَّالِثَةُ فَلَمْ تَرْتَفِعْ ولِلنَّاسِ طَباخٌ. [راجع: ٣١٣٩]

٤٠٢٥ - حدَّثنا الحَجَّاجُ بنُ مِنْهالٍ: حدَّثنا عَبْدُ اللهِ بنُ عُمَرَ النُّميريُّ: حدَّثنا يُونُسُ بنُ يَزِيدَ قالَ: سَمِعْتُ الزُّهْرِيَّ قالَ: سَمِعْتُ عُرْوَةَ بنَ الزُّبيرِ وسَعِيدَ بنَ المُسَيَّبِ وعَلْقَمَةَ بنَ وقَّاصٍ وعُبَيْدَ اللهِ بنَ عَبْدِ اللهِ، عَنْ حَدِيثِ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبيِّ ﷺ، كُلٌّ حدَّثني طائِفَةً مِنَ الحَدِيثِ، قالَتْ: فأَقْبَلْتُ أنا وأُمُّ مِسْطَحٍ، فَعَثَرَتْ أُمُّ مِسْطَحٍ في مِرْطِها فَقالَتْ: تَعِسَ مِسْطَحٌ، فَقُلْتُ: بِئْسَ ما قُلْتِ، تَسُبِّينَ رَجُلاً شَهِدَ بَدْراً؟ فَذَكَرَ حَدِيثَ الإفْكِ. [راجع: ٢٥٩٣]

٤٠٢٦ - حدَّثنا إبْراهِيمُ بنُ المُنْذِرِ: حدَّثنا مُحَمَّدُ بنُ فُلَيْحِ بنِ سُلَيمانَ، عَنْ مُوسَى ابنِ عُقْبَةَ، عَنِ ابنِ شِهابٍ قالَ: هٰذِهِ مَغازِي رَسُولِ اللهِ ﷺ فَذَكَرَ الحَدِيثَ، فَقالَ رَسُولُ اللهِ ﷺ هُوَ يُلْقِيهِمْ: «هَلْ وجَدْتُمْ ما

(1) (H. 4024) The people of Al-Madīna were massacred by Yazīd's army.

وَعَدَكُمْ رَبُّكُمْ حَقًّا؟» قالَ مُوسَى بنُ عُقبة: قالَ نافعٌ: قالَ عَبْدُ اللهِ: قالَ ناسٌ من أَصْحابِهِ: يا رَسُولَ اللهِ، تُنادِي ناساً أَمْواتاً؟ قالَ رَسُولُ اللهِ ﷺ: «ما أَنْتُمْ بأَسمَعَ لِمَا قُلْتُ مِنْهُمْ». فَجَميعُ مَنْ شَهِدَ بَدْراً مِنْ قُرَيْشٍ مِمَّنْ ضُرِبَ لَهُ بِسَهْمِهِ أَحَدٌ وثَمانُونَ رَجُلاً. وكانَ عُرْوَةُ بنُ الزُّبَيرِ يَقُولُ: قالَ الزُّبَيرُ: قُسِمَتْ سُهْمانُهُمْ فَكانُوا مائَةً، واللهُ أَعْلَمُ.

[راجع: ١٣٧٠]

You are addressing dead people." Allāh's Messenger ﷺ replied, "You do not hear what I am saying better than they." The total number of Muslim fighters from Quraish who fought in the battle of Badr and were given their share of the booty were 81 men. Az-Zubair said, "When their shares were distributed, their number was 100 men. Allāh knows it better."

٤٠٢٧ - حدَّثَني إبْرَاهِيمُ بنُ مُوسَى: أَخْبَرَنا هِشامٌ، عَنْ مَعْمَرٍ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبيهِ، عَنِ الزُّبَيرِ قالَ: ضُرِبَتْ يَوْمَ بَدْرٍ لِلمُهاجِرِينَ بِمائَةِ سَهْمٍ.

4027. Narrated Az-Zubair رَضِيَ اللهُ عَنهُ: "On the day (of the battle) of Badr, emigrants received 100 shares of the war booty."

(١٣) بابُ تَسْمِيَةِ مَنْ سُمِّيَ مِن أَهلِ بَدْرٍ، في الجامِعِ الذِي وضَعَهُ أبو عَبْدِ اللهِ عَلى حُرُوفِ المُعْجَمِ

(13) CHAPTER. A list of the names of those who took part in the battle of Badr, Compiled by Abū 'Abdullāh (Al-Bukhārī):

النَّبيُّ مُحَمَّدُ بنُ عَبْدِ اللهِ الهاشِمِيُّ ﷺ، أَبو بكرٍ الصِّدِّيقُ، عُمَرُ، عُثْمَانُ، عَلِيُّ بنُ أبي طَالِبٍ، إِيَاس بنُ البُكَيرِ، بِلالُ بنُ رَباحٍ مَوْلى أَبي بَكْرٍ الصِّدِّيقِ، حَمْزَةُ بنُ عَبْدِ المُطَّلِبِ الهاشِمِيُّ، حاطِبُ بنُ أبي بَلْتَعَةَ حَليفٌ لِقُرَيْشٍ، أَبو حُذَيْفَةَ بنُ عُتْبَةَ بنِ رَبيعَةَ القُرَشِيُّ، حارِثَةُ ابنُ الرَّبيعِ الأَنْصارِيُّ، قُتِلَ يَوْمَ بَدْرٍ وهُوَ حارِثَةُ

Prophet Muḥammad bin 'Abdullāh Al-Hāshimī ﷺ, Abū Bakr Aṣ-Ṣiddīq, 'Umar, 'Uthmān, 'Alī bin Abī Ṭālib, Iyās bin Al-Bukair, Bilāl bin Rabāḥ *Maulā* (i.e., freed slave of) Abū Bakr Aṣ-Ṣiddīq, Ḥamza bin 'Abdul-Muṭṭalib Al-Hāshimī, Ḥāṭib bin Abī Balta'a — ally of Quraish, Abū Ḥudhaifa bin 'Utba bin Rabi'a Qurashī, Ḥāritha bin Ar-Rabī' Al-Anṣārī (i.e., Ḥāritha bin Surāqa) who was martyred on the day of the battle of Badr and was one of the scouts (observers). Khubaib bin 'Adī Al-Anṣārī, Khunais bin Ḥudhaifa As-Sahmī, Rifā'a bin Rāfi' Al-Anṣārī, Rifā'a bin 'Abdul-Mundhir, Abū

Lubāba Al-Anṣārī, Az-Zubair bin Al-'Awwām Al-Qurashī, Zaid bin Sahl Al-Anṣārī, Sā'd bin Mālik Az-Zuhrī, Sā'd bin Khaula Al-Qurashī, Sa'īd bin Zaid bin 'Amr bin Nufail Al-Qurashī, Sahl bin Ḥunaif Al-Anṣārī, Ẓuhair bin Rāfi' Al-Anṣārī and his brother (Muzhir), 'Abdullāh bin Mas'ūd Al-Hudhalī, 'Utba bin Mas'ūd Al-Hudhalī, 'Abdur-Raḥmān bin 'Aūf Az-Zuhrī, 'Ubaida bin Al-Ḥārith Al-Qurashī, 'Ubāda bin Aṣ-Ṣāmit Al-Anṣārī, 'Amr bin 'Aūf, an ally of the Banī 'Āmir bin Lu'aī, 'Uqba bin 'Amr Al-Anṣārī, 'Āmir bin Rabī'a Al-Anṣārī, 'Āṣim bin Thābit Al-Anṣārī, 'Uwaim bin Sā'ida Al-Anṣārī, 'Itbān bin Mālik Al-Anṣārī, Qudāma bin Maẓ'ūn, Qatāda bin An-Nu'mān Al-Anṣārī, Mu'ādh bin 'Amr bin Al-Jamūḥ, Mu'awwidh bin 'Afrā and his brother, Mālik bin Rabī' Abū Usaid Al-Anṣārī, Murara bin Ar-Rabī' Al-Anṣārī, Ma'n bin 'Adī Al-Anṣārī, Misṭaḥ bin Uthātha bin 'Abbād bin Al-Muṭṭalib bin 'Abd-Manāf, Al-Miqdād bin 'Amr Al-Kindī — an ally of Banī Zuhra, and Hilāl bin Umaiyya Al-Anṣārī (رَضِيَ اللهُ عَنْهُم).

بنُ سُرَاقَةَ كانَ في النَّظَّارَةِ، خُبَيْبُ ابنُ عَدِيٍّ الأَنْصَارِيُّ، خُنَيْسُ بنُ حُذَافَةَ السَّهْمِيُّ، رِفاعَةُ بنُ رَافعٍ الأَنْصَارِيُّ، رِفاعَةُ بنُ عَبْدِ المُنْذِرِ، أَبُو لبابَةَ الأنْصاريُّ، الزُّبَيرُ بنُ العَوَّامِ القُرَشِيُّ، زَيْدُ بنُ سَهْلٍ أَبُو طَلْحَةَ الأَنْصَارِيُّ، أَبُو زَيْدٍ الأَنصاريُّ، سَعْدُ بنُ مالكٍ الزُّهْرِيُّ، سَعْدُ ابنُ خوْلَةَ القُرَشِيُّ، سَعِيدُ بنُ زَيْدِ ابنِ عمرِو بن نُفَيلٍ القُرشيُّ، سَهْلُ بنُ حُنَيْفٍ الأَنْصاريُّ، ظُهَيرُ بنُ رَافعٍ الأنْصَارِيُّ وأَخُوهُ. عَبْدُ اللهِ بنُ عُثْمانَ أَبُو بكرٍ الصِّدِّيقُ القُرشيُّ، عبدُ اللهِ بنُ مَسْعودٍ الهُذَليُّ، عُتْبَةُ بنُ مَسْعُودٍ الهُذَليُّ، عَبْدُ الرَّحمن بنُ عَوْفٍ الزُّهْرِيُّ، عُبَيْدَةُ ابنُ الحارِث القُرَشِيُّ، عُبادَةُ بنُ الصَّامِتِ الأَنْصارِيُّ، عُمَرُ بنُ الخطَّابِ العَدَويُّ، عُثْمانُ بن عفَّان القُرشيُّ خَلَّفَهُ النبيُّ ﷺ على ابنَتِهِ وَضَربَ لَهُ بِسَهْمِهِ، عليُّ ابنُ أبي طَالبٍ الهاشميُّ، عَمْرُو بنُ عَوْفٍ حَلِيفُ بَنِي عامر بن لُؤيٍّ، عُقْبَةُ بنُ عَمْرٍو الأَنْصَارِيُّ، عامِرُ بنُ رَبيعَةَ العَنَزِيُّ، عاصِمُ بن ثابِتٍ الأَنْصَارِيُّ، عُوَيمُ بنُ ساعِدَةَ الأَنْصاريُّ، عِتْبانُ بنُ مالكٍ الأَنْصَارِيُّ، قُدَامَةُ بنُ مَظْعُونٍ، قَتَادَةُ بنُ النُّعْمانِ الأَنْصَارِيُّ، مُعَاذُ بنُ عَمْرِو بنِ

الجموح، مُعَوِّذُ بنُ عفْرَاءَ وأَخُوهُ، مالكُ بنُ رَبِيعَةَ أَبُو أُسَيْدٍ الأنْصَارِيُّ، مُرَارَةُ بنُ الرَّبيعِ الأنْصَارِيُّ، مَعْنُ بن عَدِيٍّ الأَنْصَارِيُّ، مِسْطَحُ بنُ أُثَاثَةَ بنِ عَبَّادِ بنِ المُطَّلِبِ بنِ عَبْدِ مَنافٍ، المِقْدَادُ بنُ عَمْرٍو الكِنْدِيُّ حَلِيفُ بَنِي زُهْرَةَ، هِلالُ بنُ أُمَيَّةَ الأنصارِيُّ رَضِيَ اللهُ عَنْهُمْ.

(14) CHAPTER. The story of Banī An-Naḍīr. And the going of Allāh's Messenger ﷺ to them asking their help in collecting the blood-money of the two men.[1] And how Banī An-Naḍīr betrayed Allāh's Messenger ﷺ by breaking the covenant with him.

(١٤) باب حديث بَني النَّضِير، وَمخْرَجُ رَسُولِ اللهِ ﷺ إِلَيهِمْ في دِيَةِ الرَّجُلَينِ، وما أَرَادوا منَ الغَدْرِ بِرَسُولِ اللهِ ﷺ.

'Urwa bin Az-Zubair said, "This incident (i.e., the *Ghazwā* of Banī An-Naḍīr) took place six months after the battle of Badr and before the battle of Uḥud."

And the Statement of Allāh عزّ وجلّ:

"He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banī-An-Naḍīr) from their homes at the first gathering..." (V.59:2)

Ibn Isḥāq thinks that it (i.e., that *Ghazwā*) took place after the (event of) *Bi'r Ma'ūna* and (the *Ghazwā*) of Uḥud.

وَقالَ الزُّهْرِيُّ، عَنْ عُرْوَةَ بنِ الزُّبيرِ: كانَتْ عَلى رَأسِ سِتَّةِ أَشْهُرٍ مِنْ وقْعَةِ بَدْرٍ قَبلَ وَقْعَةِ أُحُدٍ. وقَوْلِ اللهِ عَزَّ وجَلَّ: ﴿هُوَ ٱلَّذِىٓ أَخْرَجَ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَـٰبِ﴾ إِلَى قَوْلِهِ ﴿أَن يَخْرُجُوا۟﴾ [الحشر: ٢] وجَعَلَهُ ابنُ إسحَاقَ بَعْدَ بِئْرِ مَعُونَةَ وأُحُدٍ.

4028. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Banī An-Naḍīr and Banī Quraiẓa fought (against the Prophet ﷺ violating their peace treaty), so the Prophet ﷺ exiled Banī An-Naḍīr and allowed Banī Quraiẓa to remain at their places (in Al-Madīna) taking nothing from them till they fought against the Prophet ﷺ again. He then killed

٤٠٢٨ - **حدَّثَنا** إسحَاقُ بنُ نَصْرٍ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أَخْبرَنا ابنُ جُرَيْجٍ، عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: حارَبَتِ قُرَيْظَةُ وَ النَّضِيرُ فأَجلى بَنِي النَّضِيرِ وأَقَرَّ قُرَيْظَةَ ومَنَّ عَلَيهِمْ.

(1) (Ch. 14) One of the Muslims killed two infidels who had had a covenant with Allāh's Messenger ﷺ, for he was not aware of such a covenant. So, Allāh's Messenger ﷺ decided to pay their blood-money and asked Banī An-Naḍīr to help him in this matter as they had a covenant with him.

their men and distributed their women, children and property among the Muslims, but some of them came to the Prophet ﷺ and he granted them safety, and they embraced Islām. He exiled all the Jews from Al-Madīna, they were the Jews of Banī Qainuqā', the tribe of 'Abdullāh bin Salām and the Jews of Banī Hāritha and all the other Jews of Al-Madīna.

حَتَّى حارَبَتْ قُرَيْظَةُ، فَقَتَلَ رِجالَهُمْ، وقَسَمَ نِساءَهَم وأَوْلادَهُمْ وأَمْوالَهُمْ بَينَ المُسْلِمِينَ، إِلَّا بَعْضَهُمْ لَحِقُوا بالنَّبِيِّ ﷺ فآمَنَهُمْ وأَسْلَمُوا، وأَجْلى يَهُودَ المَدِينَةِ كُلَّهُمْ: بَنِي قَيْنُقاعَ وهُمْ رَهْطُ عَبْدِ اللهِ بنِ سَلامٍ، ويَهُودَ بَنِي حارِثَةَ، وكُلَّ يَهُودِ المَدِينَةِ.

4029. Narrated Sa'īd bin Jubair: I mentioned to Ibn 'Abbās *Sūrat Al-Ḥashr*. He said, "Call it *Sūrat An-Naḍīr*."

٤٠٢٩ - حَدَّثَنا الحَسَنُ بنُ مُدْرِكٍ: حدَّثَنا يَحْيَى بنُ حَمَّادٍ: أَخبَرَنا أَبُو عَوَانَةَ، عَنْ أَبي بِشْرٍ، عَنْ سَعِيدِ بنِ جُبَيرٍ قالَ: قُلْتُ لابنِ عَبَّاسٍ: سُورَةُ الحَشْرِ، قالَ: قُلْ: سُورَةُ النَّضِيرِ، تابَعَهُ هُشَيْمٌ، عَنْ أَبي بِشْرٍ. [انظر: ٤٦٤٥، ٤٨٨٢، ٤٨٨٣]

4030. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Some people used to allot some date-palm trees to the Prophet ﷺ as a gift till he conquered Banī Quraiẓa and Banī An-Naḍīr, where upon he started returning their date-palms to them.

٤٠٣٠ - حدَّثَنا عَبْدُ اللهِ بنُ أَبي الأَسْوَدِ: حدَّثَنا مُعْتَمِرٌ، عَنْ أَبِيهِ: سَمِعْتُ أَنَسَ بنَ مالِكٍ رَضِيَ اللهُ تَعَالَى عَنْهُ قالَ: كانَ الرَّجُلُ يَجْعَلُ لِلنَّبِيِّ ﷺ النَّخَلاتِ حتَّى افْتَتَحَ قُرَيْظَةَ والنَّضِيرَ فَكانَ بَعْدَ ذلكَ يَرُدُّ عَلَيهِمْ. [راجع: ٢٦٣٠]

4031. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ burnt and cut down the date-palm trees of Banī An-Naḍīr at a place called Al-Buwaira. Allāh تعالى then revealed:

"What you (O Muslims) cut down of the date-palm trees (of the enemy) or you left them standing on their stems. It was by the Leave of Allāh..." (V.59:5)

٤٠٣١ - حدَّثَنا آدَمُ: حدَّثَنا اللَّيْثُ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: حَرَّقَ رَسُولُ اللهِ ﷺ نَخلَ بَنِي النَّضِيرِ وقَطَعَ وهيَ البُوَيْرَةُ فَنَزَلَ ﴿مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ﴾ [الحشر: ٥]. [راجع: ٢٣٢٦]

4032. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ burnt the date-palm trees of Banī An-Naḍīr. Ḥassān bin Thābit said the following poetic verses about this event:

The terrible burning of Al-Buwaira
Has been received indifferently by the nobles of Banī Lu'aī
(The masters and nobles of Quraish)."[1]

Abū Sufyān bin Al-Ḥārith (i.e., the Prophet's cousin who was still a disbeliever then) replied to Ḥassān, saying in poetic verses:

May Allāh bless that burning
And set all its (i.e., Al-Madīna's) parts on burning fire.
You will see who is far from it (i.e., Al-Buwaira)
And which of our lands will be harmed by it (i.e., the burning of Al-Buwaira)."

٤٠٣٢ - حدَّثني إسحاقُ: أخبرَنا حَبَّانُ: أخبرَنا جُوَيْرِيَةُ بنُ أسماءَ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبيَّ ﷺ حَرَّقَ نَخْلَ بَني النَّضِيرِ، قالَ: ولهَا يَقُولُ حَسَّانُ بنُ ثابِتٍ:

وهانَ عَلى سَراةِ بَني لُؤَيٍّ
حَرِيقٌ بالبُوَيْرَةِ مُسْتَطِيرُ

قالَ: فَأَجابَهُ أَبُو سُفْيانَ بنُ الحَارِثِ:

أَدامَ اللهُ ذٰلكَ مِنْ صَنِيعٍ
وحَرَّقَ في نَواحِيها السَّعِيرُ
سَتَعْلَمُ أَيُّنا مِنْها بِنُزْهٍ
وتَعْلَمُ أَيَّ أَرْضَيْنا تَضِيرُ

[راجع: ٢٣٢٦]

4033. Narrated Mālik bin Aus Al-Ḥadathān An-Naṣrī that once 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ called him and while he was sitting with him, his gatekeeper, Yarfā came and said, "Will you admit 'Uthmān, 'Abdur-Raḥmān bin 'Auf, Az-Zubair and Sa'd (bin Abī Waqqāṣ) who are waiting for your permission?" 'Umar said, "Yes, let them come in." After a while, Yarfā came again and said, "Will you admit 'Alī and 'Abbās who are asking your permission?" 'Umar said, "Yes." So, when the two entered, 'Abbās said, "O chief of the believers! Judge between me and this (i.e., 'Alī)." Both of them had a dispute regarding the property of Banī An-Naḍīr which Allāh

٤٠٣٣ - حدَّثَنا أَبُو اليمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخبرَني مالكُ ابنُ أَوْسِ بنِ الحَدَثانِ النَّصْرِيُّ: أَنَّ عُمَرَ ابنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ دَعاهُ إذْ جاءَهُ حاجِبُهُ يَرفا فَقالَ لَهُ: هَلْ لكَ رَغْبةٌ في دُخُولِ عُثمانَ وعَبْدِ الرَّحْمٰنِ والزُّبَيرِ وسَعْدٍ يَسْتَأْذِنُونَ؟ فَقالَ: نَعَمْ، فَأَدْخِلْهُمْ فَلَبِثَ قَلِيلاً، ثُمَّ جاءَ فَقالَ: هَلْ لكَ رَغْبةٌ في عَبَّاسٍ وعَلِيٍّ يَسْتَأْذِنانِ؟ قالَ: نَعَمْ، فَلَمَّا دَخَلا

(1) (H. 4032) Ḥassān is abusing Quraish who had tempted Banī An-Naḍīr to break the covenant with Allāh's Messenger ﷺ and promised to help them in case he attacked them, but they did not keep their promise when the Prophet ﷺ attacked and overcame them.

had given to His Messenger ﷺ as *Fai* (i.e., booty gained without fighting), 'Alī and 'Abbās started reproaching each other. The people (i.e., 'Uthmān and his companions) said, "O chief of the believers! Give your verdict in their case and relieve each from the other." 'Umar said, "Wait, I beseech you, by Allāh, by Whose Permission both the heaven and the earth exist! Do you know that Allāh's Messenger ﷺ said, 'We, (Prophets) our properties are not to be inherited, and whatever we leave, is to be spent in charity,' and he said it about himself?" They (i.e., 'Uthmān and his companions) said, "(No doubt) he said so." 'Umar then turned towards 'Alī and 'Abbās and said, "I beseech you both, by Allāh! Do you know that Allāh's Messenger ﷺ said so?" They replied in the affirmative. He said, "Now I am talking to you about this matter. Allāh, the Glorified, favoured His Messenger ﷺ with something of this *Fai* which He did not give to anybody else. Allāh جَلَّ ذِكْرُهُ said:

'And what Allāh gave as booty (*Fai*) to His Messenger (Muḥammad ﷺ) from them, for which you made no expedition with either cavalry or camelry... (up to)... Able to do all things.' (V.59:6)

So this property was especially granted to Allāh's Messenger ﷺ. But by Allāh, the Prophet ﷺ neither took it all for himself only, nor deprived you of it, but he gave it to all of you and distributed it amongst you till only this remained out of it. And from this, Allāh's Messenger ﷺ used to spent the yearly maintenance for his family, and whatever used to remain, he used to spend it where Allāh's Property is spent (i.e., in charity). Allāh's Messenger ﷺ kept on acting like that during all his life. Then he died, and Abū Bakr said, 'I am the successor of Allāh's Messenger ﷺ.' So he (Abū Bakr) took

وَسَلَّمَا قَالَ عَبَّاسٌ: يَا أَمِيرَ المُؤْمِنِينَ، اقْضِ بَيْنِي وبَينَ هذَا وهُما يَخْتَصِمانِ فِي الذِي أفاء اللهُ عَلى رَسُولِهِ ﷺ مِنْ مَالِ بَنِي النَّضِيرِ. فاسْتَبَّ عَلِيٌّ وعَبَّاسٌ فَقَالَ الرَّهْطُ: يا أَمِيرَ المُؤْمِنِينَ، اقْضِ بَيْنَهما، وأَرِحْ أَحَدَهُمَا مِنَ الآخَرِ، فَقَالَ عُمَرُ: اتَّئِدوا، أَنْشُدُكُمْ باللهِ الذِي بِإِذْنِهِ تَقُومُ السَّماءُ والأَرْضُ، هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لا نُورَثُ، ما تَرَكْنا صَدَقَةٌ»، يُرِيدُ بِذلكَ نَفْسَهُ؟ قَالُوا: قَدْ قالَ ذلكَ. فأَقْبَلَ عُمَرُ عَلى عَلِيٍّ وعَبَّاسٍ، فَقالَ: أَنْشُدُكما باللهِ هَلْ تَعْلَمانِ أَنَّ رَسُولَ اللهِ ﷺ قَدْ قالَ ذلكَ؟ قالا: نَعَمْ، قالَ: فإِنِّي أُحَدِّثُكُمْ عَنْ هذَا الأَمْرِ، إِنَّ اللهَ سُبْحانَهُ كَانَ خَصَّ رَسُولَهُ ﷺ في هذَا الفَيْءِ بِشَيْءٍ لَمْ يُعْطِهِ أَحَداً غَيرَهُ، فَقالَ جَلَّ ذِكْرُهُ: ﴿وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ﴾ إِلى قَوْلِهِ: ﴿قَدِيرٌ﴾ فَكانَتْ هذِهِ خالِصَةً لِرَسُولِ اللهِ ﷺ: ثُمَّ واللهِ ما احْتازَها دُونَكُمْ ولا اسْتَأْثَرَها عَلَيكُمْ، لَقَدْ أَعْطاكُمُوها وقَسَمها فِيكُمْ حَتَّى بَقِيَ هذَا المَالُ مِنْها، فَكانَ رَسُولُ اللهِ ﷺ يُنْفِقُ عَلى أَهْلِهِ نَفَقَةَ سَنَتِهِمْ مِنْ هذَا المَالِ. ثُمَّ يأْخُذُ ما بَقِيَ فَيَجْعَلُهُ مَجْعلَ مالِ اللهِ،

charge of this property and disposed it in the same manner as Allāh's Messenger ﷺ used to do, and all of you (at that time) knew all about it." Then 'Umar turned towards 'Alī and 'Abbās and said, "You both remember that Abū Bakr disposed it in the way you ('Alī and Abbās) have both seen and Allāh knows that, in that matter, he was sincere, pious, rightly-guided and the follower of the right. Then Allāh عَزَّ وجَلَّ caused Abū Bakr to die and I said, 'I am the successor of Allāh's Messenger ﷺ and Abū Bakr.' So, I kept this property in my possession for the first two years of my rule (i.e., caliphate) and I used to dispose it in the same way as Allāh's Messenger ﷺ and Abū Bakr used to do; and Allāh knows that I have been sincere, pious, rightly-guided and the follower of the right (in this matter). Later on, both of you (i.e., 'Alī and 'Abbās) came to me, and the claim of you both was one and the same. O 'Abbās! You also came to me. So I told you both that Allāh's Messenger ﷺ said, 'Our property is not inherited, but whatever we leave is to be spent in charity.' Then when I thought that I should better hand over this property to you both. I said to you, 'If you wish I will hand over this property to you both on the condition that you will promise and pledge before Allāh that you will dispose it in the same way as Allāh's Messenger ﷺ and Abū Bakr did and as I have done since the beginning of my caliphate, or else you should not speak to me (about it).' So, both of you said to me, 'Hand it over to us on this condition.' And on this condition I handed it over to you. Do you want me now to give a decision other than that (decision)? By Allāh, with Whose Permission both the heaven and the earth exist, I will never give any decision other than that (decision) till the Hour is established. But if you are unable to

فَعمِلَ ذٰلكَ رَسُولُ اللهِ ﷺ حَياتَهُ، ثُمَّ تُوُفِّيَ النَّبِيُّ ﷺ فَقالَ أَبو بَكْرٍ: فَأَنا وليُّ رَسُولِ اللهِ ﷺ، فَقَبَضَهُ أَبو بَكْرٍ فَعمِلَ فِيهِ بِما عَمِلَ بِهِ رَسُولُ اللهِ ﷺ وأَنْتُمْ حِينَئِذٍ. فأَقْبَلَ عَلى عليٍّ وعَبَّاسٍ وقالَ: تَذْكُرانِ أَنَّ أبا بَكْرٍ عَمِلَ فِيهِ كما تَقُولانِ واللهُ يَعْلَمُ إنَّهُ فِيهِ لَصادِقٌ بارٌّ رَاشِدٌ تابعٌ للحَقِّ، ثُمَّ تَوَفَّى اللهُ عَزَّ وجَلَّ أَبا بَكْرٍ فَقُلْتُ: أَنا وليُّ رَسُولِ اللهِ ﷺ وأَبي بَكْرٍ فَقَبَضْتُهُ سَنَتَينِ منْ إمارَتي أَعمَلُ فِيهِ بِمَا عَمِلَ رَسُولُ اللهِ ﷺ وأَبو بَكْرٍ، واللهُ يَعْلَمُ أَنِّي فِيهِ صَادِقٌ بارٌّ رَاشِدٌ تابعٌ للحَقِّ، ثُمَّ جِئْتُماني كِلاكُما، وكَلِمَتُكُما واحدَةٌ، وأَمْرُكما جَميعٌ، فَجِئْتَني، يَعْني عَبَّاساً، فَقُلْتُ لَكما: إنَّ رَسُولَ اللهِ ﷺ قالَ: «لا نُورَثُ ما تَرَكْنا صَدَقَةٌ»، فَلَمَّا بَدَا لي أَنْ أَدْفَعَهُ إلَيْكما قُلْتُ: إنْ شِئْتما دَفَعْتُهُ إلَيْكما عَلى أَنَّ عَلَيْكما عَهْدَ اللهِ ومِيثاقَهُ لَتَعْمَلانِّ فِيهِ بِمَا عَمِلَ فِيهِ رَسُولُ اللهِ ﷺ وأَبُو بَكْرٍ، وما عَمِلْتُ فِيهِ مُذْ وَلِيتُ، وإلَّا فَلا تُكَلِّماني، فَقُلْتُما: ادْفَعْهُ إلَيْنا، بِذٰلكَ فَدَفَعْتُهُ إلَيْكما. أَفَتَلْتَمسانِ مِنِّي قَضاءً غَيرَ ذٰلكَ؟ فَوَاللهِ الذِي بإذْنِهِ تَقُومُ السَّماءُ والأَرْضُ لا أَقْضِي فِيهِ بِقَضاءٍ غَيرِ ذٰلكَ حتَّى تَقُومَ السَّاعَةُ، فإنْ عَجَزْتُما عَنْهُ فادْفَعا إلَيَّ

manage it (i.e., that property), then return it to me, and I will manage on your behalf."

فأنا أَكْفِيكُمَاه. [راجع: ٢٩٠٤]

4034. The subnarrator said, "I told 'Urwa bin Az-Zubair of this *Hadīth* and he said, 'Mālik bin Aus has told the truth. I heard 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ saying, 'The wives of the Prophet ﷺ sent 'Uthmān to Abū Bakr demanding from him their one-eight of the *Fai* which Allāh had granted to His Messenger ﷺ. But I used to oppose them and say to them: Will you not fear Allāh? Don't you know that the Prophet ﷺ used to say: Our property is not inherited, but whatever we leave is to be given in charity? The Prophet ﷺ mentioned that regarding himself.' He ﷺ added: The family of Muhammad ﷺ can take their sustenance from this property. So the wives of the Prophet ﷺ stopped demanding it when I told them of that.' So, this property (of *Sadaqa*) was in the hands of 'Alī who withheld it from 'Abbās and overpowered him. Then it came in the hands of Hasan bin 'Alī, then in the hands of Husain bin 'Alī, and then in the hands of 'Alī bin Husain and Hasan bin Hasan, and each of the last two used to manage it in turn, then it came in the hands of Zaid bin Hasan, and it was truly the *Sadaqa* of Allāh's Messenger ﷺ."

٤٠٣٤ - قالَ: فَحَدَّثْتُ هذا الحَدِيثَ عُرْوَةَ بنَ الزُّبَيرِ، فَقالَ: صَدَقَ مالِكُ بنُ أَوْسٍ، أَنا سَمِعْتُ عائِشَةَ رَضِيَ اللهُ عنها زَوْجَ النَّبِيِّ ﷺ تَقُولُ: أَرْسَلَ أَزْوَاجُ النَّبِيِّ ﷺ عُثمانَ إلى أبي بَكْرٍ يَسْأَلُهُ ثُمُنَهُنَّ مِمَّا أَفاءَ اللهُ عَلى رَسُولِهِ ﷺ فَكُنْتُ أَنا أَرُدُّهُنَّ، فَقُلْتُ لَهُنَّ: أَلا تَتَّقِينَ اللهَ؟ أَلَمْ تَعْلَمْنَ أَنَّ النَّبِيَّ ﷺ كانَ يَقُولُ: «لا نُورَثُ، ما تَرَكْنا صَدَقَةٌ - يُرِيدُ بِذلكَ نَفْسَهُ - إِنَّما يأكُلُ آلُ مُحَمَّدٍ ﷺ في هذا المَالِ». فانْتهى أَزْوَاجُ النَّبِيِّ ﷺ إلى ما أَخبرَتْهُنَّ، قالَ: فكانَتْ هذِهِ الصَّدَقَةُ بِيَدِ عَلِيٍّ، مَنَعَها عَلِيٌّ عَبَّاساً فَغَلَبَهُ عَلَيها. ثُمَّ كانَ بِيَدِ حَسَنِ بنِ عَلِيٍّ، ثُمَّ بِيَدِ حُسَينِ بنِ عَلِيٍّ، ثُمَّ بِيَدِ عَلِيِّ بنِ حُسَيْنٍ، وحَسَنِ بنِ حَسَنٍ، كِلاهُما كانَا يَتَدَاوَلانِها. ثُمَّ بِيَدِ زَيْدِ بنِ حَسَنٍ وهِيَ صَدَقَةُ رَسُولِ اللهِ ﷺ حَقًّا.

[انظر: ٦٧٢٧، ٦٧٣٠]

4035. Narrated 'Āishah رَضِيَ اللهُ عَنها: Fātima عليها السلام and Al-'Abbās came to Abū Bakr claiming their inheritance of the Prophet's land of Fadak and his share from Khaibar.

٤٠٣٥ - حدَّثَنا إبْراهِيمُ بنُ مُوسَى: أَخْبرَنا هِشامٌ: حَدَّثَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها: أَنَّ فاطِمَةَ عَلَيها السَّلامُ والعَبَّاسَ أَتَيا أبا بَكْرٍ يَلْتَمِسانِ

ميراثهما: أرضه من فدك، وسهمه من خيبر. [راجع: ٣٠٩٢]

4036. Abū Bakr said, "I heard the Prophet ﷺ saying, 'Our property is not inherited, and whatever we leave is to be given as *Ṣadaqa* (in charity). But the family of Muḥammad ﷺ can take their sustenance from this property.' By Allāh, I would love to do good to the kith and kin of Allāh's Messenger (ﷺ) rather than to my own kith and kin."

٤٠٣٦ - فقال أبو بكر: سمعت النبي ﷺ يقول: «لا نورث، ما تركنا صدقة، إنما يأكل آل محمد في هذا المال». والله لقرابة رسول الله ﷺ أحب إلي أن أصل من قرابتي. [راجع: ٣٠٩٣]

(15) CHAPTER. The killing of Ka'b bin Al-Ashraf.

(١٥) باب قتل كعب بن الأشرف

4037. Narrated Jābir bin 'Abdullāh رضي الله عنهما: Allāh's Messenger ﷺ said "Who will kill Ka'b bin Al-Ashraf who has hurt Allāh and His Messenger?" Thereupon Muḥammad bin Maslama got up saying, "O Allāh's Messenger! Would you like that I kill him?" The Prophet ﷺ said, "Yes." Muḥammad bin Maslama said, "Then allow me to say a thing (i.e., to deceive Ka'b)." The Prophet said, "You may say it." Then Muḥammad bin Maslama went to Ka'b and said, "That man (i.e., Muḥammad ﷺ) demands *Ṣadaqa* from us, and he has troubled us, and I have come to borrow something from you." On that, Ka'b said, "By Allāh, you will get tired of him!" Muḥammad bin Maslama said, "Now as we have followed him, we do not want to leave him unless and until we see how his end is going to be. Now, we want you to lend us a camel load or two of food." (Some difference between narrators about a camel load or two). Ka'b said "Yes (I will lend you), but you should mortgage something to me." Muḥammad bin Maslama and his companion said, "What do you want?" Ka'b replied, "Mortgage your women to

٤٠٣٧ - حدثنا علي بن عبد الله: حدثنا سفيان: قال عمرو: سمعت جابر ابن عبد الله رضي الله عنهما يقول: قال رسول الله ﷺ: «من لكعب بن الأشرف؟ فإنه قد آذى الله ورسوله»، فقام محمد بن مسلمة فقال: يا رسول الله، أتحب أن أقتله؟ قال: «نعم»، قال: فأذن لي أن أقول شيئاً، قال: «قل». فأتاه محمد بن مسلمة فقال: إن هذا الرجل قد سألنا صدقة، وإنه قد عنانا وإني قد أتيتك أستسلفك، قال: وأيضاً والله لتملنه. قال: إنا قد اتبعناه فلا نحب أن ندعه حتى ننظر إلى أي شيء يصير شأنه، وقد أردنا أن تسلفنا وسقاً أو وسقين - وحدثنا عمرو غير مرة فلم يذكر: وسقاً أو وسقين، فقلت له: فيه وسقاً أو

me." They said, "How can we mortgage our women to you and you are the most handsome of the Arabs?" Ka'b said, "Then mortgage your sons to me." They said, "How can we mortgage our sons to you? Later they would be abused by the people's saying that so-and-so has been mortgaged for a camel load of food. That would cause us great disgrace, but we will mortgage our arms to you." Muḥammad bin Maslama and his companion promised Ka'b that they or he (Muḥammad bin Maslama) would return to him. He came to Ka'b at night along with Ka'b's foster brother (milk suckling brother), Abū Nā'ila. Ka'b invited them to come into his fort, and then he went down to them. His wife asked him, "Where are you going at this time?" Ka'b replied, "None but Muḥammad bin Maslama and my (foster — milk suckling) brother Abū Nā'ila have come." His wife said, "I hear a voice as if blood is dropping from him." Ka'b said, "They are none but my brother Muḥammad bin Maslama and my foster (milk suckling) brother Abu Nā'ila. A generous man should respond to a call at night, even if invited to be killed." Muḥammad bin Maslama went with two men. (Some narrators mention the men as Abū 'Abs bin Jabr, Al-Ḥāri<u>th</u> bin Aūs and 'Abbād bin Bi<u>sh</u>r.) So Muḥammad bin Maslama went in together with two men, and said to them, "When Ka'b comes, I will touch his hair and smell it, and when you see that I have got hold of his head, strike him." The subnarrator also mentioned that Muḥammad bin Maslama said to his companions, "I will let you smell his head." Ka'b bin Al-A<u>sh</u>raf came down to them, wrapped in his clothes, and diffusing perfume. Muḥammad bin Maslama said, "I have never smelt a better scent than this." Ka'b replied, "I have got the best Arab

وسْقَيْنِ؟ فَقالَ: أُرَى فِيهِ: وَسْقاً أَوْ وَسْقَيْنِ - فَقالَ: نَعَمْ، ارْهَنُونِي، قالُوا: أَيَّ شَيْءٍ تُرِيدُ؟ قالَ: ارْهَنُونِي نِساءَكُمْ، قالُوا: كَيْفَ نَرْهَنُكَ نِساءَنا وأَنْتَ أَجمَلُ العَرَبِ؟ قالَ: فارْهَنُونِي أَبْناءَكُمْ، قالُوا: كَيْفَ نَرْهَنُكَ أَبْناءَنا فَيُسَبُّ أَحَدُهُمْ. فَيُقالُ: رُهِنَ بِوَسْقٍ أَوْ وَسْقَيْنِ؟ هذَا عارٌ عَلَيْنا، ولكِنَّا نَرْهَنُكَ اللَّأْمَةَ. قالَ سُفْيانُ: يَعْنِي السِّلاحَ، فَوَاعَدَهُ أَنْ يأْتِيَهُ فَجاءَهُ لَيْلاً ومَعَهُ أَبُو نائِلَةَ وهُوَ أَخُو كَعْبٍ مِنَ الرَّضاعَةِ فَدَعاهُمْ إِلى الحِصْنِ فَنزلَ إِلَيهِمْ فَقالَتْ لَهُ امْرَأَتُهُ: أَيْنَ تَخْرُجُ هذِهِ السَّاعَةَ؟ فَقالَ: إِنَّما هُوَ مُحَمَّدُ بنُ مَسْلَمَةَ وأَخِي أَبُو نائِلَةَ، وقالَ غَيرُ عَمْرٍو: قالَتْ: أَسمَعُ صَوْتاً كأَنَّهُ يَقْطُرُ مِنْهُ الدَّمُ، قالَ: إِنَّما هُوَ أَخِي مُحَمَّدُ بنُ مَسْلَمَةَ، ورَضِيعِي أَبُو نائِلَةَ. إِنَّ الكَرِيمَ لَوْ دُعِيَ إِلى طَعْنَةٍ بِلَيْلٍ لأَجابَ. قالَ: ويُدْخِلُ مُحَمَّدُ ابنُ مَسْلَمَةَ مَعَهُ رَجُلَينِ، قِيلَ لِسُفْيانَ: سَمَّاهُمْ عَمْرٌو؟ قالَ: سَمَّى بَعضَهمْ، قالَ عَمْرٌو: جاء مَعَهُ بِرَجُلَيْنِ وقالَ غَيرُ عَمْرٍو: أَبُو عَبْسِ بنُ جَبرٍ، والحَارِثُ بنُ أَوْسٍ، وعَبَّادُ بنُ بِشْرٍ. قالَ عَمْرٌو: جاءَ مَعَهُ بِرَجُلَينِ فَقالَ: إِذَا ما جاءَ فإِنِّي قائِلٌ بِشَعْرِهِ فأَشَمُّهُ فإِذَا رَأَيْتُمُونِي اسْتَمْكَنْتُ مِنْ رَأْسِهِ

فَدُونَكُمْ فاضْرِبُوهُ، وقالَ مَرَّةً: ثُمَّ أُشِمُّكُمْ. فَنزَلَ إِلَيهِمْ مُتَوَشِّحاً وهُوَ يَنْفَحُ مِنْهُ رِيحُ الطِّيبِ فَقالَ: ما رَأَيْتُ كاليَوْمِ رِيحاً أَيْ أَطْيَبَ. وقالَ غَيرُ عَمْرٍو: قالَ عِنْدِي أَعْطَرُ نِساءِ العَرَبِ وأَكمَلُ العَرَبِ، قالَ عَمْرٌو: فَقالَ: أَتَأْذَنُ لي أَنْ أَشُمَّ رَأسَكَ؟ قالَ: نَعَمْ، فَشَمَّهُ، ثُمَّ أَشَمَّ أَصحابَهُ، ثُمَّ قالَ: أَتَأْذَنُ لي؟ قالَ: نَعَمْ، فَلَمَّا اسْتَمْكَنَ مِنْهُ قالَ: دُونَكُمْ، فَقَتَلوهُ، ثُمَّ أَتَوُا النَّبِيَّ ﷺ فأَخْبَرُوهُ.

women who know how to use the high class of perfume." Muḥammad bin Maslama requested Ka'b, "Will you allow me to smell your head?" Ka'b said, "Yes." Muḥammad smelt it and made his companions smell it as well. Then he requested Ka'b again, "Will you let me (smell your head)?" Ka'b said, "Yes." When Muḥammad got a strong hold of him, he said (to his companions), "Get at him!" So, they killed him and went to the Prophet ﷺ and informed him.

(١٦) بابُ قتل أَبي رَافعٍ عَبْدِ اللهِ بنِ أَبي الحُقَيْقِ، ويُقالُ: سَلَّامُ بنُ أَبي الحُقَيْقِ. كانَ بِخَيْبَرَ ويُقالُ: في حِصْنٍ لَهُ بأَرْضِ الحِجازِ

(16) CHAPTER. The killing of Abū Rāfi', 'Abdullāh bin Abī Al-Ḥuqaiq and he was also called Salām bin Abī Al-Ḥuqaiq who used to live in Khaibar, and some said that he used to live in his castle in the land of Ḥijāz.

وقالَ الزُّهْرِيُّ: هُوَ بَعْدَ كَعْبِ بنِ الأَشْرَفِ.

Az-Zuhrī said, "He (Abū Rāfi') was killed after Ka'b bin Al-Ashraf."

٤٠٣٨ - **حدَّثني** إسحاقُ بنُ نَصْرٍ: حدَّثنا يَحْيَى بنُ آدَمَ: حدَّثنا ابنُ أَبي زائِدَةَ، عَنْ أَبيهِ، عَنْ أَبي إسحاقَ، عَنِ البَراءِ بن عازِبٍ رَضِيَ اللهُ عَنْهُما قالَ: بَعَثَ رَسُولُ اللهِ ﷺ رَهْطاً إِلى أَبي رَافعٍ فَدَخَلَ عَلَيْهِ عَبدُ اللهِ بنُ عَتيكٍ بَيْتَهُ لَيْلاً وهُوَ نائمٌ فَقَتَلَهُ. [راجع: ٣٠٢٢]

4038. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ sent a group of men to Abū Rāfi'. So, 'Abdullāh bin 'Atīk entered his house at night, while he (Abū Rāfi') was sleeping, and killed him.

[See *Ḥadīth* No. 4039).

٤٠٣٩ - **حدَّثنا** يُوسُفُ بنُ مُوسَى: حدَّثنا عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ إِسْرَائيلَ، عَنْ أَبي إسحاقَ، عَنِ

4039. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ sent some men from the *Anṣār* to (kill) the Jew Abū Rāfi', and appointed 'Abdullāh bin 'Atīk as their leader. Abū Rāfi' used to hurt Allāh's

البَرَاءِ بنِ عَازِبٍ قالَ: بَعَثَ رَسُولُ اللهِ ﷺ إلى أَبي رَافعٍ اليَهُودِيِّ رِجالاً مِنَ الأنْصَارِ فأَمَّرَ عَلَيهِمْ عَبْدَ اللهِ بنَ عَتِيكٍ. وكانَ أبو رَافِعٍ يُؤْذِي رَسُولَ اللهِ ﷺ ويُعِينُ عَلَيْهِ، وكانَ في حِصْنٍ لَهُ بأَرْضِ الحِجازِ، فَلَمَّا دَنَوْا مِنْهُ وقَد غَرَبَتِ الشَّمْسُ ورَاحَ النَّاسُ بِسَرْحِهِمْ، فَقالَ عَبْدُ اللهِ لأصْحابِهِ: اجْلِسُوا مَكانَكُمْ، فإنِّي مُنْطَلِقٌ ومُتَلَطِّفٌ للبَوَّابِ لَعَلِّي أَنْ أدْخُلَ. فأَقْبَلَ حتَّى دَنا مِنَ البابِ، ثُمَّ تَقَنَّعَ بِثَوْبِهِ كأَنَّهُ يَقْضِي حاجَةً، وَقَدْ دَخَلَ النَّاسُ فَهَتَفَ بِهِ البَوَّابُ: يا عَبْدَ اللهِ، إنْ كُنْتَ تُرِيدُ أَنْ تَدخُلَ فَادْخُلْ، فإنِّي أُرِيدُ أَنْ أُغْلِقَ البابَ. فَدَخَلْتُ فَكَمَنْتُ فَلَمَّا دَخَلَ النَّاسُ أَغْلَقَ البابَ ثُمَّ عَلَّقَ الأَغالِيقَ على وَدٍّ، قالَ: فَقُمْتُ إلى الأقالِيدِ فأَخَذْتُها فَفَتَحْتُ البابَ وكانَ أبُو رَافعٍ يُسْمَرُ عِنْدَهُ وكانَ في عَلالِيَّ لَهُ. فَلَمَّا ذَهَبَ عَنْهُ أَهلُ سَمَرِهِ صَعِدْتُ إلَيْهِ فَجَعَلْتُ كُلَّما فَتَحْتُ باباً أَغْلَقْتُ عَلَيَّ مِنْ داخِلٍ، قُلْتُ: إنَّ القَوْمَ نَذِرُوا بي لَمْ يَخْلُصُوا إلَيَّ حتَّى أَقْتُلَهُ، فانْتَهَيْتُ إلَيْهِ، فإذَا هُوَ في بَيْتٍ مُظْلِمٍ وسْطَ عِيالِهِ لا أَدْرِي أَيْنَ هُوَ مِنَ البَيْتِ. فَقُلْتُ: يا أَبا رَافعٍ، فَقالَ: مَنْ هذَا؟ فأَهْوَيْتُ نَحْوَ الصَّوْتِ فأَضْرِبُهُ ضَرْبَةً بالسَّيْفِ

Messenger ﷺ and help his enemies against him. He lived in his castle in the land of Ḥijāz. When those men approached (the castle) after the sun had set and the people had brought back their livestock to their homes. 'Abdullāh (bin 'Atīk) said to his companions, "Sit down at your places. I am going, and I will try to play a trick on the gate-keeper so that I may enter (the castle)." So, 'Abdullāh proceeded towards the castle, and when he approached the gate, he covered himself with his clothes, pretending to answer the call of nature. The people had gone in, and the gate-keeper (considered 'Abdullāh as one of the castle's servants) addressing him saying, "O Allāh's slave! Enter if you wish, for I want to close the gate." 'Abdullāh added in his story, "So, I went in (the castle) and hid myself. When the people got inside, the gate-keeper closed the gate and hung the keys on a fixed wooden peg. I got up and took the keys and opened the gate. Some people were staying late at night with Abū Rāfi' for a pleasant night chat in one of his room. When his companions of nightly entertainment went away, I ascended to him, and whenever I opened a door, I closed it from inside. I said to myself, 'Should these people discover my presence, they will not be able to catch me till I have killed him.' So I reached him and found him sleeping in a dark place (house) amidst his family, I could not recognize his location in the house. So I shouted, 'O Abū Rāfi'!' Abū Rāfi' said, 'Who is it?' I proceeded towards the source of the voice and hit him with the sword, and because of my perplexity, I could not kill him. He cried loudly, and I came out of the house and waited for a while, and then went to him again and said, 'What is this voice, O Abū Rāfi'?' He said, 'Woe to your mother! A man in my house has hit me with a

وأنا دَهِشٌ فما أَغْنَيْتُ شيئاً، وصاحَ فَخَرجْتُ مِنَ البَيْتِ فأَمْكُثُ غيرَ بَعِيدٍ، ثُمَّ دَخَلْتُ إلَيْهِ، فَقُلْتُ: ما هذَا الصَّوْتُ يا أبا رَافعٍ! فَقالَ: لأُمِّكَ الوَيْلُ إنَّ رَجُلاً في البَيْتِ ضَرَبَني قَبْلُ بالسَّيْفِ، قالَ: فأَضْرِبُهُ ضَرْبَةً أَثْخَنَتْهُ ولم أَقْتُلْهُ، ثُمَّ وضَعْتُ ضَبِيبَ السَّيْفِ في بَطْنِهِ حتَّى أَخَذَ في ظَهْرِهِ، فَعَرَفْتُ أَنِّي قَتَلْتُهُ، فَجَعَلْتُ أَفْتَحُ الأَبْوَابَ باباً باباً، حتَّى انْتَهَيْتُ إلى دَرَجَةٍ لَهُ فَوَضَعْتُ رِجْلي وأنا أُرَى أَنِّي قَدِ انْتَهَيْتُ إلى الأرْضِ فَوَقَعْتُ في لَيْلَةٍ مُقْمِرَةٍ فانْكَسَرَتْ ساقي فَعَصَبْتُها بِعِمامَةٍ ثُمَّ انْطَلَقْتُ حتَّى جَلَسْتُ عَلى البابِ، فَقُلْتُ: لا أَخْرُجُ اللَّيْلَةَ حتَّى أَعْلَمَ أَقَتَلْتُهُ؟ فَلَمَّا صاحَ الدِّيكُ قامَ النَّاعي عَلى السُّورِ فَقالَ: أَنْعي أبا رَافِعٍ تاجِرَ أَهْلِ الحجازِ. فانْطَلَقْتُ إلى أَصْحابي فَقُلْتُ النَّجاءَ، فَقَدْ قَتَلَ اللهُ أبا رَافعٍ. فانْتَهَيْتُ إلى النَّبيِّ ﷺ فَحَدَّثْتُهُ، فَقالَ لِي: «ابْسُطْ رِجْلَكَ»، فَبَسَطْتُ رِجْلي فَمَسَحَها فَكأَنَّها لَمْ أَشْتَكِهَا قَطُّ. [راجع: ٣٠٢٢]

sword!' I again hit him severely but I did not kill him. Then I drove the point of the sword into his belly (and pressed it through) till it touched his back, and I realised that I have killed him. I then opened the doors one by one till I reached the staircase, and thinking that I had reached the ground, I stepped out and fell down and got my leg broken in a moonlit night. I tied my leg with a turban and proceeded on till I sat at the gate, and said, 'I will not go out tonight till I know that I have killed him.' So, when (early in the morning) the cock crowed, the announcer of the casualty stood on the wall saying, 'I announce the death of Abū Rāfi', the merchant of Ḥijāz.' Thereupon I went to my companions and said, 'Let us save ourselves, for Allāh has killed Abū Rāfi'.' So, I (along with my companions proceeded and) went to the Prophet ﷺ and described the whole story to him. He said, 'Stretch out your (broken) leg'. I stretched it out and he rubbed it and it became alright as if I never had any ailment whatsoever.

٤٠٤٠ - حدَّثنا أحمدُ بنُ عُثمانَ: حدَّثنا شُرَيْحٌ هُوَ ابنُ مَسْلَمَةَ: حدَّثَنا إبْرَاهِيمُ بنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبي إسحَاقَ قالَ: سَمِعْتُ البرَاءَ رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَ رَسُولُ اللهِ

4040. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sent 'Abdullāh bin 'Atīk and 'Abdullāh bin 'Utba with a group of men to Abū Rāfi' (to kill him). They proceeded till they approached his castle, whereupon 'Abdullāh bin 'Atīk said to them, "Wait (here), and in the meantime I will go and see." 'Abdullāh said later on, "I played a

ﷺ إلى أَبي رَافع عَبْدَ اللهِ بنَ عَتِيكٍ، وعَبْدَ اللهِ بنِ عُتْبَةَ في ناسٍ مَعَهُمْ فانْطَلَقُوا حتَّى دَنَوْا مِنَ الحِصْنِ. فَقالَ لَهُمْ عَبْدُ اللهِ بنُ عَتِيكٍ: امْكُثُوا أَنْتُمْ حتَّى أَنْطَلِقَ أنا فأنْظُرَ، قَالَ: فَتَلَطَّفْتُ أَنْ أَدْخُلَ الحِصْنَ فَفَقَدُوا حِماراً لهمْ قَالَ فَخَرَجُوا بِقَبَسٍ يَطْلُبُونَهُ، قالَ: فَخَشِيتُ أَنْ أُعْرَفَ، فَغَطَّيْتُ رَأْسِي وَرِجلي كأَنِّي أَقْضِي حاجَةً ثُمَّ نادَى صَاحِبُ البابِ: مَنْ أَرادَ أَنْ يَدْخُلَ فَلْيَدْخُلْ قَبْلَ أَنْ أُغْلِقَهُ. فَدَخَلْتُ ثُمَّ اخْتَبَأْتُ في مَرْبِطِ حِمارٍ عِنْدَ بابِ الحِصْنِ، فَتَعَشَّوْا عِنْدَ أَبي رَافعٍ وتَحَدَّثُوا حتَّى ذَهَبَتْ ساعَةٌ مِنَ اللَّيْلِ، ثُمَّ رَجَعُوا إلى بُيُوتِهِمْ. فَلَمَّا هَدَأَتِ الأَصْواتُ ولا أَسمَعُ حَرَكَةً خَرَجْتُ، قالَ: ورَأَيْتُ صَاحِبَ البابِ حَيْثُ وَضَعَ مِفْتاحَ الحِصْنِ في كُوَّةٍ فأَخَذْتُهُ فَفَتَحْتُ به بابَ الحِصْنِ. قالَ: قُلْتُ: إن نَذِرَ بي القَوْمُ انْطَلَقْتُ عَلى مَهَلٍ. ثُمَّ عَمَدْتُ إلى أَبْوابِ بُيُوتِهِمْ فَغَلَّقْتُها عَلَيْهِمْ مِنْ ظاهِرٍ، ثُمَّ صَعِدْتُ إلى أَبي رَافعٍ في سُلَّمٍ فإذَا البَيْتُ مُظْلِمٌ قَدْ طَفِئَ سِراجُهُ فَلَمْ أَدْرِ أَيْنَ الرَّجُلُ؟ فَقُلْتُ: يا أَبا رَافعٍ، قالَ: مَنْ هذا؟ قالَ: فَعَمَدْتُ نَحوَ الصَّوْتِ فأَضْرِبُهُ وصَاحَ، فَلَم تُغْنِ شَيْئاً. قالَ: ثُمَّ جِئْتُ كأَنِّي أُغيثُهُ،

trick in order to enter the castle. By chance, they lost a donkey of theirs and came out carrying a flaming light to search for it. I was afraid that they would recognize me, so I covered my head and legs and pretended to answer the call of nature. The gate-keeper called, 'Whoever wants to come in, should come in before I close the gate.' So, I went in and hid myself in a stall of a donkey near the gate of the castle. They took their supper with Abū Rāfi' and had a chat till late at night. Then they went back to their homes. When the voices vanished and I no longer detected any movement, I came out. I had seen where the gate-keeper had kept the keys of the castle in a hole in the wall. I took it and unlocked the gate of the castle, saying to myself, 'If these people should notice me, I will run away easily.' Then I locked all the doors of their houses from outside while they were inside, and ascended to Abū Rāfi' by a staircase. I saw the house in complete darkness with its light off, and I could not know where the man was. So I called, 'O Abū Rāfi'!' He replied, 'Who is it?' I proceeded towards the voice and hit him. He cried loudly but my blow was futile. Then I came to him, pretending to help him, saying with a different tone of my voice. 'What is wrong with you, O Abū Rāfi'?' He said, 'Are you not surprised? Woe on your mother! A man has come to me and hit me with a sword!' So again I aimed at him and hit him, but the blow proved futile again, and on that Abū Rāfi' cried loudly and his wife got up. I came again and changed my voice as if I were a helper, and found Abū Rāfi' lying straight on his back, so I drove the sword into his belly and bent on it till I heard the sound of a bone break. Then I came out, filled with astonishment and went to the staircase to descend, but I fell down from it and got my

leg dislocated. I bandaged it and went to my companions limping. I said (to them), 'Go and tell Allāh's Messenger ﷺ of this good news, but I will not leave (this place) till I hear the news of his (i.e., Abū Rāfi') death.' When dawn broke, an announcer climbed over the wall and announced, 'I convey to you the news of the death of Abū Rāfi'.' I got up and proceeded without feeling any pain till I caught up with my companions before they reached the Prophet ﷺ to whom I conveyed the good news."

فَقُلْتُ: ما لك يا أَبا رَافعٍ؟ وغَيَّرْتُ صَوْتي. فَقالَ: أَلا أُعْجِبُكَ؟ لأُمِّكَ الوَيْلُ، دَخَلَ عَليَّ رَجُلٌ فَضَرَبَني بالسَّيْفِ، قالَ: فَعَمَدتُ لَهُ أَيضاً فأَضْرِبُهُ أُخْرَى فَلَمْ تُغْنِ شَيْئاً، فَصاحَ وقامَ أَهْلُهُ، قالَ: ثُمَّ جِئْتُ وغَيَّرْتُ صَوْتي كَهيْئَةِ المُغِيْثِ، فإِذَا هُوَ مُسْتَلْقٍ على ظَهْرِهِ فأَضَعُ السَّيْفَ في بَطْنِهِ ثُمَّ أَنْكَفِئُ عَلَيْهِ حتَّى سَمِعْتُ صَوْتَ العَظْمِ ثُمَّ خَرَجْتُ دَهِشاً حتَّى أَتَيْتُ السُّلَّمَ أُرِيدُ أَن أَنْزِلَ فأَسْقُطُ مِنْهُ فانخَلَعَتْ رِجْلي فَعَصَبْتُها ثُمَّ أَتَيْتُ أَصْحابي أَحجُلُ. فَقُلْتُ لَهُم: انْطَلِقُوا فَبَشِّروا رَسُولَ اللهِ ﷺ فَإِنِّي لا أَبْرَحُ حتَّى أَسمَعَ النَّاعِيَةَ. فَلَمَّا كانَ في وَجْهِ الصُّبْحِ صَعِدَ النَّاعِيَةُ، فَقالَ: أَنْعَى أبا رَافعٍ، قالَ: فَقُمْتُ أَمْشِي، ما بي قَلَبةٌ، فأَدْرَكْتُ أَصْحابي قَبْلَ أَنْ يأتُوا النَّبيَّ ﷺ فَبَشَّرْتُهُ. [راجع: ٣٠٢٢]

(17) CHAPTER. The *Ghazwā* of Uḥud[1].

(١٧) بابُ غَزْوَةِ أُحُدٍ

And the Statement of Allāh تعالى:

"And (remember) when you (O Muḥammad ﷺ) left your household in the morning to post the believers at their stations for battle, (of Uḥud). And Allāh is All-Hearer, All-Knower." (V.3:121)

Also the Statement of Allāh تعالى:-

وقَوْلِ اللهِ تَعالى: ﴿وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ ٱلْمُؤْمِنِينَ مَقَـٰعِدَ لِلْقِتَالِ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾﴾ [آل عمران: ١٢١] وقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿وَلَا تَهِنُوا۟ وَلَا تَحْزَنُوا۟ وَأَنتُمُ ٱلْأَعْلَوْنَ إِن كُنتُم

(1) (Ch. 17) Uḥud is a well-known mountain in Al-Madīna where the battle took place in the month of Shawwāl in the 3rd year of *Hijrah* between Muslims and Quraish *Mushrikūn*.

مُؤْمِنِينَ ﴿١٣٩﴾ إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾ وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ ﴿١٤١﴾ أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾ وَلَقَدْ كُنتُمْ تَمَنَّوْنَ الْمَوْتَ مِن قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ ﴿١٤٣﴾﴾ وقولُه: ﴿وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم﴾ تستأصلونهم قتلا الآيَةَ إلى قَوْلِهِ: ﴿وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ﴾ [آل عمران: ١٣٩-١٤٣] وقَوْله تَعالى: ﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا﴾ الآيَةَ [آل عمران: ١٥٢].

"So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers. If a wound (and killing) had touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allāh may test those who believe, and that He may take martyrs from among you. And Allāh likes not the *Zalimūn* (wrong-doers, polytheists). And that Allāh may test (or purify) the believers (from sins), and destroy the disbelievers. Do you think that you will enter Paradise before Allāh tests those of you who fought (in His Cause) and (also) tests those who are *Aṣ-Ṣabirūn* (the patient)? You did indeed wish for death (*Ash-Shahadah* – martyrdom) before you met it. Now you have seen it openly with your own eyes." (V.3:139-143)

And His Statement:

"And Allāh did indeed fulfil His Promise to you when you were killing them (your enemy)... (till the end of the Verse) ... And Allāh is Most Gracious to the believers." (V.3:152)

And His Statement:

"Think not of those as dead who are killed in the Way of Allāh ..." (V.3:169)

٤٠٤١ - حدَّثنا إبْرَاهِيمُ بنُ مُوسَى: أَخْبَرَنا عَبْدُ الوَهَّابِ، حدَّثنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ يَوْمَ أُحُدٍ: «هذا جِبْرِيلُ آخِذٌ بِرَأْسِ فَرَسِهِ عَلَيْهِ أَداةُ الحَرْبِ». [راجع: ٣٩٩٥]

4041. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: On the day of the battle of Uḥud, the Prophet ﷺ said, "This is Jibrīl (Gabriel) holding the head of his horse and equipped with war weapons."

٤٠٤٢ - حدَّثنا مُحَمَّدُ بنُ عَبْدِ

4042. Narrated 'Uqba bin 'Āmir: Allāh's Messenger ﷺ offered the funeral prayers of

الرَّحِيم: أَخْبَرَنا زَكَرِيَّا بنُ عَدِيٍّ: أَخْبَرَنا ابنُ المُبارَكِ، عَنْ حَيْوَةَ، عَنْ يَزِيدَ بنِ أبي حَبِيبٍ، عَنْ أبي الخَيرِ، عَنْ عُقْبَةَ بنِ عامِرٍ قالَ: صَلَّى رَسُولُ اللهِ ﷺ على قَتْلى أُحُدٍ بَعْدَ ثماني سِنِينَ كالمُوَدِّعِ لِلأَحْياءِ والأَمْواتِ، ثُمَّ طَلَعَ المِنْبَرَ فَقالَ: «إِنِّي بَينَ أَيْدِيكُمْ فَرَطٌ، وأنا عَلَيْكُمْ شَهِيدٌ، وإِنَّ مَوْعِدَكُمُ الحَوْضُ، وإِنِّي لأَنْظُرُ إِلَيْهِ مِنْ مَقامي هذا، وإِنِّي لَسْتُ أَخْشَى عَلَيْكُمْ أَنْ تُشْرِكُوا ولٰكِنِّي أَخْشَى عَلَيْكُمُ الدُّنْيا أَنْ تَنافَسُوها». قالَ: فَكَانَتْ آخِرَ نَظْرَةٍ نَظَرْتُها إِلى رَسُولِ اللهِ ﷺ. [راجع: ١٣٤٤]

the martyrs of the battle of Uḥud eight years after (their death), as if bidding farewell to the living and the dead, then he ascended the pulpit and said, "I am your predecessor before you, and I am a witness over you, and your promised place to meet me, will be *Al-Ḥauḍ* (i.e., tank – *Al-Kauthar*) (on the Day of Resurrection), and I am (now) looking at it from this place of mine. I am not afraid that you will worship others besides Allāh, but I am afraid that worldly life will tempt you and cause you to compete with each other for it." The narrator added, "That was the last look which I cast on Allāh's Messenger ﷺ."

٤٠٤٣ - حدَّثَنا عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبي إِسحَاقَ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قالَ: لَقِينا المُشْرِكِينَ يَوْمَئِذٍ وأَجْلَسَ النَّبِيُّ ﷺ جَيْشاً مِنَ الرُّماةِ، وأَمَّرَ عَلَيهِمْ عَبْدَ اللهِ وقالَ: «لا تَبرَحُوا، إِنْ رَأَيْتُمُونا ظَهَرْنا عَلَيهِمْ فَلا تَبرَحُوا، وإِنْ رَأَيْتُمُوهُمْ ظَهَرُوا عَلَيْنا فَلا تُعِينُونا». فَلَمَّا لَقِينا هَرَبُوا حتَّى رَأَيْتُ النِّساءَ يَشْتَدِدْنَ في الجَبَلِ، رَفَعْنَ عَنْ سُوقِهِنَّ، قَدْ بَدَتْ خَلاخِلُهُنَّ فَأَخَذُوا يَقُولُونَ: الغَنِيمَةَ الغَنِيمَةَ، فَقالَ عَبْدُ اللهِ ابنُ جُبَيرٍ: عَهِدَ إِلَيَّ النَّبِيُّ ﷺ أَنْ لا تَبرَحُوا فأَبَوْا، فَلَمَّا أَبَوْا صُرِفَ

4043. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: We faced *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ] on that day (of the battle of Uḥud) and the Prophet ﷺ placed a batch of archers (at a special place) and appointed 'Abdullāh (bin Jubair) as their commander and said, "Do not leave this place; and if you should see us conquering the enemy, do not leave this place, and if you should see them conquering us, do not (come to) help us." So, when we faced the enemy, they took to their heel till I saw their women running towards the mountain, lifting up their clothes from their legs, revealing their leg-bangles. The Muslims started saying, "The booty, the booty!" 'Abdullāh bin Jubair said, "The Prophet ﷺ had taken a firm promise from me not to leave this place." But his companions refused (to stay). So when they

وجُوهُهُم فأُصِيبَ سَبْعُونَ قَتِيلاً وأَشْرَفَ أَبُو سُفْيانَ فَقالَ: أَفي القَوْمِ مُحَمَّدٌ؟ فَقالَ: «لا تُجِيبُوهُ»، فَقالَ: أَفي القَوْمِ ابنُ أَبي قُحافَةَ؟ قالَ: «لا تُجِيبُوهُ»، فَقالَ: أفي القَوْمِ ابنُ الخَطَّابِ؟ فقالَ: إِنَّ هٰؤُلاءِ قُتِلُوا، فَلَوْ كانُوا أَحْياءً لأَجابُوا، فَلَمْ يَمْلِكْ عُمَرُ نَفْسَهُ، فَقالَ لَهُ: كَذَبْتَ يا عَدُوَّ اللهِ، أَبْقى اللهُ عَلَيْكَ ما يُحزِنك، قالَ أَبُو سُفْيانَ: اعْلُ هُبَل، فَقالَ النَّبِيُّ ﷺ: «أَجِيبُوهُ»، قالُوا: ما نَقُولُ؟ قالَ: «قُولُوا: اللهُ أَعْلَى وأَجَلُّ»، قالَ أَبُو سُفْيانَ: لَنَا العُزَّى وَلا عُزَّى لكُمْ، فَقالَ النَّبِيُّ ﷺ: «أَجِيبُوهُ»، قالُوا: ما نَقُولُ؟ قالَ: «قُولُوا: اللهُ مَوْلانا ولا مَوْلى لَكُمْ». قالَ أَبُو سُفْيانَ: يَوْمٌ بِيَوْمِ بَدْرٍ والحَرْبُ سِجالٌ. وتَجِدُونَ مُثْلَةً لمْ آمُرْ بِها ولَمْ تَسُؤْني. [راجع: ٣٠٣٩]

refused (to stay there), (Allāh) confused them so that they could not know where to go, and they suffered seventy casualties. Abū Sufyān ascended a high place and said, "Is Muḥammad (ﷺ) present amongst the people?" The Prophet ﷺ said, "Do not answer him." Abū Sufyān said, "Is the son of Abū Quḥāfa present among the people?" The Prophet ﷺ said, "Do not answer him." Abū Sufyān said, "Is the son of Al-Khaṭṭāb amongst the people?" He then added, "All these people have been killed, for, were they alive, they would have replied." On that, 'Umar could not help saying, "You are a liar, O enemy of Allāh! Allāh has kept what will make you unhappy." Abū Safyān said, "High may be *Hubal*!"[1] On that the Prophet ﷺ said (to his Companions), "Reply to him." They asked, "What may we say?" He said, "Say: Allāh is More High and More Majestic!" Abū Sufyān said, "We have (the idol) Al-'Uzza, whereas you have no 'Uzza!" The Prophet ﷺ said (to his Companions), "Reply to him." They asked, "What may we say?" The Prophet ﷺ said, "Say: Allāh is our *Maulā* (Helper) and you have no *Maulā* (helper)." Abū Sufyān said, "(This) day compensates for our loss at Badr and (in) the battle (the victory) is always undecided and shared in turns by the belligerents. You will see some of your dead men mutilated, but neither did I urge this action, nor am I sorry for it."

٤٠٤٤ - أَخْبَرَني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ جابِرٍ قالَ: اصْطَبَحَ الخَمْرَ يَوْمَ أُحُدٍ ناسٌ ثُمَّ قُتِلُوا شُهَدَاءَ. [راجع: ٢٨١٥]

4044. Narrated Jābir رَضِيَ اللهُ عَنْهُ: Some people took wine in the morning of the day of Uḥud and were then killed as martyrs.

٤٠٤٥ - حدَّثَنا عَبدَانُ: حدَّثَنا

4045. Narrated Sa'd bin Ibrāhīm: A meal

(1) (H. 4043) *Hubal* was one of their idols.

عَبْدُ اللهِ بنُ المبارك: أَخبَرَنا شُعْبَةُ، عَنْ سَعْدِ ابنِ إِبْرَاهِيمَ عن أبيه إبراهيمَ: أَنَّ عَبْدَ الرَّحْمنِ بنَ عَوْفٍ أتى بِطَعَامٍ وكانَ صَائماً فَقالَ: قُتِلَ مُصْعَبُ بنُ عُمَيرٍ وهُوَ خَيرٌ مِنِّي، كُفِّنَ في بُرْدَةٍ إنْ غُطِّيَ رَأسُهُ بَدَتْ رِجْلاهُ، وإنْ غُطِّيَ رِجْلاهُ بَدَا رَأسُهُ. وأُرَاهُ قالَ: وقُتِلَ حَمْزَةُ وهُوَ خَيرٌ مِنِّي ثُمَّ بُسِطَ لَنا منَ الدُّنْيا ما بُسِطَ، أَوْ قالَ: أُعْطِينا منَ الدُّنْيا ما أُعْطِينا وقَدْ خَشِينا أَنْ تَكُون حَسَناتُنا عُجِّلَتْ لَنا، ثُمَّ جَعَلَ يَبْكِي حتَّى تَرَكَ الطَّعَامَ.

[راجع: ١٢٧٤]

was brought to 'Abdur-Raḥmān bin 'Aūf while he was observing fast. He said, "Muṣ'ab bin 'Umair was martyred, and he was better than I; yet he was shrouded in a *Burda* (i.e., a sheet) so that, if his head was covered, his feet became bare, and if his feet were covered, his head became bare." 'Abdur-Raḥmān added, "Ḥamza was martyred and he was better than I. Then worldly wealth was bestowed upon us and we were given thereof too much. We are afraid that the reward of our deeds have been given to us in this life." 'Abdur-Raḥmān then started weeping so much that he left the food.

٤٠٤٦ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو: سَمِعَ جابِرَ ابنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَجُلٌ لِلنَّبِيِّ ﷺ يَوْمَ أُحُدٍ: أَرَأَيْتَ إنْ قُتِلْتُ فأَيْنَ أَنا؟ قالَ: «في الجَنَّةِ». فأَلقى تَمَرَاتٍ في يَدِهِ، ثُمَّ قاتَلَ حتَّى قُتِلَ.

4046. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: On the day (of the battle) of Uḥud, a man came to the Prophet ﷺ and said, "Can you tell me where I will be if I should get martyred?" The Prophet ﷺ replied, "In Paradise." The man threw away some dates he was carrying in his hand, and fought till he was martyred.

٤٠٤٧ - حدَّثَنا أَحْمَدُ بنُ يُونُسَ: حدَّثَنا زُهَيرٌ: حدَّثَنا الأَعمَشُ، عَنْ شَقِيقٍ، عَنْ خَبَّابِ بنِ الأَرَتِّ رَضِيَ اللهُ عَنْهُ قالَ: هاجَرْنا مَعَ رَسُولِ اللهِ ﷺ نَبْتَغِي وَجْهَ اللهِ، فَوَجَبَ أَجْرُنا عَلَى اللهِ. ومِنَّا مَنْ مَضَى أَوْ ذَهَبَ لَمْ يأكُلْ منْ أَجْرِهِ شَيْئاً، كانَ مِنْهُمْ: مُصْعَبُ بنُ عُمَيرٍ قُتِلَ يَوْمَ أُحُدٍ لَمْ

4047. Narrated Khabbāb bin Al-Aratt رَضِيَ اللهُ عَنْهُ: We emigrated in the company of Allāh's Messenger ﷺ, seeking Allāh's Pleasure. So our reward became due and sure with Allāh. Some of us have been dead without enjoying anything of their rewards (in this life), and one of them was Muṣ'ab bin 'Umair who was martyred on the day (of the battle) of Uḥud, and did not leave anything except a *Namira* (i.e., a sheet in which he was shrouded). If we covered his head with it, his feet became bare, and if we covered his feet

يَتْرُكْ إِلَّا نَمِرَةً، كُنَّا إِذَا غَطَّيْنا بِها رَأْسَهُ خَرَجَتْ رِجْلاهُ، وإِذا غُطِّيَ بها رِجْلاهُ خَرَجَ رَأْسُهُ. فَقالَ لَنا النَّبِيُّ ﷺ: «غَطُّوا بِها رَأْسَهُ واجْعَلُوا عَلى رِجْلِهِ الإِذْخِرَ، أَوْ قالَ: أَلْقُوا عَلى رِجْلِهِ مِنَ الإِذْخِرِ». ومِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِبُها. [راجع: ١٢٧٦]

with it, his head became bare. So the Prophet ﷺ said to us, "Cover his head with it and put some *Idhkhir* (i.e., a kind of grass) over his feet" or said, "throw *Idhkhir* over his feet." But some amongst us have got the fruits of their labour ripened, and they are collecting them.

٤٠٤٨ - أَخْبَرَنا حَسَّانُ بنُ حَسَّانَ: حدَّثَنا مُحَمَّدُ بنُ طَلْحَةَ: حدَّثَنا حُمَيْدٌ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّهُ غابَ عَنْ بَدْرٍ فَقالَ: غِبْتُ عَنْ أَوَّلِ قِتالِ النَّبِيِّ ﷺ، لَئِنْ أَشْهَدَني اللهُ مَعَ النَّبِيِّ ﷺ لَيَرَيَنَّ اللهُ ما أُجِدُّ، فَلَقِيَ يَوْمَ أُحُدٍ فَهُزِمَ النَّاسُ فَقالَ: اللَّهُمَّ إِنِّي أَعْتَذِرُ إِلَيْكَ مِمَّا صَنَعَ هٰؤُلاءِ، يَعْني المُسْلِمِينَ، وأَبْرَأُ إِلَيْكَ مِمَّا جاءَ بِهِ المُشْرِكُونَ. فَتَقَدَّمَ بِسَيْفِهِ فَلَقِيَ سَعْدَ بنَ مُعاذٍ فَقالَ: أَيْنَ يا سَعْدُ؟ إِنِّي أَجِدُ رِيحَ الجَنَّةِ دُونَ أُحُدٍ، فَمَضَى فَقُتِلَ فَما عُرِفَ حَتَّى عَرَفَتْهُ أُخْتُهُ بِشامَةٍ أَوْ بِبَنانِهِ وبِهِ بِضْعٌ وثَمانُونَ مِنْ طَعْنَةٍ وضَرْبَةٍ ورَمْيَةٍ بِسَهْمٍ. [راجع: ٢٨٠٥]

4048. Narrated Anas رَضِيَ اللهُ عَنْهُ: His uncle (Anas bin An-Naḍr) was absent from the battle of Badr and he said, "I was absent from the first battle of the Prophet ﷺ (i.e., the battle of Badr), and if Allāh should let me participate in (a battle) with the Prophet ﷺ, Allāh will see how valiantly I will fight." So he encountered the day of (the battle of) Uḥud. The Muslims fled and he said, "O Allāh! I appeal to You to excuse for what these people (i.e.,, the Muslims) have done, and I am clear from what *Al-Mushrikūn* have done." Then he went forward with his sword and met Sa'd bin Mu'ādh (fleeing), and asked him, "Where are you going, O Sa'd? I am smelling the aroma of Paradise before Uḥud." Then he proceeded on and was martyred. Nobody was able to recognize him till his sister recognized him by a mole on his body, or by the tips of his fingers. He had over 80 wounds caused by stabbing, striking or shooting with arrows.

٤٠٤٩ - حدَّثَنا مُوسَى بنُ إِسماعِيلَ: حدَّثَنا ابنُ شِهابٍ: أَخْبَرَني خارِجَةُ بنُ زَيْدِ ابنِ ثابِتٍ: أَنَّهُ سَمِعَ زَيْدَ ابنَ ثابِتٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: فَقَدْتُ آيَةً مِنَ الأَحْزابِ حِينَ

4049. Narrated Zaid bin Thābit رَضِيَ اللهُ عَنْهُ: When we wrote the Qur'ān, I missed one of the Verses of *Sūrat Al-Aḥzāb* which I used to hear Allāh's Messenger ﷺ reciting. Then we searched for it and found it with Khuzaima bin Thābit Al-Anṣārī. The Verse was:

"Among the believers are men who have

been true to their covenant with Allāh [i.e., they had gone out for *Jihād* (holy fighting), and showed not their backs to the disbelievers] of them, some have fulfilled their obligations to Allāh (i.e., they have been martyred), and some of them are still waiting..." (V.33:23)

So we wrote this in its place in the Qur'ān.

نَسخْنا المُصْحَفَ، كُنْتُ أَسمَعُ رَسُولَ اللهِ ﷺ يَقْرَؤُهَا. فالتَمَسْناها فَوَجَدْناها مَعَ خُزَيمَةَ بنِ ثابِتٍ الأنْصارِيِّ ﴿مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَـٰهَدُوا۟ ٱللَّهَ عَلَيْهِ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ﴾ فألحقْناهَا في سُورَتِها في المُصْحَفِ. [راجع: ٢٨٠٧]

4050. Narrated Zaid bin Thābit رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ set out for (the battle of) Uhud, some of those who had gone out with him returned. The Companions of the Prophet ﷺ were divided into two groups. One group said, "We will fight them (i.e., the enemy)," and the other group said, "We will not fight them." So there came the Divine Revelation:

"Then what is the matter with you that you are divided into two parties about the hypocrites? Allāh has cast them back (to disbelief) because of what they have earned..." (V.4:88)

On that, the Prophet ﷺ said, "That is Ṭaiba (i.e., the city of Al-Madīna), it clears out the sins or clears one from his sins as the fire expels out the impurities of silver."

٤٠٥٠ - **حدَّثَنَا** أَبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ عَدِيِّ بنِ ثابِتٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ بنَ يَزِيدَ، يُحَدِّثُ عَنْ زَيْدِ بنِ ثابِتٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا خَرَجَ النَّبِيُّ ﷺ إلى غَزْوَةِ أُحُدٍ رَجَعَ ناسٌ مِمَّنْ خَرجَ مَعَهُ وكانَ أَصْحابُ النَّبِيِّ ﷺ فِرْقَتَينِ: فِرْقَةٌ تَقُولُ: نُقاتِلُهُمْ، وفِرْقَةٌ تَقُولُ: لا نُقاتِلُهُمْ، فَنَزَلَتْ ﴿فَمَا لَكُمْ فِى ٱلْمُنَـٰفِقِينَ فِئَتَيْنِ وَٱللَّهُ أَرْكَسَهُم بِمَا كَسَبُوٓا۟﴾ وقالَ: «إنَّها طَيْبَةُ تَنْفِي الذُّنُوبَ كما تَنْفِي النَّارُ خَبَثَ الفِضَّةِ». [راجع: ١٨٨٤]

(18) CHAPTER: "When two parties from among you were about to lose heart, but Allāh was their *Walī* (Protector and Supporter)." (V.3:122)

(١٨) بابٌ ﴿إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَٱللَّهُ وَلِيُّهُمَا﴾ الآيَة [آل عمران: ١٢٢]

4051. Narrated Jābir رَضِيَ اللهُ عَنْهُ: This Verse:

"When two parties from among you were about to lose heart..." was revealed in our connection, i.e., Banī Salama and Banī Ḥāritha and I would not have liked that, if it was not revealed, for Allāh said:

"...But Allāh was their *Walī* (Protector

٤٠٥١ - **حدَّثَنا** مُحَمَّدُ بنُ يُوسُفَ، حَدَّثَنا ابنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: نَزَلَتْ هذِهِ الآيَةُ فِينا ﴿إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا﴾ بَنِي سَلَمَةَ

and Supporter)..." (V.3:122)

وبني حارِثَةَ وما أُحِبُّ أنَّها لَمْ تَنْزِلْ واللهُ يَقُولُ: ﴿وَاللَّهُ وَلِيُّهُمَا﴾. [انظر: ٤٥٥٨]

4052. Narrated Jābir رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said to me, "Have you got married O Jābir?" I replied, "Yes." He asked "What, a virgin or a matron?" I replied, "(Not a virgin) but a matron." He said, "Why did you not marry a young girl who would have fondled with you?" I replied, "O Allāh's Messenger! My father was martyred on the day (of the battle) of Uhud and left nine (orphan) daughters who are my nine sisters; so I disliked to have another young girl of their age, but (I sought) an (elderly) woman who could comb their hair and look after them." The Prophet ﷺ said, "You have done the right thing."

٤٠٥٢ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا سُفْيانُ: أَخْبرَنا عَمْرٌو، عَنْ جابِرٍ قالَ: قالَ لي رَسُولُ اللهِ ﷺ: «هَلْ نَكَحْتَ يا جابِرُ؟» قُلْتُ: نَعَمْ، قالَ: «ماذا؟ أبكراً أَمْ ثَيِّباً؟» قُلْتُ: لا بَلْ ثَيِّباً، قالَ: «فَهَلَّا جارِيَةً تُلاعِبُكَ؟» قُلْتُ: يا رَسُولَ اللهِ، إنَّ أبي قُتِلَ يَوْمَ أُحدٍ وتَرَكَ تِسْعَ بَناتٍ كُنَّ لي تِسْعَ أَخَواتٍ فَكَرِهْتُ أَنْ أجمَعَ إلَيهِنَّ جارِيَةً خَرْقاءَ مِثْلَهُنَّ ولكِن امْرَأَةً تَمْشُطُهُنَّ وتَقُومُ عَلَيهِنَّ، قالَ: «أَصَبْتَ». [راجع: ٤٤٣]

4053. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما that his father was martyred on the day (of the battle) of Uhud and was in debt and left six (orphan) daughters. Jābir added, "When the season of plucking the dates came, I went to Allāh's Messenger ﷺ and said, "You know that my father was martyred on the day (of the battle) of Uhud, and he was heavily in debt, and I would like that the creditors should see you." The Prophet ﷺ said, "Go and pile every kind of dates separately." I did so and called him (the Prophet ﷺ). When the creditors saw him, they started claiming their debts from me in such a harsh manner (as they had never done before). So when he saw their attitude, he went round the biggest heap of dates thrice, and then sat over it and said, "(O Jābir), call your companions (i.e., the creditors)." Then he kept on measuring (and giving) to the

٤٠٥٣ - حدَّثَني أَحْمَدُ بنُ أبي سُرَيْجٍ: أَخْبرَنا عُبَيْدُ اللهِ بنُ مُوسَى: حدَّثَنا شَيْبانُ، عَنْ فِراسٍ، عَنِ الشَّعْبِيِّ قال: حدَّثَني جابِرُ بنُ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أنَّ أباهُ اسْتُشْهِدَ يَوْمَ أُحُدٍ وتَرَكَ عَلَيْهِ دَيْناً وتَرَكَ سِتَّ بَناتٍ. فَلَمَّا حَضَرَ جِذاذُ النَّخْلِ قالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ فَقُلْتُ: قَدْ عَلِمْتَ أَنَّ والِدِي قدِ اسْتُشْهِدَ يَوْمَ أُحُدٍ وتَرَكَ دَيْناً كَثِيراً، وإنِّي أُحِبُّ أَنْ يَرَاكَ الغُرَماءُ، فَقالَ: «اذْهَبْ فَبَيْدِرْ كُلَّ تَمْرٍ على ناحِيَةٍ»، فَفَعَلْتُ ثُمَّ دَعَوْتُهُ فَلَمَّا نَظَرُوا إلَيْهِ كأَنَّهُمْ أُغْرُوا

بي تِلْكَ السَّاعَةَ، فَلَمَّا رَأَى ما يَصْنَعُونَ أطافَ حَوْلَ أَعْظَمِها بَيْدَراً ثَلاثَ مَرَّاتٍ ثُمَّ جَلَسَ عَلَيْهِ ثُمَّ قالَ: «ادْعُ لكَ أَصْحابَكَ» فما زالَ يَكِيلُ لَهُمْ حتَّى أَدَّى اللهُ عنْ والِدي أَمانَتَهُ وأَنا أَرْضَى أَن يُؤَدِّيَ اللهُ أَمانَةَ والِدي ولا أَرْجِعَ إلى أَخَواتي بِتَمْرَةٍ. فَسَلَّمَ اللهُ البَيادِرَ كُلَّها وحتَّى إِنِّي أَنْظُرُ إلى البَيْدَرِ الذي كانَ عَلَيْهِ النَّبيُّ ﷺ كأَنَّها لم تَنْقُصْ تَمْرَةً واحِدَةً. [راجع: ٢١٢٧]

creditors (their due) till Allāh paid all the debt of my father. I would have been satisfied to retain nothing of those dates for my sisters after Allāh had paid the debts of my father. But Allāh saved all the heaps (of dates), so that when I looked at the heap where the Prophet ﷺ had been sitting, it seemed as if not a single date had been taken away thereof."

٤٠٥٤ - حدَّثنا عَبْدُ العَزِيز بنُ عَبْدِ اللهِ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ سَعْدِ بنِ أَبي وقَّاصٍ رَضِيَ اللهُ عَنْهُ قالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَوْمَ أُحُدٍ ومَعَهُ رَجُلانِ يُقاتِلانِ عَنْهُ عَلَيهِما ثِيابٌ بِيضٌ كأَشَدِّ القِتالِ ما رَأَيْتُهُما قَبْلُ ولا بَعْدُ. [انظر: ٥٨٢٦]

4054. Narrated Sa'd bin Abī Waqqāṣ رَضِيَ اللهُ عَنْهُما: I saw Allāh's Messenger ﷺ on the day (of the battle) of Uḥud accompanied by two men fighting on his behalf. They were dressed in white and were fighting with extreme bravery, I had never seen them before, nor did I saw them later on.

[It is said that they were angel Jibrīl (Gabriel) and angel Mikāel (Michael)].

٤٠٥٥ - حدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا مَرْوَانُ بنُ مُعاوِيَةَ: حدَّثَنا هَاشِمُ ابنُ هاشِمٍ السَّعدِيُّ قالَ: سَمِعْتُ سَعِيدَ ابنَ المُسَيَّبِ يَقُولُ: سَمِعْتُ سَعْدَ بنَ أَبي وَقَّاصٍ يَقُولُ: نَثَلَ لِي النَّبيُّ ﷺ كِنانَتَهُ يَوْمَ أُحُدٍ فَقالَ: «ارْمِ فِداكَ أَبي وأُمِّي». [راجع: ٣٧٢٥]

4055. Narrated Sa'd bin Abī Waqqāṣ رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ took out a quiver (of arrows) for me on the day (of the battle) of Uḥud and said, "Throw (arrows)! Let my father and mother be sacrificed for you."[1].

٤٠٥٦ - حدَّثنا مُسَدَّدٌ: حدَّثنا

4056. Narrated Sa'd رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ mentioned both his father and

(1) (H. 4055) By saying so, the Prophet ﷺ expressed his satisfaction.

mother for me on the day of the battle of Uḥud.

4057. Narrated Ibn Al-Musaiyab: Sa'd bin Abī Waqqāṣ رَضِيَ اللهُ عَنْهُما said, "Allāh's Messenger ﷺ mentioned both his father and mother for me on the day (of the battle) of Uḥud." He meant when the Prophet ﷺ said (to Sa'd) while the latter was fighting. "Let my father and mother be sacrificed for you!"

4058. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: I have never heard the Prophet ﷺ mentioning both his father and mother for anybody other than Sa'd.

4059. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: I have never heard the Prophet ﷺ mentioning his father and mother for anybody other than Sa'd bin Mālik, (i.e., Sa'd bin Abi Waqqāṣ). I heard him saying on the day of Uḥud, "O Sa'd, throw (arrows)! Let my father and mother be sacrificed for you!"

4060, 4061. Narrated Mu'tamir's father: 'Uthmān said that on the day (of the battle) of Uḥud, none remained with the Prophet ﷺ but Ṭalḥa and Sa'd.

يَحْيَى، عَنْ يَحْيَى بنِ سَعِيدٍ قالَ: سَمِعْتُ سَعِيدَ بنَ المُسَيَّبِ قالَ: سَمِعْتُ سَعْداً يَقُولُ: جَمَعَ لي رَسُولُ اللهِ ﷺ أَبَوَيْهِ يَوْمَ أُحُدٍ. [راجع: ٣٧٢٥]

٤٠٥٧ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا اللَّيْثُ، عَنْ يَحْيَى، عَنِ ابنِ المُسَيَّبِ أنَّهُ قالَ: قالَ سَعْدُ بنُ أبي وقَّاصٍ رَضِيَ اللهُ عَنْهُ: جَمَعَ لي رَسُولُ اللهِ ﷺ يَوْمَ أُحُدٍ أبَوَيْهِ كِلَاهُمَا، يُرِيدُ حِينَ قالَ: «فِدَاكَ أبي وأُمِّي» وهُوَ يُقاتِلُ. [راجع: ٣٧٢٥]

٤٠٥٨ - حدَّثَنا أبُو نُعَيمٍ: حدَّثَنا مِسْعَرٌ، عَنْ سَعْدٍ، عَنِ ابنِ شَدَّادٍ قالَ: سَمِعْتُ عَلِيًّا يَقُولُ: ما سَمِعْتُ النَّبِيَّ ﷺ يَجْمَعُ أبَوَيْهِ لأَحَدٍ غَيرَ سَعْدٍ. [راجع: ٢٩٠٥]

٤٠٥٩ - حدَّثَنا يَسَرَةُ بنُ صَفْوَانَ: حدَّثَنا إبْرَاهِيمُ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ ابنِ شَدَّادٍ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ: ما سَمِعْتُ النَّبِيَّ ﷺ جَمَعَ أبَوَيْهِ لأحَدٍ إلَّا لِسَعدِ ابنِ مالكٍ، فإنِّي سَمِعْتُهُ يَقُولُ يَوْمَ أُحُدٍ: «يا سَعْدُ ارْمِ فِدَاكَ أبي وأُمِّي». [راجع: ٢٩٠٥]

٤٠٦٠، ٤٠٦١ - حدَّثَنا مُوسَى بنُ إسمَاعِيلَ، عَنْ مُعْتَمِرٍ، عَنْ أَبِيهِ قالَ: زَعَمَ أَبُو عُثمانَ أنَّهُ لَمْ يَبْقَ مَعَ النَّبِيِّ ﷺ في تِلكَ الأيَّامِ الَّذي يُقاتِلُ

فِيهِنَّ غَيرُ طَلْحَةَ وسَعْدٍ، عَنْ حَدِيثِهِما. [راجع: ٣٧٢٢، ٣٧٢٣]

٤٠٦٢ - حدَّثَنا عَبْدُ اللهِ بنُ أبي الأسْوَدِ: حدَّثَنا حاتِمُ بنُ إسماعِيلَ، عَنْ مُحَمَّدِ ابنِ يُوسُفَ قالَ: سَمِعْتُ السَّائِبَ ابنَ يَزِيدَ قالَ: صَحِبْتُ عَبْدَ الرَّحْمٰنِ بنَ عَوْفٍ وطَلْحَةَ ابنَ عُبَيْدِ اللهِ والمِقْدَادَ وسَعْداً رَضِيَ اللهُ عَنْهُمْ، فَمَا سَمِعْتُ أحَداً مِنْهُمْ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ إلَّا أنِّي سَمِعْتُ طَلْحَةَ يُحَدِّثُ عَنْ يَوْمِ أُحُدٍ. [راجع: ٢٨٢٤]

4062. Narrated As-Sā'ib bin Yazīd: I have been in the company of 'Abdur-Raḥmān bin 'Auf, Ṭalḥa bin 'Ubaidullāh, Al-Miqdād and Sa'd رَضِيَ اللهُ عَنْهُم, and I heard none of them narrating anything from the Prophet ﷺ but Ṭalḥa, whom I heard narrating about the day (of the battle) of Uḥud.

٤٠٦٣ - حدَّثَني عَبْدُ اللهِ بنُ أبي شَيْبَةَ: حدَّثَنا وكيعٌ، عَنْ إسماعِيلَ، عَنْ قَيْسٍ قالَ: رَأَيْتُ يَدَ طَلْحَةَ شَلَّاءَ وقَى بِها النَّبِيَّ ﷺ يَوْمَ أُحُدٍ. [راجع: ٣٧٢٤]

4063. Narrated Qais: I saw Ṭalḥa's paralyzed hand with which he had protected the Prophet ﷺ on the day (of the battle) of Uḥud.

٤٠٦٤ - حدَّثَنا أبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا عَبْدُ العَزِيزِ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا كانَ يَوْمُ أُحُدٍ انهَزَمَ النَّاسُ عَنِ النَّبِيِّ ﷺ وأبُو طَلْحَةَ بَينَ يَدَيِ النَّبِيِّ ﷺ مُجَوِّبٌ عَلَيْهِ بِحَجَفَةٍ لَهُ، وكانَ أبُو طَلْحَةَ رَجُلاً رَامِياً شَدِيدَ النَّزْعِ كَسَرَ يَوْمَئِذٍ قَوْسَينِ أوْ ثَلاثاً، وكانَ الرَّجُلُ يَمُرُّ مَعَهُ بِجَعْبَةٍ مِنَ النَّبْلِ فَيَقُولُ: «انْثُرْها لأبي طَلْحَةَ»، قالَ: ويُشْرِفُ النَّبِيُّ ﷺ يَنْظُرُ إلى القَوْمِ فَيَقُولُ أبُو طَلْحَةَ: بِأبي أنْتَ وأُمِّي لا تُشْرِفْ

4064. Narrated Anas رَضِيَ اللهُ عَنْهُ: When it was the day (of the battle) of Uḥud, the people left the Prophet ﷺ while Abū Ṭalḥa was in front of the Prophet ﷺ shielding him with his leather shield. Abū Ṭalḥa was a skillful archer who used to shoot strongly. He broke two or three arrow bows on that day. If a man carrying a quiver full of arrows passed by, the Prophet ﷺ would say (to him), "Put (scatter) its contents for Abū Ṭalḥa." The Prophet ﷺ would raise his head to look at the enemy, whereupon Abū Ṭalḥa would say, "Let my father and mother be sacrificed for you! Do not raise your head, lest an arrow of the enemy should hit you. (Let) my neck (be struck) rather than your neck." I saw 'Āishah, the daughter of Abū Bakr, and Umm Sulaim rolling up their dresses so that I

saw their leg-bangles while they were carrying water-skins on their backs and emptying them in the mouths of the (wounded) people. They would return to refill them and again empty them in the mouths of the (wounded) people. The sword fell from Abū Ṭalḥa's hand twice or thrice (on that day).

يُصِبْكَ سَهْمٌ مِنْ سِهامِ القَوْمِ، نَحْري دُونَ نَحْرِكَ. وَلَقَدْ رَأَيْتُ عائِشَةَ بِنْتَ أَبي بَكْرٍ وأُمَّ سُلَيمٍ وإِنَّهُما الْمُشَمِّرَتانِ أَرى خَدَمَ سُوقِهِما تُنْقِزانِ القِرَبَ على مُتُونِهِما تُفْرِغانِهِ في أَفْواهِ القَوْمِ ثُمَّ تَرْجِعانِ فَتَمْلآنِها ثُمَّ تَجِيئانِ فَتُفْرِغانِهِ في أَفْواهِ القَوْمِ. وَلَقَدْ وَقَعَ السَّيْفُ مِنْ يَدِ أَبي طَلْحَةَ إِمَّا مَرَّتَينِ وإِمَّا ثَلاثاً. [راجع: ٢٨٨٠]

4065. Narrated 'Āishah رَضِيَ اللهُ عَنها: When it was the day (of the battle) of Uḥud, *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) were defeated. Then Satan; Allāh's Curse be upon him, cried loudly, "O Allāh's worshippers, beware of what is behind!" On that, the front files of the (Muslim) forces turned their backs and started fighting with the back files. Ḥudhaifa looked, and on seeing his father Al-Yamān, he shouted, "O Allāh's worshippers, my father, my father!" But by Allāh, they did not stop till they killed him. Ḥudhaifa said, "May Allāh forgive you." [The subnarrator, 'Urwa, said, "By Allāh, Ḥudhaifa continued asking Allāh's Forgiveness for the killers of his father till he met Allāh عَزَّ وجَلَّ (i.e., died)."]

٤٠٦٥ - حَدَّثَني عُبَيْدُ اللهِ بنُ سَعِيدٍ: حدَّثَنا أَبو أُسامَةَ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قَالَتْ: لَمَّا كانَ يَوْمُ أُحُدٍ هُزِمَ المُشْرِكُونَ فَصَرَخَ إِبْلِيسُ لَعْنَةُ اللهِ عَلَيْهِ: أَيْ عِبادَ اللهِ أُخْراكُمْ، فَرَجَعَتْ أُولاهُمْ فاجْتَلَدَتْ هيَ وأُخْراهُمْ فَبَصُرَ حُذَيْفَةُ فإِذا هُوَ بِأَبِيهِ اليَمانِ فَقالَ: أَيْ عِبادَ اللهِ، أَبي أَبي، قالَ: قالَتْ: فَوَاللهِ ما احْتَجَزُوا حَتَّى قَتَلُوهُ، فَقالَ حُذَيْفَةُ: يَغْفِرُ اللهُ لَكُمْ، قالَ عُرْوَةُ: فَوَاللهِ ما زَالَتْ في حُذَيْفَةَ بَقِيَّةُ خَيرٍ حَتَّى لَحِقَ باللهِ عَزَّ وجَلَّ. بَصُرْتُ: عَلِمْتُ، مِنَ البَصِيرَةِ في الأَمْرِ. وأَبْصَرْتُ مِنْ بَصَرِ العَيْنِ. ويُقالُ: بَصُرْتُ وأَبْصَرْتُ وَاحِدٌ. [راجع: ٣٢٩٠]

(19) CHAPTER. The Statement of Allāh تَعالى:
"Those of you who turned back on the day

(١٩) **بابُ** قَوْلِ اللهِ تَعالى: ﴿إِنَّ ٱلَّذِينَ تَوَلَّوْاْ مِنكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ إِنَّمَا

the two hosts met (i.e., the battle of Uḥud) it was *Shaitān* (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allāh, indeed has forgiven them. Surely, Allāh is Oft-Forgiving, Most Forbearing." (V.3:155)

اَسْتَزَلَّهُمُ ٱلشَّيْطَٰنُ بِبَعْضِ مَا كَسَبُواْ وَلَقَدْ عَفَا ٱللَّهُ عَنْهُمْ إِنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ﴿١٥٥﴾ [آل عمران: ١٥٥].

4066. Narrated 'Uthmān bin Mauhab: A man came to perform the *Hajj* to (Allāh's) House. Seeing some people sitting, he said, "Who are these sitting people?" Somebody said, "They are the Quraish people." He said, "Who is the old man?" They said, "Ibn 'Umar." He went to him and said, "I want to ask you about something; will you tell me about it? I ask you with the respect due to the sanctity of this (Sacred) House, do you know that 'Uthmān bin 'Affān fled on the day of Uḥud?" Ibn 'Umar said, "Yes." He said, "Do you know that he (i.e., 'Uthmān) was absent from the (battle of) Badr and did not join it?" Ibn 'Umar said, "Yes." He said, "Do you know that he was absent from *Ar-Riḍwān* Pledge (i.e., *Bai'a* – pledge at Ḥudaibīya) and did not witness it?" Ibn 'Umar replied, "Yes," He then said, "*Allāhu Akbar*!" Ibn 'Umar said, "Come along; I will inform you and explain to you what you have asked. As for the flight (of 'Uthmān) on the day (of the battle) of Uḥud, I testify that Allāh forgave him. As regards his absence from the (battle of) Badr, he was married to the daughter of Allāh's Messenger ﷺ and she was ill, so the Prophet ﷺ said to him, '(Stay with your sick wife) and you will get a reward, and a share of the booty similar to a man who has fought the (the battle of) Badr.' As for his absence from the *Ar-Riḍwān* Pledge, if there had been anybody more respected by the Makkans than 'Uthmān bin 'Affān, the Prophet ﷺ would surely have sent that man instead of 'Uthmān. So, the

٤٠٦٦ - حدَّثنا عَبْدانُ: أَخبرَنا أَبُو حَمْزَةَ، عَن عُثْمانَ بنِ مَوْهَبٍ قالَ: جاءَ رَجُلٌ حَجَّ البَيْتَ فَرأى قَوْماً جُلُوساً، فَقالَ: مَنْ هٰؤُلاءِ القُعُودُ؟ قالَ: هٰؤُلاءِ قُرَيْشٌ، قالَ: مَنِ الشَّيْخُ؟ قالُوا: ابنُ عُمَرَ، فأَتاهُ فَقالَ: إِنِّي سائِلُكَ عَنْ شَيْءٍ أَتُحَدِّثُنِي؟ قالَ: أَنْشُدُكَ بِحُرْمَةِ هٰذا البَيْتِ، أَتَعْلَمُ أَنَّ عُثْمانَ بنَ عَفَّانَ فَرَّ يَوْمَ أُحُدٍ؟ قالَ: نَعَمْ، قالَ: فَتَعْلَمُهُ تَغَيَّبَ عَنْ بَدْرٍ فَلَمْ يَشْهَدْها؟ قالَ: نَعَمْ، قالَ: فَتَعْلَمُ أَنَّهُ تَخَلَّفَ عَنْ بَيْعَةِ الرِّضْوانِ فَلَمْ يَشْهَدْها؟ قالَ: نَعَمْ، قالَ: فَكَبَّرَ. قالَ ابنُ عُمَرَ: تَعالَ لأُخْبِرَكَ ولأُبَيِّنَ لكَ عَمَّا سألتَني عَنْهُ. أَمَّا فِرارُهُ يَوْمَ أُحُدٍ، فأَشْهَدُ أَنَّ اللهَ عَفا عَنْهُ. وأَمَّا تَغَيُّبُهُ عَنْ بَدْرٍ فإنَّهُ كانَ تَحْتَهُ بِنتُ رَسُولِ اللهِ ﷺ وكانَتْ مَرِيضَةً، فَقالَ لَهُ النَّبِيُّ ﷺ: «إِنَّ لكَ أَجْرَ رَجُلٍ مِمَّنْ شَهِدَ بَدْراً وسَهْمَهُ». وأَمَّا تَغَيُّبُهُ عَنْ بَيْعَةِ الرِّضْوانِ فإنَّهُ لَوْ كانَ أَحَدٌ أَعَزَّ بِبَطْنِ مَكَّةَ مِنْ عُثْمانَ بنِ عَفَّانَ لَبَعَثَهُ مَكانَهُ فَبَعَثَ عُثْمانَ

Prophet sent him (i.e., 'Uthmān to Makkah) and *Ar-Riḍwān* Pledge took place after 'Uthmān had gone to Makkah. The Prophet ﷺ raised his right hand saying, 'This is the hand of 'Uthmān,' and clapped it over his other hand and said, This is for 'Uthmān.'" Ibn 'Umar then said (to the man), "Go now, after taking this information."

وكانَ بَيْعَةُ الرِّضْوَانِ بَعْدَما ذَهَبَ عُثْمانُ إلى مَكَّةَ، فَقالَ النَّبِيُّ ﷺ بِيَدِهِ اليُمْنَى: «هٰذِهِ يَدُ عُثْمانَ» فَضَرَبَ بِها عَلى يَدِهِ. فَقالَ: «هٰذِهِ لِعُثْمانَ»، اذْهَبْ بِهٰذا الآنَ مَعَكَ. [راجع: ٣١٣٠]

(20) CHAPTER. (Allāh's Statement):-
"(And remember) when you ran away (dreadfully) without even casting a side glance at anyone (up to) all that you do." (V.3:153)

(٢٠) **بابٌ** ﴿إِذْ تُصْعِدُونَ وَلَا تَلْوُۥنَ عَلَىٰٓ أَحَدٍ﴾ إلى قَوْلِهِ ﴿بِمَا تَعْمَلُونَ﴾ [آل عمران: ١٥٣]
تُصْعِدُونَ: تَذْهَبُونَ، أَصْعَدَ وصَعِدَ فَوْقَ البَيْتِ.

4067. Narrated Al-Barā' bin 'Āzib رَضِيَ الله عَنْهُما: The Prophet ﷺ appointed 'Abdullāh bin Jubair as the commander of the cavalry archers on the day (of the battle) of Uḥud. Then they returned defeated, and that is what is referred to by Allāh's Statement:

"...And the Messenger (Muḥammad ﷺ) was in your rear calling you back..." (V.3:153)

٤٠٦٧ - **حدَّثني** عَمْرُو بنُ خالِدٍ: حدَّثَنا زُهَيْرٌ: حدَّثَنا أبو إسحَاقَ قالَ: سَمِعْتُ البرَاءَ بنَ عازِبٍ رَضِيَ اللهُ عَنْهُما قالَ: جَعَلَ النَّبِيُّ ﷺ عَلى الرَّجَّالَةِ يَوْمَ أُحُدٍ عَبْدَ اللهِ ابنَ جُبَيرٍ وأَقْبَلُوا مُنْهَزِمِينَ فَذاكَ: **(إِذْ يَدْعُوهُمُ الرَّسُولُ في أُخْرَاهُمْ)**. [راجع: ٣٠٣٩]

(21) CHAPTER. (Allāh's Statement):
"Then after the distress, He sent down security for you. Slumber..." (V.3:154)

(٢١) **بابٌ** ﴿ثُمَّ أَنزَلَ عَلَيْكُم مِّنۢ بَعْدِ ٱلْغَمِّ أَمَنَةً نُّعَاسًا﴾ [آل عمران: ١٥٤]

4068. Abū Ṭalḥa رَضِيَ الله عَنْهُ said, "I was amongst those who were overtaken by slumber till my sword fell from my hand on several occasions. The sword fell and I picked it up, and again it fell, and I picked it up."

٤٠٦٨ - وقالَ لي خَلِيفَةُ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أبي طَلْحَةَ رَضِيَ اللهُ عَنْهُما قالَ: كُنْتُ فِيمَنْ تَغَشَّاهُ النُّعاسُ يَوْمَ أُحُدٍ، حتَّى سَقَطَ سَيْفِي مِن يَدِي مِرَاراً، يَسْقُطُ وآخُذُهُ، ويَسْقُطُ فآخُذُهُ. [انظر: ٤٥٦٢]

(22) CHAPTER. (Allāh's Statement): "Not for you (O Muḥammad ﷺ, but for Allāh) is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the *Ẓalimūn* (polytheists, and wrong-doers, disobedients)." (V.3:128)

Anas (bin Mālik) said, "On the day (of the battle) of Uḥud, the face of the Prophet ﷺ was wounded, and he said, 'How can a nation who injured their Prophet's face be successful?' Then the following Verse was revealed:

'Not for you (O Muḥammad ﷺ) is the decision...'" (V.3:128)

4069. Narrated Sālim's father that he heard Allāh's Messenger ﷺ, when raising his head from bowing of the first *Rak'a* of the *Fajr* prayer, saying, "O Allāh! Curse so-and-so and so-and-so and so-and-so", after he had said, "Allāh hears him who sends his praises to Him. Our Lord, all the praises are for you!" So Allāh عزّ وجلّ revealed:

"Not for you (O Muḥammad ﷺ!) is the decision... (till the end of Verse)... they are indeed the *Ẓalimūn* (polytheists, disobedients and wrong-doers)." (V.3:128)

4070. Sālim bin 'Abdullāh said, "Allāh's Messenger ﷺ used to invoke evil upon Safwān bin Umaiyya, Suhail bin 'Amr and Al-Ḥārith bin Hishām. So the Verse was revealed:-

'Not for you (O Muḥammad ﷺ!) is the decision... (till the end of Verse)... they are indeed *Ẓalimūn* (polytheists, disobedients and wrong-doers)." (V.3:128)

(٢٢) بابٌ ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ ﴿١٢٨﴾﴾

قالَ حُمَيْدٌ وثابتٌ، عَنْ أنسٍ: شُجَّ النَّبِيُّ ﷺ يَوْمَ أُحُدٍ فقالَ: كَيْفَ يُفْلِحُ قَوْمٌ شَجُّوا نَبِيَّهُمْ؟ فَنَزَلَتْ ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ﴾ [آل عمران: ١٢٨].

٤٠٦٩ - حدَّثَنا يَحْيَى بنُ عَبْدِ اللهِ السُّلَمِيُّ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: حدَّثَني سالمٌ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ إذَا رَفَعَ رَأْسَهُ مِنَ الرُّكوعِ مِنَ الرَّكْعَةِ الأخِيرَةِ مِنَ الفَجْرِ يَقُولُ: «اللَّهُمَّ العَنْ فُلاناً وفُلاناً وفُلاناً»، بَعْدَما يَقُولُ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنا ولكَ الحَمْدُ»، فأَنْزَلَ اللهُ عَزَّ وجَلَّ ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ﴾ إلى قَوْلِهِ: ﴿فَإِنَّهُمْ ظَٰلِمُونَ﴾. [انظر: ٤٠٧٠، ٤٥٥٩، ٧٣٤٦]

٤٠٧٠ - وعَنْ حَنْظَلَةَ بنِ أبي سُفْيانَ قالَ: سَمِعْتُ سالمَ بنَ عَبْدِ اللهِ يَقُولُ: كانَ رَسُولُ اللهِ ﷺ يَدْعُو عَلى صَفْوَانَ ابنِ أُمَيَّةَ وسُهَيْلِ بنِ عَمْرٍو والحَارِثِ بنِ هِشامٍ فَنَزَلَتْ ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ﴾ إلى قَوْلِهِ:

﴿فَإِنَّهُمْ ظَٰلِمُونَ﴾ [آل عمران: ١٢٨].

[راجع: ٤٠٦٩]

(23) CHAPTER. Narration regarding Umm Salīṭ.

(٢٣) بابُ ذِكْرِ أُمِّ سَلِيطٍ

4071. Narrated Tha'laba bin Abī Mālik: 'Umar bin Al-Khaṭṭab رَضِيَ اللهُ عَنْهُ distributed woolen clothes amongst some women of Al-Madīna, and a nice woollen garment remained. Some of those who were sitting with him said, "O chief of the believers! Give it to the daughter of Allāh's Messenger ﷺ who is with you," and by that, they meant Umm Kulthūm, the daughter of 'Alī. 'Umar said, "Umm Salīṭ has got more right than she." Umm Salīṭ was amongst those *Anṣārī* women who had given the *Bai'a* (pledge) to Allāh's Messenger ﷺ. 'Umar added, "She (Umm Salīṭ) used to carry the filled water-skins for us on the day (of the battle) of Uḥud."

٤٠٧١ - حدَّثنا يَحْيَى بنُ بُكَيْرٍ: حدَّثنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ، وقالَ ثَعْلَبَةُ بنُ أبي مالِكٍ: إنَّ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ قَسَمَ مُرُوطاً بَيْنَ نِساءٍ مِنْ نِساءِ أهْلِ المَدِينَةِ فَبَقِيَ مِنْها مِرْطٌ جَيِّدٌ، فَقالَ لَهُ بَعْضُ مَنْ عِنْدَهُ: يا أمِيرَ المُؤْمِنِينَ، أعْطِ هذا بِنْتَ رَسُولِ اللهِ ﷺ الَّتي عِنْدَكَ، يُرِيدُونَ أُمَّ كُلْثُومٍ بِنْتَ عَلِيٍّ، فَقالَ عُمَرُ: أُمُّ سَلِيطٍ أحَقُّ بِهِ مِنْها - وأُمُّ سَلِيطٍ مِنْ نِساءِ الأنْصارِ مِمَّنْ بايَعَ رَسُولَ اللهِ ﷺ - قالَ عُمَرُ: فإنَّها كانَتْ تُزْفِرُ لَنا القِرَبَ يَوْمَ أُحُدٍ.

[راجع: ٢٨٨١]

(24) CHAPTER. The martyrdom of Ḥamza bin 'Abdul-Muṭṭalib رَضِيَ اللهُ عَنْهُ.

(٢٤) بابُ قَتْلِ حَمْزَةَ بنِ عَبْدِ المُطَّلِبِ رَضِيَ اللهُ عَنْهُ

4072. Narrated Ja'far bin 'Amr bin Umaiyya: I went out with 'Ubaidullāh bin 'Adī Al-Khiyār. When we reached Ḥimṣ (i.e., a town in Syria), 'Ubaidullāh bin 'Adī said (to me), "Would you like to see Waḥshī so that we may ask him about the killing of Ḥamza?" I replied, "Yes." Waḥshī used to live in Ḥimṣ. We enquired about him and somebody said to us, "He is there in the shade of his palace, as if he looked like a full water-skin." So, we went up to him, and when we were at a short distance from him,

٤٠٧٢ - حدَّثني أبُو جَعْفَرٍ مُحَمَّدُ بنُ عَبْدِ اللهِ: حدَّثنا حُجَيْنُ بنُ المُثَنَّى: حدَّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ بنِ أبي سَلَمَةَ، عَنْ عَبْدِ اللهِ بنِ الفَضْلِ، عَنْ سُلَيمانَ بنِ يَسارٍ، عَنْ جَعْفَرِ بنِ عَمْرِو ابنِ أُمَيَّةَ قالَ: خَرَجْتُ مَعَ عُبَيْدِ اللهِ بنِ عَدِيِّ بنِ الخيارِ، فَلَمَّا: قَدِمْنا حِمْصَ، قالَ لي

we greeted him and he greeted us in return. 'Ubaidullāh was wearing his turban and Waḥshī could not see except his eyes and feet. 'Ubaidullāh said, "O Waḥshī! Do you know me?" Waḥshī looked at him and then said, "No, by Allāh! But I know that 'Adī bin Al-Khiyār married a woman called Umm Qitāl, the daughter of Abū Al-'Īeṣ, and she delivered a boy for him at Makkah, and I looked for a wet nurse for that child. (Once) I carried that child along with his mother and then I handed him over to her, and your feet resemble that child's feet." Then 'Ubaidullāh uncovered his face and said (to Waḥshī), "Will you tell us (the story of) the killing of Ḥamza?" Waḥshī replied, "Yes, Ḥamza killed Ṭu'aima bin 'Adī bin Al-Khiyār at Badr (battle) so my master, Jubair bin Muṭ'im said to me, 'If you kill Ḥamza in revenge for my uncle, then you will be set free.'[1] When the people set out (for the battle of Uḥud) in the year of 'Ainain – 'Ainain is a mountain near the mountain of Uḥud, and between it and Uḥud there is a valley – I went out with the people for the battle. When the army aligned for the fight, Sibā' came out and said, 'Is there any (Muslim) to accept my challenge to a duel?' Ḥamza bin 'Abdul-Muṭṭalib came out and said, 'O Sibā', O Ibn Umm Anmār, the one who circumcises other ladies! Do you challenge Allāh and His Messenger ﷺ?' Then Ḥamza attacked and killed him, causing him to be nonextant like the bygone yesterday. I hid myself under a rock, and when he (i.e., Ḥamza) came near me, I threw my spear at him, driving it into his umbilicus so that it came out through his buttocks, causing him to die. When all the people returned to Makkah, I too returned with them. I stayed in (Makkah) till Islām

عُبَيْدُ اللهِ بن عَدِيٍّ: هَلْ لَكَ في وَحْشِيٍّ نَسْأَلُهُ عَنْ قَتْلِ حَمْزَةَ؟ قُلْتُ: نَعَمْ - وكانَ وَحْشِيٌّ يَسْكُنُ حِمْصَ - فَسَأَلْنا عَنْهُ، فَقِيلَ لَنا: هُوَ ذاكَ في ظِلِّ قَصْرِهِ، كأَنَّهُ حَمِيتٌ، قالَ: فَجِئْنا حتَّى وَقَفْنا عَلَيْهِ بِيَسِيرٍ فَسَلَّمْنا، فَرَدَّ السَّلامَ. قالَ: وعُبَيْدُ اللهِ مُعْتَجِرٌ بِعِمامَتِهِ ما يَرَى وَحْشِيٌّ إلَّا عَيْنَيْهِ ورِجْلَيْهِ. فَقالَ عُبَيْدُ اللهِ: يا وَحْشِيُّ، أَتَعْرِفُني؟ قالَ: فَنَظَرَ إلَيْهِ ثُمَّ قالَ: لا واللهِ، إلَّا أنِّي أعْلَمُ أنَّ عَدِيَّ ابنَ الخِيارِ تَزَوَّجَ امْرَأَةً يُقالُ لها: أُمُّ قِتالٍ بِنْتُ أَبي العِيصِ، فَوَلَدَتْ لَهُ غُلاماً بِمَكَّةَ فَكُنْتُ أَسْتَرْضِعُ لَهُ. فَحَمَلْتُ ذٰلِكَ الغُلامَ مَعَ أُمِّهِ فَناوَلْتُها إيَّاهُ فَلَكأَنِّي نَظَرْتُ إلى قَدَمَيْكَ. قالَ: فَكَشَفَ عُبَيْدُ اللهِ عَنْ وَجْهِهِ ثُمَّ قالَ: أَلا تُخْبِرُنا بِقَتْلِ حَمْزَةَ؟ قالَ: نَعَمْ، إنَّ حَمْزَةَ قَتَلَ طُعَيْمَةَ بنَ عَدِيِّ بنِ الخِيارِ بِبَدْرٍ، فَقالَ لي مَوْلايَ جُبَيْرُ بنُ مُطْعِمٍ: إنْ قَتَلْتَ حَمْزَةَ بِعَمِّي فأَنْتَ حُرٌّ، قالَ: فَلَمَّا أنْ خَرَجَ النَّاسُ عامَ عَيْنَيْنِ - وعَيْنَيْنِ جَبَلٌ بِحِيالِ أُحُدٍ بَيْنَهُ وبَيْنَهُ وادٍ - خَرَجْتُ مَعَ النَّاسِ إلى القِتالِ فَلَمَّا اصْطَفُّوا لِلقِتالِ خَرَجَ سِباعٌ فَقالَ: هَلْ مِنْ مُبارِزٍ؟ قالَ: فَخَرَجَ إلَيْهِ حَمْزَةُ بنُ

(1) (H. 4072) Waḥshī was then a slave belonging to Jubair.

spread in it (i.e., Makkah). Then I left for Ṭā'if, and when the people (of Ṭā'if) sent their messengers to Allāh's Messenger ﷺ, I was told that the Prophet ﷺ did not harm the messengers. So, I too went out with them till I reached Allāh's Messenger ﷺ. When he saw me, he said, 'Are you Waḥshī?' I said, 'Yes.' He said, 'Was it you who killed Ḥamza?' I replied, 'What happened is what you have been told of.' He said, 'Can you hide your face from me?' So I went out when Allāh's Messenger ﷺ died,[1] and Musailima Al-Kadhdhāb appeared (claiming to be a prophet). I said, 'I will go out to Musailima so that I may kill him, and make amends for killing Ḥamza. So I went out with the people (to fight Musailima and his followers) and then famous events took place concerning that battle. Suddenly I saw a man (i.e., Musailima) standing near a gap in a wall. He looked like an ash-coloured camel and his hair was dishevelled. So I threw my spear at him, driving it into his chest in between his breasts till it passed out through his shoulders, and then an *Anṣārī* man attacked him and struck him on the head with a sword."

'Abdullāh bin 'Umar said, "A slave girl on the roof of a house رَضِيَ اللهُ عَنْهُمَا said: 'Alas! The chief of the believers (i.e., Musailima) has been killed by a black slave.'"

عَبْدِ المُطَّلِبِ فَقالَ: يا سِباعُ، يا ابنَ أُمِّ أنمارٍ مُقَطِّعَةِ البُظُورِ، أَتُحادُّ اللهَ وَرَسُولَهُ ﷺ؟ قالَ: ثُمَّ شَدَّ عَلَيْهِ فَكانَ كَأَمْسِ الذَّاهِبِ قالَ: وَكَمَنْتُ لِحَمْزَةَ تَحْتَ صَخْرَةٍ فَلَمَّا دَنا مِنِّي رَمَيْتُهُ بِحَرْبَتِي فَأَضَعُها في ثُنَّتِهِ حَتَّى خَرَجَتْ مِنْ بَيْنِ وَرِكَيْهِ، قالَ: فَكانَ ذَاكَ العَهْدَ بِهِ. فَلَمَّا رَجَعَ النَّاسُ رَجَعْتُ مَعَهُمْ فَأَقَمْتُ بِمَكَّةَ حَتَّى فَشا فِيها الإسْلامُ ثُمَّ خَرَجْتُ إلىٰ الطَّائِفِ، فَأَرْسَلُوا إلى رَسُولِ اللهِ ﷺ رُسُلاً فَقِيلَ لي: إنَّهُ لا يهيجُ الرُّسُلَ، قالَ: فَخَرَجْتُ مَعَهُمْ حَتَّى قَدِمْتُ عَلى رَسُولِ اللهِ ﷺ فَلَمَّا رَآني قالَ: «آنْتَ وَحْشِيٌّ؟» قُلْتُ: نَعَمْ، قالَ: «أَنْتَ قَتَلْتَ حَمْزَةَ»، قُلْتُ: قَدْ كانَ مِنَ الأَمْرِ ما قَدْ بَلَغَكَ، قالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تُغَيِّبَ وَجْهَكَ عَنِّي»، قالَ: فَخَرَجْتُ. فَلَمَّا قُبِضَ رَسُولُ اللهِ ﷺ فَخَرَجَ مُسَيْلِمَةُ الكَذَّابُ قُلْتُ: لأَخْرُجَنَّ إلى مُسَيْلِمَةَ لَعَلِّي أَقْتُلُهُ فَأُكافِئَ بِهِ حَمْزَةَ، قالَ: فَخَرَجْتُ مَعَ النَّاسِ فَكانَ مِنْ أَمْرِهِ ما كانَ، فإذَا رَجُلٌ قائمٌ في ثَلْمَةِ جِدَارٍ كأَنَّهُ جَمَلٌ أَوْرَقُ ثائِرُ الرَّأْسِ، قالَ: فَرَمَيْتُهُ بِحَرْبَتي فَوَضَعْتُها بَيْنَ ثَدْيَيْهِ حَتَّى خَرَجَتْ مِنْ بَيْنِ كَتِفَيْهِ، قالَ: ووَثَبَ

(1) (H. 4072) The Prophet ﷺ did not want to see the man who killed his uncle Ḥamza.

إِلَيْهِ رَجُلٌ مِنَ الأَنْصَارِ فَضَرَبَهُ بالسَّيْفِ عَلى هامَتِهِ.

قالَ عَبْدُ اللهِ بنُ الفَضْلِ: فَأَخْبَرَني سُلَيمانُ بنُ يَسارٍ: أَنَّهُ سَمِعَ عَبْدَ اللهِ بنَ عُمَرَ يَقُولُ: فَقالَتْ جارِيَةٌ عَلى ظَهْرِ بَيْتٍ: وَا أميرَ المُؤْمِنِينَ، قَتَلَهُ العَبْدُ الأَسْوَدُ.

(25) CHAPTER. The wounds inflicted on the Prophet ﷺ on the day (of the battle) of Uhud.

(٢٥) بابُ ما أصابَ النَّبيَّ ﷺ مِنَ الجِراحِ يَوْمَ أُحُدٍ

4073. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ (pointing to his broken canine tooth) said, "Allāh's Wrath has become severe on the people who harmed His Prophet. Allāh's Wrath has become severe on a man who is killed by a Messenger of Allāh in Allāh's Cause."

٤٠٧٣ - حدَّثَنا إسحاقُ بنُ نَصْرٍ: حدَّثَنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ: سَمِعَ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «اشْتَدَّ غَضَبُ اللهِ عَلى قَوْمٍ فَعَلُوا بِنَبِيِّهِ - يُشِيرُ إلى رَباعِيَتِهِ - اشْتَدَّ غَضَبُ اللهِ عَلى رَجُلٍ يَقْتُلُهُ رَسُولُ اللهِ في سَبِيلِ اللهِ».

4074. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Wrath became severe on him whom the Prophet ﷺ had killed in Allāh's Cause. Allāh's Wrath became severe on the people who caused the face of Allāh's Prophet ﷺ to bleed.

٤٠٧٤ - حدَّثَني مَخْلَدُ بنُ مالِكٍ: حدَّثَنا يَحْيَى بنُ سَعِيدٍ الأُمَوِيُّ: حدَّثَنا ابنُ جُرَيْجٍ، عَنْ عَمْرِو بنِ دِينارٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: اشْتَدَّ غَضَبُ اللهِ عَلى مَنْ قَتَلَهُ النَّبيُّ ﷺ في سَبِيلِ اللهِ، اشْتَدَّ غَضَبُ اللهِ عَلى قَوْمٍ دَمَّوْا وَجْهَ نَبِيِّ اللهِ ﷺ. [انظر: ٤٠٧٦]

4075. Narrated Abū Ḥāzim that he heard Sahl bin Sa'd being asked about the wounds of Allāh's Messenger ﷺ saying, "By Allāh, I know who washed the wounds of Allāh's Messenger ﷺ and who poured water (for

٤٠٧٥ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا يَعْقُوبُ، عَنْ أَبي حازِمٍ: أَنَّهُ سَمِعَ سَهْلَ بنَ سَعْدٍ وهُوَ يُسْأَلُ عَنْ

washing them), and with what he was treated." Sahl added, "Fāṭima عليها السَّلام, the daughter of Allāh's Messenger ﷺ used to wash the wounds, and 'Alī bin Abī Ṭālib used to pour water from a shield. When Fāṭima saw that the water aggravated the bleeding, she took a piece of a mat, burnt it, and inserted its ashes into the wound so that the blood was congealed (and bleeding stopped). His (i.e., the Prophet's) canine tooth got broken on that day, and his face was wounded, and his helmet was broken on his head."

جُرْحِ رَسُولِ اللهِ ﷺ فَقالَ: أَما واللهِ إِنِّي لأَعْرِفُ مَنْ كانَ يَغْسِلُ جُرْحَ رَسُولِ اللهِ ﷺ ومَنْ كانَ يَسْكُبُ المَاءَ وبما دُووِيَ، قالَ: كانَتْ فاطِمَةُ عَلَيها السَّلامُ بِنْتُ رَسُولِ اللهِ ﷺ تَغْسِلُهُ، وعَلِيٌّ بنُ أَبي طَالِبٍ يَسْكُبُ الماءَ بالمِجَنِّ، فَلَمَّا رَأَتْ فاطِمَةُ أَنَّ الماءَ لا يَزِيدُ الدَّمَ إلا كَثْرَةً أَخَذَتْ قِطْعَةً مِنْ حَصِيرٍ وأَحْرَقَتْها وأَلْصَقَتْها فاسْتَمْسَكَ الدَّمُ وكُسِرَتِ رَباعِيَتُهُ يَوْمَئِذٍ وجُرِحَ وجْهُهُ وَكُسِرَتِ البَيْضَةُ عَلى رأسِهِ. [راجع: ٢٤٣]

4076. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنهما: Allāh's Wrath gets severe on a person killed by a Prophet, and Allāh's Wrath became severe on him who had caused the face of Allāh's Messenger ﷺ to bleed.

٤٠٧٦ - حدَّثني عَمْرُو بنُ عَلِيٍّ: حدَّثَنا أَبُو عاصِمٍ: حدَّثَنا ابنُ جُرَيْجٍ، عَنْ عَمْرِو ابنِ دِينارٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ قالَ: اشْتَدَّ غَضَبُ اللهِ عَلى مَنْ قَتَلَهُ نَبِيٌّ، واشْتَدَّ غَضَبُ اللهِ عَلى مَنْ دَمَّى وَجْهَ رَسُولِ اللهِ ﷺ. [راجع: ٤٠٧٤]

(26) CHAPTER. (Allāh's Statement) :- "Those who answered (the Call of) Allāh and the Messenger (Muḥammad ﷺ)..." (V.3:172)

(٢٦) بـابُ ﴿ٱلَّذِينَ ٱسْتَجَابُوا۟ لِلَّهِ وَٱلرَّسُولِ﴾ [آل عمران: ١٧٢].

4077. Narrated 'Āishah رَضِيَ اللهُ عَنها regarding the Holy Verse:

"Those who answered (the Call of) Allāh and the Messenger (Muḥammad ﷺ), after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward." (V.3:172)

She said to 'Urwa, "O my nephew! Your father, Az-Zubair and Abū Bakr were

٤٠٧٧ - حدَّثني مُحَمَّدٌ: حدَّثَنا أَبُو مُعاوِيَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها ﴿ٱلَّذِينَ ٱسْتَجَابُوا۟ لِلَّهِ وَٱلرَّسُولِ مِنۢ بَعْدِ مَآ أَصَابَهُمُ ٱلْقَرْحُ لِلَّذِينَ أَحْسَنُوا۟ مِنْهُمْ وَٱتَّقَوْا۟ أَجْرٌ عَظِيمٌ ﴿١٧٢﴾﴾ قالَتْ لِعُرْوَةَ: يا ابنَ

amongst them [i.e., those who answered (the Call of) Allāh and the Messenger on the day (of the battle of Uḥud)]. When Allāh's Messenger ﷺ suffered what he suffered on the day (of the battle) of Uḥud and *Al-Mushrikūn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) left, the Prophet ﷺ was afraid that they might return. So he said, 'Who will go on their (i.e., *Mushrikūn's*) track?' He then selected seventy men from amongst them (for this purpose)." (The subnarrator) added: "Abū Bakr and Az-Zubair were amongst them."

أُخْتي، كانَ أَبُوكَ مِنهُمْ: الزُّبَيرُ وأَبُو بَكْرٍ لَمَّا أَصابَ رَسُولَ اللهِ ﷺ ما أَصابَ يَوْمَ أُحُدٍ وانْصَرَفَ المُشْرِكُونَ خافَ أَنْ يَرْجِعُوا، قالَ: «مَنْ يَذْهَبُ في إِثْرِهِمْ؟» فانْتَدَبَ مِنْهُمْ سَبْعُونَ رَجُلاً، قالَ: كانَ فِيهِمْ أَبُو بَكْرٍ والزُّبَيرُ.

(27) CHAPTER. The Muslims who were killed on the day (of the battle) of Uḥud.

(٢٧) بابٌ مَنْ قُتِلَ مِنَ المُسْلِمِينَ يَوْمَ أُحُدٍ

Amongst them were Ḥamza bin 'Abdul-Muṭṭalib, Al-Yamān, An-Naḍr bin Anas and Muṣ'ab bin 'Umair.

مِنْهُمْ: حَمْزَةُ بنُ عَبْدِ المُطَّلِبِ، واليمانُ، والنَّضرِ بنُ أَنَسٍ، ومُصْعَبُ بنُ عُمَيرٍ.

4078. Narrated Qatāda: We do not know of any tribe amongst the Arab tribes who had more martyrs than *Al-Anṣār*, and they will have superiority on the Day of Resurrection. Anas bin Mālik told us that seventy from the *Anṣār* were martyred on the day (of the battle) of Uḥud, and seventy (men) on the day (of the battle of) *Bi'r Ma'ūna*, and seventy (men) on the day of Al-Yamāma. Anas added, "The battle of *Bi'r Ma'ūna* took place during the lifetime of Allāh's Messenger ﷺ and the battle of Al-Yamāma, during the caliphate of Abū Bakr, and it was the day when Musailima Al-Kadhdhāb was killed."

٤٠٧٨ - حَدَّثَنا عَمْرُو بنُ عَلِيٍّ: حدَّثَنا مُعاذُ بنُ هِشامٍ قالَ: حدَّثَني أبي، عَنْ قَتادَةَ قالَ: ما نَعْلَمُ حَيّاً مِنْ أَحْياءِ العَرَبِ أَكْثَرَ شَهِيداً أَغَرَّ يَوْمَ القِيامَةِ مِنَ الأَنْصارِ.

قالَ قَتادَةُ: وحدَّثَنا أَنَسُ بنُ مالِكٍ أَنَّهُ قُتِلَ مِنْهُمْ يَوْمَ أُحُدٍ سَبْعُونَ، ويَوْمَ بِئْرِ مَعُونَةَ سَبْعُونَ، ويَوْمَ اليمامَةِ سَبْعُونَ. قالَ: وكانَ بِئْرُ مَعُونَةَ عَلى عَهْدِ رَسُولِ اللهِ ﷺ، ويَوْمُ اليمامَةِ عَلى عَهْدِ أبي بَكْرٍ، ويَوْمَ مُسَيْلِمَةَ الكَذَّابِ.

4079. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ used to shroud

٤٠٧٩ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ:

two martyrs of Uḥud in one sheet and then say, "Which of them knew the Qur'ān more?" When one of the two was pointed out, he would put him first in the grave. Then he said, "I will be a witness on them on the Day of Resurrection." He ordered them to be buried with their blood (on their bodies). Neither was the funeral prayer offered for them, nor were they washed [with a *Ghusl* (a bath by washing of the whole body)]. (See H. 1343, 1344, 1346)

حدَّثَنا اللَّيْثُ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ ابنِ كَعْبِ بنِ مالكٍ: أَنَّ جابِرَ ابنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ كانَ يَجْمَعُ بَينَ الرَّجُلَينِ مِنْ قَتْلى أُحُدٍ في ثَوْبٍ واحِدٍ، ثُمَّ يَقُولُ: «أَيُّهُمْ أَكْثَرُ أَخْذاً لِلقُرآنِ؟» فإذَا أُشِيرَ لَهُ إلى أَحَدٍ قَدَّمَهُ في اللَّحْدِ وقالَ: «أَنا شَهِيدٌ عَلى هؤُلاءِ يَوْمَ القِيامَةِ»، وأَمَرَ بِدَفْنِهِمْ بِدمائِهِمْ ولَمْ يُصَلِّ عَلَيهِمْ ولَمْ يُغسَّلُوا. [راجع: ١٣٤٣]

4080. Jābir added, "When my father was martyred, I started weeping and uncovering his face by removing the clothes from it. The Companions of the Prophet ﷺ stopped me from doing so, but the Prophet ﷺ did not stop me. Then the Prophet ﷺ said, '(O Jābir) don't weep over him, for the angels kept on covering him with their wings till his body was carried away (for burial).'"

٤٠٨٠ - وقالَ أَبُو الوَلِيدِ، عَنْ شُعْبَةَ، عَنِ ابنِ المُنْكَدِرِ قالَ: سَمِعْتُ جابِراً قالَ: لَمَّا قُتِلَ أَبِي جَعَلْتُ أَبْكِي وأَكْشِفُ الثَّوْبَ عَنْ وَجْهِهِ، فَجَعَلَ أَصْحابُ النَّبِيِّ ﷺ يَنْهَوْنِي والنَّبِيُّ ﷺ لم يَنْهَ. وقالَ النَّبِيُّ ﷺ: «لا تَبْكِيهِ أَوْ مَا تَبْكِيهِ ما زَالَتِ المَلائِكَةُ تُظِلُّهُ بِأَجْنِحَتِها حتَّى رُفِعَ». [راجع: ١٢٤٤]

4081. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "I saw in a dream that I moved a sword and its blade got broken, and that symbolized the casualties which the believers suffered on the day (of the battle) of Uḥud. Then I moved it again, and it became as perfect as it had been, and that symbolized the Conquest (of Makkah) which Allāh helped us to achieve, and the union of all the believers. I (also) saw cows in the dream, and what Allāh does is always beneficial. Those cows appeared to symbolize the faithful believers (who were martyred) on the day (of the battle) of Uḥud."

٤٠٨١ - حدَّثَنا مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا أَبُو أُسامَةَ، عَنْ بُرَيْدِ بنِ عَبْدِ اللهِ ابنِ أَبي بُرْدَةَ، عَنْ جَدِّهِ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى رَضِيَ اللهُ عَنْهُ، أُرَى عَنِ النَّبِيِّ ﷺ قالَ: رَأَيْتُ في رُؤْيايَ أَنِّي هَزَزْتُ سَيْفاً فانْقَطَعَ صَدْرُهُ فإذَا هُوَ ما أُصِيبَ مِنَ المُؤْمِنِينَ يَوْمَ أُحُدٍ، ثُمَّ هَزَزْتُهُ أُخْرَى فَعادَ أَحسَنَ ما كانَ فإذَا هُوَ ما جاءَ

بِهِ اللهُ مِنَ الفَتْحِ واجْتماعِ المُؤمِنِينَ. ورَأَيْتُ فِيها بَقَراً، واللهُ خَيرٌ، فإذَا هُمُ المُؤْمِنُونَ يَوْمَ أُحُدٍ». [راجع: ٣٦٢٢]

4082. Narrated Khabbāb رَضِيَ اللهُ عَنْهُ: We emigrated with the Prophet ﷺ for Allāh's Cause, so our reward became due with Allāh. Some of us passed away (died) without enjoying anything from their reward, and one of them was Muṣ'ab bin 'Umair who was killed (i.e., martyred) on the day (of the battle) of Uḥud. He did not leave behind except a sheet of striped woollen cloth. If we covered his head with it, his feet became bare, and if we covered his feet with it, his head became bare. The Prophet ﷺ said to us, "Cover his head with it, and put *Idhkhir* (i.e., a kind of grass) over his feet," or said, "Put some *Idhkhir* over his feet." But some of us have got their fruits ripened, and they are collecting them.

٤٠٨٢ - حَدَّثَنا أَحْمَدُ بنُ يُونُسَ: حدَّثَنا زُهيرٌ: حدَّثَنا الأعمَشُ، عَنْ شَقِيقٍ، عَنْ خَبَّابٍ رَضِيَ اللهُ عَنْهُ قالَ: هاجَرْنا مَعَ النَّبِيِّ ﷺ ونَحْنُ نَبْتَغِي وجْهَ اللهِ فَوَجَبَ أَجْرُنا عَلى اللهِ، فمِنَّا مَنْ مَضَى - أَوْ ذَهَبَ - لَمْ يَأكُلْ مِنْ أَجْرِهِ شَيْئاً كانَ مِنْهُمْ مُصْعَبُ بنُ عُمَيرٍ، قُتِلَ يَوْمَ أُحُدٍ وَلَمْ يَترُكْ إلَّا نَمِرَةً، كُنَّا إذَا غَطَّيْنا بِها رَأسَهُ خَرَجَتْ رِجْلاهُ، وإذَا غُطِّيَ بِها رِجْلَيْهِ خَرَجَ رَأسُهُ، فَقالَ لَنا النَّبِيُّ ﷺ: غَطُّوا بِها رَأسَهُ، واجْعَلوا عَلى رِجْلَيْهِ الإذْخِرَ، أَوْ قالَ: أَلقُوا عَلى رِجْلَيْهِ مِنَ الإذْخِرِ» ومِنَّا مَن أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يهْدِبُها. [راجع: ١٢٧٦]

(28) CHAPTER. "Uḥud is a mountain that loves us and is loved by us".

(٢٨) بابٌ أُحُدٌ جَبَلٌ يُحِبُّنا ونُحِبُّهُ،

قالَهُ عَبَّاسُ بنُ سَهْلٍ، عَنْ أَبي حُمَيْدٍ عَنِ النَّبِيِّ ﷺ.

4083. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "This is a mountain (Uḥud) that loves us and is loved by us."

٤٠٨٣ - حدَّثَني نَصْرُ بنُ عَلِيٍّ قالَ: أَخْبرَني أبي، عَنْ قُرَّةَ بنِ خالِدٍ، عَنْ قَتادَةَ: سَمِعْتُ أنساً رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قالَ: «هذَا جَبَلٌ يُحِبُّنا ونُحِبُّهُ». [راجع: ٣٧١]

4084. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When the mountain of Uḥud appeared before Allāh's Messenger ﷺ he said, "This

٤٠٨٤ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالكٌ، عَنْ عَمْرِو

مَوْلى الْمُطَّلِبِ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ طَلَعَ لَهُ أُحُدٌ فَقالَ: «هٰذا جَبَلٌ يُحِبُّنا ونُحِبُّهُ، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ وإِنِّي حَرَّمْتُ الْمَدِينةَ ما بَينَ لابَتَيْها».
[راجع: ٣٧١]

is a mountain that loves us and is loved by us. O, Allāh! Ībrāhīm (Abraham) made Makkah a sanctuary, and I have made Al-Madīna (i.e., the area between its two mountains) a sanctuary."

٤٠٨٥ - حدَّثني عَمْرُو بنُ خالِدٍ: حدَّثنا اللَّيْثُ، عَنْ يَزِيدَ بنِ أبي حَبِيبٍ، عَنْ أبي الخيرِ، عَنْ عُقْبَةَ: أَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْماً فَصَلَّى عَلى أَهْلِ أُحُدٍ صَلاتَهُ عَلى المَيِّتِ. ثُمَّ انْصَرَفَ إلى المِنْبرِ فَقالَ: «إِنِّي فَرَطٌ لَكُمْ، وأَنا شَهِيدٌ عَلَيْكُمْ، وإِنِّي لأَنْظُرُ إلى حَوْضِي الآنَ، وإِنِّي أُعْطِيتُ مفاتِيحَ خَزَائِنِ الأَرْضِ أَوْ مَفاتِيحَ الأَرْضِ، وإِنِّي واللهِ ما أَخافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، ولٰكِنِّي أَخافُ عَلَيْكُمْ أَنْ تَنافَسُوا فِيها».
[راجع: ١٣٤٤]

4085. Narrated 'Uqba: One day the Prophet ﷺ went out and offered the (funeral) prayer for the people (i.e., martyrs) of Uḥud as he used to offer a funeral prayer for any dead person, and then (after returning) he ascended the pulpit and said, "I am your predecessor before you, and I am a witness over you, and I am looking at my *Hauḍ* (Tank *Al-Kauthar*) just now, and I have been given the keys of the treasures of the world (or the keys of the world). By Allāh, I am not afraid that you will worship others besides Allāh after me, but I am afraid that you will compete with each other for (the pleasures of) this world."

(٢٩) بابُ غَزْوَةِ الرَّجِيعِ، ورِعْلٍ، وذَكْوَانَ، وبِئرِ مَعُونَةَ، وحَدِيثِ: عَضَلٍ، والقارَةِ، وعاصِمِ بنِ ثابتٍ، وخُبَيْبٍ وأَصْحابِهِ،

قالَ ابنُ إِسحاقَ: حدَّثنا عاصِمُ بنُ عُمَرَ أَنَّها بَعْدَ أُحُدٍ.

(29) CHAPTER. The *Ghazwā* (i.e., battle) of *Ar-Rajī'*, Ri'l, Dhakwān and *Bi'r Ma'ūna* and the narration about (the tribes of) 'Aḍal and Al-Qāra and (the story of) 'Āṣim bin Thābit, Khubaib and his companions.

Narrated Ibn Isḥāq: 'Āṣim bin 'Umar said, "It (i.e., the *Ghazwā* of *Ar-Rajī'*) happened after (the battle of) Uḥud."

٤٠٨٦ - حدَّثني إِبْرَاهِيمُ بنُ مُوسَى: أَخْبرَنا هِشامُ بنُ يُوسُفَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عَمْرِو

4086. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent a *Sariya* of spies and appointed 'Āṣim bin Thābit, the grandfather of 'Āṣim bin 'Umar bin Al-Khaṭṭāb as their leader. So, they set out, and when they

reached (a place) between 'Usfān and Makkah, they were mentioned to one of the branch tribes of Banī Hudhail called Liḥyān. So, about one hundred archers followed their traces till they (i.e., the archers) came to a journey station where they (i.e., 'Āṣim and his companions) had encamped and found stones of dates they had brought as journey-food from Al-Madīna. The archers said, "These are the dates of Al-Madīna," and followed their traces till they took them over. When 'Āṣim and his companions were not able to go ahead, they went up a high place, and their pursuers encircled them and said, "You have a covenant and a promise that if you come down to us, we will not kill anyone of you." 'Āṣim said, "As for me, I will never come down on the security of an infidel. O Allāh! Inform Your Prophet (ﷺ) about us." So they fought with them till they killed 'Āṣim along with seven of his companions with arrows, and there remained Khubaib, Zaid and another man to whom they gave a promise and a covenant. So, when the infidels gave them the covenant and promise, they came down. When they captured them, they opened the strings of their arrow bows and tied them with it. The third man who was with them said, "This is the first breach in the covenant," and refused to accompany them. They dragged him and tried to make him accompany them, but he refused, and they killed him. Then they proceeded on taking Khubaib and Zaid till they sold them in Makkah. The sons of Al-Ḥārith bin 'Amr bin Naufal bought Khubaib. It was Khubaib who had killed Al-Ḥārith bin 'Amr on the day (of the battle) of Badr. Khubaib stayed with them for a while as a captive till they decided unanimously to kill him. (At that time) Khubaib borrowed a

بنِ أَبي سُفْيانَ الثَّقَفِيِّ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً عَيْناً وأَمَّرَ عَلَيهِمْ عاصِمَ بْنَ ثابِتٍ، وهُوَ جَدُّ عاصِمِ ابنِ عُمَرَ بنِ الخَطَّابِ. فانْطَلَقُوا حتَّى إذَا كانَ بَينَ عُسْفانَ ومَكَّةَ ذُكِرُوا لحَيٍّ مِنْ هُذَيْلٍ يُقالُ لهُمْ: بَنُو لِحْيانَ فَتَبِعُوهُمْ بِقَرِيبٍ مِنْ مائَةِ رَامٍ فاقْتَصُّوا آثارَهُمْ حتَّى أَتَوْا مَنزِلاً نَزَلُوهُ فَوَجَدُوا فِيهِ نَوَى تَمْرٍ تَزَوَّدُوهُ مِنَ المَدِينَةِ فَقالُوا: هذَا تَمْرُ يَثْرِبَ، فَتَبِعُوا آثارَهُمْ حتَّى لَحِقُوهُمْ فَلَمَّا انْتَهَى عاصِمٌ وأَصْحابُهُ لَجَؤُوا إلى فَدْفَدٍ وجاءَ القَوْمُ فأَحاطُوا بِهِمْ فَقالُوا: لَكُمُ العَهْدُ والمِيثاقُ إنْ نَزَلْتُمْ إلَيْنا أَنْ لا نَقْتُلَ مِنْكُمْ رَجُلاً، فَقالَ عاصِمٌ: أَمَّا أَنا فَلا أَنْزِلُ في ذِمَّةِ كافِرٍ، اللَّهُمَّ أَخْبِرْ عَنَّا نَبِيَّكَ، فَقاتَلُوهُمْ حتَّى قَتَلُوا عاصِماً في سَبْعَةِ نَفَرٍ بالنَّبْلِ. وبَقِيَ خُبَيْبٌ وزَيْدٌ ورَجُلٌ آخَرُ فأَعْطَوْهُمُ العهْدَ والمِيثاقَ، فَلَمَّا أَعْطَوْهُمُ العَهْدَ والميثاقَ نَزَلُوا إلَيهِمْ فَلَمَّا استَمكَنُوا مِنْهُمْ حَلُّوا أَوْتارَ قِسِيِّهِمْ فَرَبَطُوهُمْ بِها، فَقالَ الرَّجُلُ الثَّالِثُ الذِي مَعَهُما: هذَا أَوَّلُ الغَدْرِ فأبَى أَنْ يَصْحَبَهُمْ فَجَرَّرُوهُ وعالَجُوهُ عَلى أَن يَصْحَبَهُمْ فَلَمْ يَفْعَلْ فَقَتَلُوهُ، وانْطَلَقُوا بِخُبَيْبٍ وزَيْدٍ حتَّى باعُوهُما بِمَكَّةَ فاشْتَرَى خُبَيْباً بَنُو الحارِثِ بنِ

عامِرِ بنِ نَوْفَلٍ، وكانَ خُبَيْبٌ هُوَ قَتَلَ الحَارِثَ بنَ عَامِرٍ يَوْمَ بَدْرٍ فمَكَثَ عِنْدَهُمْ أَسِيراً حَتَّى إذَا أَجمَعُوا قَتْلَهُ اسْتَعارَ مُوسَى مِن بَعْضِ بَناتِ الحَارِثِ لِيَسْتَحِدَّ بها فأَعارَتْهُ، قالتْ: فَغَفَلْتُ عَنْ صَبِيٍّ لي فَدرَجَ إلَيْهِ حتَّى أتاهُ فَوَضَعَهُ عَلى فَخِذِهِ فَلَمَّا رَأَيْتُهُ فَزِعْتُ فَزْعَةً عَرَفَ ذَاكَ مِنِّي وفي يَدِهِ المُوسَى. فَقالَ: أَتَخْشَيْنَ أَنْ أَقْتُلَهُ؟ ما كُنْتُ لأَفْعَلَ ذَلِكَ إنْ شاءَ اللهُ تَعالى. وكانَتْ تَقُولُ: ما رَأَيْتُ أَسِيراً قَطُّ خَيراً مِنْ خُبَيْبٍ، لَقَدْ رَأَيْتُهُ يَأكُلُ مِنْ قِطْفِ عِنَبٍ، وما بِمَكَّةَ يَوْمَئِذٍ ثَمَرَةٌ، وإنَّهُ لَمُوثَقٌ في الحَدِيدِ، وما كانَ إلَّا رِزْقٌ رَزَقَهُ اللهُ. فَخَرَجُوا بِهِ مِنَ الحَرَمِ لِيَقْتُلُوهُ، فَقالَ: دَعُوني أُصَلِّ رَكْعَتينِ، ثُمَّ انْصَرَفَ إلَيهِمْ فَقالَ: لَوْلا أَنْ تَرَوْا أَنَّ ما بي جَزَعٌ مِنَ المَوْتِ لَزِدْتُ. فَكانَ أَوَّلَ مَنْ سَنَّ الرَّكْعَتَينِ عِنْدَ القَتْلِ هُوَ، ثُمَّ قالَ: اللَّهُمَّ أَحصِهِمْ عَدَداً ثُمَّ قالَ:

ما إنْ أُبالي حِينَ أُقْتَلُ مُسْلِماً
عَلى أَيِّ شِقٍّ كانَ للهِ مَصْرَعِي
وذٰلِكَ في ذَاتِ الإلٰهِ وإنْ يَشأْ
يُبارِكْ عَلى أَوْصالِ شِلْوٍ مُمَزَّعِ

ثُمَّ قَامَ إلَيْهِ عُقْبَةُ بنُ الحَارِثِ فَقَتَلَهُ. وبَعَثَتْ قُرَيْشٌ إلى عاصِمٍ لِيُؤْتَوْا بِشيءٍ مِنْ جَسَدِهِ يَعْرِفُونَهُ،

razor from one of the daughters of Al-Ḥārith to shave his pubic hair. She gave it to him. She said later on, "I was heedless of a little baby of mine, who moved towards Khubaib, and when it reached him, he put it on his thigh. When I saw it, I got scared so much that Khubaib noticed my distress while he was carrying the razor in his hand. He said, 'Are you afraid that I will kill it? If Allāh will, I will never do that.'" Later on she used to say, "I have never seen a captive better than Khubaib. Once I saw him eating from a bunch of grapes, although at that time no fruits were available at Makkah, and he was fettered with iron chains, and in fact, it was nothing but food bestowed upon him by Allāh." So, they took him out of the sanctuary (of Makkah) to kill him. He said, "Allow me to offer two *Rak'a* prayer." Then he went to them and said, "Had I not been afraid that you would think I was afraid of death, I would have offered prayer for a longer time." So it was Khubaib who first set the tradition of offering two *Rak'a* prayer before being executed. He then said, "O Allāh! Count them one by one," and added, "When I am being martyred as a Muslim, I do not care in what way I receive my death for Allāh's sake, because this death is in Allāh's Cause. If He wishes, He will bless the cut limbs." Then 'Uqba bin Al-Ḥārith got up and martyred him. The narrator added: The Quraish (infidels) sent some people to 'Āṣim in order to bring a part of his body so that his death might be known for certain, for 'Āṣim had killed one of their chiefs on the day (of the battle) of Badr. But Allāh sent a cloud of wasps which protected his body from their messengers who could not harm his body consequently.

وكانَ عاصِمٌ قَتَلَ عَظِيماً مِنْ عُظَمائِهِمْ يَوْمَ بَدْرٍ فَبَعَثَ اللهُ عَلَيْهِ مِثْلَ الظُّلَّةِ مِنَ الدَّبْرِ فَحَمَتْهُ مِنْ رُسُلِهِمْ فَلَمْ يَقْدِرُوا مِنْهُ عَلى شَيءٍ. [راجع: ٣٠٤٥]

4087. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The person who killed Khubaib was Abū Sarwa'a (i.e., 'Uqba bin Al-Ḥārith).

٤٠٨٧ - **حدَّثنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا سُفْيانُ، عَنْ عَمْرٍو: سَمِعَ جابراً يَقُولُ: الَّذِي قَتَلَ خُبَيْباً هُوَ أَبُو سَرْوَعَةَ.

4088. Narrated 'Abdul-'Azīz: Anas رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ sent seventy men, called *Al-Qurrā'* for some purpose. The two groups of Banī Sulaim, called Ri'l and Dhakwān, appeared to them near a well called *Bi'r Ma'ūna*. The people (i.e., *Al-Qurrā'*) said, 'By Allāh, we have not come to harm you, but we are passing by you on our way to do something for the Prophet ﷺ.' But (the infidels) killed them. The Prophet ﷺ therefore invoked evil upon them for a month during the morning *Ṣalāt* (prayer). That was the beginning of *Al-Qunūt*[1] and we used not to say *Qunūt* before that." A man asked Anas about *Al-Qunūt* saying, "Is it to be said after the bowing (in the *Ṣalāt*) or after finishing the recitation (i.e., before bowing)?" Anas replied, "No, but (it is to be said) after finishing the recitation."

٤٠٨٨ - **حدَّثنا** أبو مَعْمَرٍ: حدَّثنا عَبْدُ الوَارِثِ: حدَّثنا عَبْدُ العَزِيزِ، عَنْ أَنَسٍ رَضِيَ اللهُ تعالى عَنْهُ قالَ: بَعَثَ النَّبِيُّ ﷺ سَبْعِينَ رَجُلاً لحاجَةٍ. يُقالُ لَهُمْ: القُرَّاءُ، فَعَرَضَ لَهُمْ حَيَّانِ مِنْ بَني سُلَيمٍ: رِعْلٌ وذَكْوانُ، عِنْدَ بِئرٍ يُقالُ لَها: بِئْرُ مَعُونَةَ. فَقالَ القَوْمُ: واللهِ ما إيَّاكُمْ أَرَدْنا، إنَّما نَحْنُ مُجْتازونَ في حاجَةٍ للنَّبِيِّ ﷺ فَقَتَلُوهُمْ. فَدَعا النَّبِيُّ ﷺ عَلَيهِمْ شَهْراً في صَلاةِ الغَدَاةِ وذلكَ بَدْءُ القُنُوتِ وما كُنَّا نَقْنُتُ». قالَ عَبْدُ العَزِيزِ: وسَأَلَ رَجُلٌ أَنساً عَنِ القُنُوتِ، أَبَعْدَ الرُّكُوعِ أَوْ عِنْدَ فَراغٍ مِنَ القِرَاءَةِ؟ قالَ: لا، بَلْ عِنْدَ فَراغٍ مِنَ القِرَاءَةِ. [راجع: ١٠٠١]

4089. Narrated Anas: Allāh's Messenger ﷺ said, *Al-Qunūt* for one month after the posture of bowing, invoking evil upon some Arab tribes.

٤٠٨٩ - **حدَّثنا** مُسلِمٌ: حدَّثنا هِشامٌ: حدَّثنا قَتادَةُ، عَنْ أَنَسٍ قالَ: قَنَتَ رَسُولُ اللهِ ﷺ شَهْراً بَعْدَ الرُّكوعِ

(1) (H. 4088) '*Qunūt*' means invocation in the *Ṣalāt* (prayer).

يَدْعُو عَلى أَحْياءٍ مِنَ العَرَبِ.
[راجع: ١٠٠١]

٤٠٩٠ - حدَّثني عَبْدُ الأَعْلى بنُ حَمَّادٍ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رِعْلاً وذَكْوَانَ وعُصَيَّةَ وبَني لِحْيانَ اسْتَمَدُّوا رَسُولَ اللهِ ﷺ عَلى عَدُوٍّ فأَمَدَّهُمْ بِسَبْعِينَ مِنَ الأنْصارِ كُنَّا نُسَمِّيهِمُ القُرَّاءَ في زَمانِهِمْ، كانُوا يَحْتَطِبُونَ بالنَّهارِ، ويُصَلُّونَ باللَّيْلِ، حتَّى كانُوا بِبِئْرِ مَعُونَةَ قَتَلُوهُمْ وغَدَرُوا بِهِمْ. فَبَلَغَ النَّبِيَّ ﷺ ذَلِكَ فَقَنَتَ شَهْراً يَدْعُو في الصُّبْحِ عَلى أَحْياءٍ مِنْ أَحياءِ العَرَبِ، عَلى رِعْلٍ وذَكْوَانَ وعُصَيَّةَ وبَني لِحْيانَ. قالَ أَنَسٌ: فَقَرَأْنا فِيهِمْ قُرآناً ثُمَّ إنَّ ذٰلكَ رُفِعَ: بَلِّغُوا عَنَّا قَوْمَنا أَنَّا قَدْ لَقِينا رَبَّنا فَرَضِيَ عَنَّا وأَرْضَانا.

وعَنْ قَتادَةَ، عَنْ أَنَسِ بنِ مالكٍ حدَّثَهُ أَنَّ نَبِيَّ اللهِ ﷺ قَنَتَ شَهْراً في صَلاةِ الصُّبْحِ يَدْعُو عَلى أَحْياءٍ مِنْ أَحْياءِ العَرَبِ، عَلى رِعْلٍ وذَكْوَانَ وعُصَيَّةَ وبَني لِحْيانَ.

زَادَ خَلِيفَةُ: حدَّثَنا ابنُ زُرَيْعٍ، حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ: حدَّثَنا أَنَسٌ: أَنَّ أُولٰئِكَ السَّبْعِينَ مِنَ الأَنْصارِ قُتِلُوا بِبِئرِ مَعُونَةَ. قُرآناً: كِتاباً، نَحْوَهُ. [راجع: ١٠٠١]

4090. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: (The tribes of) Ri'l, Dhakwān, 'Uṣaiyya and Banī Liḥyān asked Allāh's Messenger ﷺ to provide them with some men to support them against their enemy. He therefore provided them with seventy men from the *Anṣār* whom we used to call *Al-Qurrā'* in their lifetime. They used to collect wood by daytime and offer *Ṣalāt* (prayer) at night. When they were at the well of Ma'ūna, the infidels killed them by betraying them. When this news reached the Prophet ﷺ, he said *Al-Qunūt* for one month in the morning *Ṣalāt* (prayer), invoking evil upon some of the 'Arab tribes, upon Ri'l, Dhakwān, 'Uṣaiyya and Banī Liḥyān. We used to read a verse of the Qur'ān revealed in their connection, but later the verse was cancelled. It was: "Convey to our people on our behalf the information that we have met our Lord, and He is pleased with us, and has made us pleased."

(Anas bin Mālik added:) Allāh's Prophet ﷺ said *Qunūt* for one month in the morning *Ṣalāt* (prayer), invoking evil upon some of the Arab tribes (namely), Ri'l, Dhakwān, 'Uṣaiyya, and Banī Liḥyān. (Anas added:) Those seventy *Anṣārī* men were killed at the well of Ma'ūna.

4091. Narrated Anas that the Prophet ﷺ sent his uncle, the brother of Umm Sulaim as the head of seventy riders. The chief of *Al-Mushrikūn*, 'Āmir bin At-Ṭufail proposed three suggestions (to the Prophet ﷺ) saying, "Choose one of three alternatives:

(1) that the bedouins will be under your command and the towns' people will be under my command;

(2) or that I will be your successor,

(3) or otherwise I will attack you with two thousand men from Banī Ghaṭafān." But 'Āmir was infected with plague in the house of Umm so-and-so. He said, "Shall I stay in the house of a lady from the family of so-and-so after having a (swelled) gland like that she-camel? Get me my horse." So he died on the back of his horse. Then Ḥarām, the brother of Umm Sulaim and a lame man along with another man from so-and-so (tribe) went towards *Al-Mushrikūn* (i.e., the tribe of 'Āmir). Ḥarām said (to his companions), "Stay near to me, for I will go to them. If they (i.e., infidels) should give me protection, you will be near to me, and if they should kill me, then you should go back to your companions. Then Ḥarām went to them and said, "Will you give me protection so as to convey the message of Allāh's Messenger ﷺ?" So, he started talking to them but they signalled to a man (to kill him) and he went behind him and stabbed him (with a spear). He (i.e., Ḥarām) said, "*Allāhu Akbar* ! I have succeeded, by the Lord of the Ka'bah!" The companion of Ḥarām was pursued by the infidels, and then they (i.e., Ḥarām's companions) were all killed except the lame man who was at the top of a mountain. Then Allāh revealed to us a verse that was among the cancelled ones later on. It was: 'We have met our Lord and He is pleased with us and has made us

٤٠٩١ - حَدَّثَنَا مُوسَى بنُ إسماعِيلَ: حدَّثَنا هَمَّامٌ، عَنْ إسحَاقَ بنِ عَبْدِ اللهِ بنِ أبي طَلْحَةَ قالَ: حدَّثَني أنَسٌ أنَّ النَّبيَّ ﷺ بَعَثَ خالَهُ أخًا أُمِّ سُلَيمٍ في سَبْعِينَ رَاكِباً وكانَ رَئِيسَ المُشْرِكِينَ عامِرُ بنُ الطُّفَيْلِ خَيَّرَ بَينَ ثَلاثِ خِصَالٍ فَقالَ: يَكُونُ لكَ أهْلُ السَّهْلِ وَلي أهْلُ المَدَرِ، أوْ أكُونُ خَلِيْفَتَكَ، أوْ أغْزُوكَ بأهْلِ غَطَفانَ بألْفٍ وألْفٍ. فَطُعِنَ عامِرٌ في بَيْتِ أُمِّ فُلانٍ فَقالَ: غُدَّةٌ كَغُدَّةِ البَكْرِ في بَيْتِ امْرَأةٍ مِنْ آلِ بَنِي فُلانٍ، ائْتُوني بِفَرَسِي فمَاتَ عَلى ظَهْرِ فَرَسِهِ. فانْطَلَقَ حَرَامٌ أخُو أُمِّ سُلَيمٍ وهُوَ رَجُلٌ أعْرَجُ، ورَجُلٌ مِنْ بني فُلانٍ قالَ: كُونا قَرِيباً حتَّى آتِيَهُمْ فإنْ آمَنُوني كُنْتُمْ وإنْ قَتَلُوني أتَيتمْ أصْحابَكُمْ. فَقالَ: أتُؤَمِّنُوني أُبَلِّغْ رِسالَةَ رَسُولِ اللهِ ﷺ؟ فَجَعَلَ يُحَدِّثُهُمْ وَأوْمَؤُوا إلى رَجُلٍ فأتاهُ مِنْ خَلْفِهِ فَطَعَنَهُ، قالَ هَمَّامٌ: أحْسِبُهُ حتَّى أنْفَذَهُ بالرُّمْحِ، قالَ: اللهُ أكْبَرُ، فُزْتُ ورَبِّ الكَعْبَةِ. فَلُحِقَ الرَّجُلُ فَقُتِلُوا كُلُّهُمْ غَيرَ الأعْرَجِ كانَ في رَأسِ جَبَلٍ فأنْزَلَ اللهُ تَعالَى عَلَيْنا ثُمَّ كانَ مِنَ المَنْسُوخِ: إنَّا قَدْ لَقِينا رَبَّنا فَرَضِيَ عَنَّا وأرْضَانا، فَدَعا النَّبيُّ ﷺ عَلَيهِمْ ثَلاثِينَ صَباحاً، عَلى رِعْلٍ وذَكْوَانَ

وبَني لِحْيانَ وعُصَيَّةَ الذِينَ عَصَوُا اللهَ ورَسُولَهُ ﷺ. [راجع: ١٠٠١]

pleased.' (After this event) the Prophet ﷺ invoked evil on the infidels every morning for 30 days. He invoked evil upon the (tribes of) Ri'l, Dhakwān, Banī Liḥyān and Uṣaiyya who disobeyed Allāh and His Messenger ﷺ.

٤٠٩٢ - حدَّثني حِبَّانُ: أَخْبرَنا عَبْدُ اللهِ: أَخْبرَنا مَعْمَرٌ، قالَ: حدَّثني ثُمامَةُ ابنُ عَبْدِ اللهِ بنِ أَنَسٍ: أَنَّهُ سَمِعَ أَنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: لَمَّا طُعِنَ حَرَامُ بنُ مِلْحانَ - وكانَ خالَهُ - يَوْمَ بِئْرِ مَعُونَةَ قالَ بالدَّمِ هٰكَذَا فَنَضَحَهُ عَلى وجْهِهِ ورَأْسِهِ، ثُمَّ قالَ: فُزْتُ ورَبِّ الكَعْبَةِ. [راجع: ١٠٠١]

4092. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ that when Ḥarām bin Milḥān, his uncle was stabbed on the day (the battle) of *Bi'r Ma'ūna,* he sprinkled his blood over his face and his head this way and then said, "I have succeeded, by the Lord of the Ka'bah."

٤٠٩٣ - حدَّثنا عُبَيْدُ بنُ إسمَاعِيلَ: حدَّثَنا أَبُو أسامَةَ، عن هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها قالَتِ: اسْتَأذَنَ النَّبِيَّ ﷺ أَبُو بَكْرٍ في الخُروجِ حِينَ اشْتَدَّ عَلَيهِ الأَذَى فَقالَ لَه: «أَقِمْ»، فَقالَ: يا رَسُولَ اللهِ، أَتَطْمَعُ أَنْ يُؤذَنَ لكَ؟ فَكانَ رَسُولُ اللهِ ﷺ يَقُولُ: «إِنِّي لأَرْجُو ذلكَ»، قالَتْ: فانْتَظَرَه أَبُو بَكْرٍ، فأَتاهُ رَسُولُ اللهِ ﷺ ذاتَ يَوْمٍ ظُهْراً فَنادَاه فَقالَ: «أَخْرِجْ مَنْ عِنْدَكَ»، فَقالَ أَبو بَكْرٍ: إنَّما هُمَا ابْنَتايَ، فَقالَ: «أَشَعَرْتَ أَنَّهُ قَدْ أُذِنَ لِي في الخُروجِ؟» فَقالَ: يا رَسُولَ اللهِ الصُّحْبَةَ، فَقالَ النَّبِيُّ ﷺ:

4093. Narrated 'Āishah رَضِيَ اللهُ عَنها: Abū Bakr asked the Prophet ﷺ to allow him to go out (of Makkah) when he was greatly annoyed (by the infidels). But the Prophet ﷺ said to him, "Wait." Abū Bakr said, "O Allāh's Messenger! Do you hope that you will be allowed (to emigrate)?" Allāh's Messenger ﷺ replied, "I hope so." So, Abū Bakr waited for him till one day Allāh's Messenger ﷺ came at noon time and addressed him saying, "Let whoever is present with you, should leave." Abū Bakr said, "None is present but my two daughters." The Prophet ﷺ said, "Do you know that I have been allowed to go out (to emigrate)?" Abū Bakr said, "O Allāh's Messenger, I would like to accompany you." The Prophet ﷺ said, "You will accompany me." Abū Bakr said, "O Allāh's Messenger! I have got two she-camels which I had prepared and kept ready for (our) going out." So, he gave one of the two (she-camels) to the Prophet ﷺ and it was (called) *Al-*

Jad'ā'. They both rode and proceeded till they reached the cave at the mountain of Thaur where they hid themselves. 'Āmir bin Fuhaira was the slave of 'Abdullāh bin Aṭ-Ṭufail bin Sakhbara, 'Āishah's brother from her mother's side. Abū Bakr had a milch she-camel. 'Āmir used to go with it (i.e., the milch she-camel) in the afternoon and come back to them before noon by setting out towards them in the early morning when it was still dark and then he would take it to the pasture so that none of the shepherds would be aware of his job. When the Prophet ﷺ (and Abū Bakr) went away (from the cave), he (i.e., 'Amir) too went along with them and they both used to make him ride at the back of their camels in turns till they reached Al-Madīna. 'Āmir bin Fuhaira was martyred on the day (of the battle) of *Bi'r Ma'ūna*.

Narrated 'Urwa: When those (Muslims) at *Bi'r Ma'ūna* were martyred and 'Amr bin Umaiyya Aḍ-Ḍamrī was taken prisoner, 'Āmir bin Aṭ-Ṭufail, pointing at a killed person, asked 'Amr, "Who is this?" 'Amr bin Umaiyya said to him, "He is 'Āmir bin Fuhaira." 'Āmir bin Aṭ-Ṭufail said, "I saw him lifted to the sky after he was killed till I saw the sky between him and the earth,[1] and then he was brought down upon the earth. Then the news of the killed Muslims reached the Prophet ﷺ and he announced the news of their death saying, "Your companions (of *Bi'r Ma'ūna*) have been killed, and they have asked their Lord saying, 'O our Lord! Inform our brothers about us as we are pleased with You, and You are pleased with us.'" So, Allāh informed them (i.e., the Prophet ﷺ and his Companions) about them (i.e., martyrs of *Bi'r Ma'ūna*). On that day, 'Urwa bin Asmā' bin Aṣ-Ṣalt who was one of them, was killed,

«الصُّحْبَةَ». قالَ: يا رَسُولَ اللهِ، عِنْدِي ناقَتانِ، قَدْ كُنْتُ أَعْدَدْتُهُما لِلخُروجِ، فأَعْطَى النَّبِيَّ ﷺ إحداهُمَا وهي الجَدْعاءُ فَرَكِبا فانْطَلَقا حتَّى أَتَيا الغارَ وهُوَ بِثَوْرٍ فَتَوَارَيا فِيهِ، فَكانَ عامِرُ بنُ فُهَيرَةَ غُلاماً لِعَبْدِ اللهِ بنِ الطُّفَيْلِ بن سَخْبَرَةَ أَخُو عائِشَةَ لأُمِّها، وكانَتْ لأَبي بَكْرٍ مِنْحَةٌ، فَكانَ يَروحُ بِها ويَغْدو عَلَيهِمْ ويُصْبح فَيَدَّلِجُ إِلَيهِما ثُمَّ يَسْرَحُ فَلا يَفْطُنُ بِهِ أَحَدٌ مِنَ الرِّعاءِ. فَلَمَّا خَرَجَ خَرَجَ مَعَهَا يُعْقِبانِهِ حتَّى قَدِما المَدِينَةَ فَقُتِلَ عامِرُ ابنُ فُهَيرَةَ يَوْمَ بِئْرِ مَعُونَةَ. وعَنْ أبي أسامَةَ قالَ: قال لِي هِشَامُ بْنُ عُرْوَةَ: فأَخبرني أَبي قَال: لَمَّا قُتِلَ الذِينَ بِبِئْرِ مَعُونَةَ وأُسِرَ عَمْرُو بنُ أُمَيَّةَ الضَّمْرِيُّ قالَ لَه عامِرُ بنُ الطُّفَيْلِ: مَنْ هذا؟ فأَشارَ إلى قَتِيلٍ، فَقالَ لَهُ عَمْرُو بن أُمَيَّةَ: هذا عامِرُ بنُ فُهَيرَةَ، فَقالَ: لَقَدْ رَأَيتُهُ بَعْدَما قُتِلَ رُفِعَ إلى السَّماءِ حتَّى إنِّي لأَنْظُر إلى السَّماءِ بَيْنَهُ وبَينَ الأَرضِ. ثُمَّ وُضِعَ فأَتى النَّبِيَّ ﷺ خَبرُهُمْ فَنعاهُمْ فَقالَ: «إنَّ أَصْحابَكُمْ قَدْ أُصِيبُوا وإنَّهُمْ قَدْ سأَلُوا رَبَّهُمْ فَقالُوا: رَبَّنا أَخْبِرْ عَنَّا إخْوَانَنا بِما رَضِينا عَنْكَ ورَضِيتَ عَنَّا»، فأَخْبَرهُمْ عَنْهُمْ وأُصِيبَ فِيهِمْ يَوْمَئِذٍ عُرْوَةُ بنُ

(1) (H. 4093) The angels hid him from *Al-Mushrikūn*.

أَسماءَ بْنِ الصَّلْتِ، فَسُمِّيَ عُرْوَةُ بِهِ، وَمُنْذِرُ بنُ عَمْرٍو سُمِّيَ بِهِ مُنْذِراً. [راجع: ٤٧٦]

and 'Urwa (bin Az-Zubair) was named after 'Urwa bin Asmā' and Mundhir (bin Az-Zubair) was named after Mundhir bin 'Amr (who had also been martyred on that day)."

٤٠٩٤ - حدَّثنا مُحَمَّدٌ: أَخبرَنا عَبْدُ اللهِ: أَخبرَنا سُلَيمانُ التَّيمِيُّ، عَنْ أَبي مِجْلَزٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قَنَتَ النَّبِيُّ ﷺ بَعْدَ الرُّكُوعِ شَهْراً، يَدْعُو عَلَى رِعْلٍ وذَكْوانَ ويَقُولُ: «عُصَيَّةُ عَصَتِ اللهَ وَرَسُولَهُ». [راجع: ١٠٠١]

4094. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ recited *Al-Qunūt* after bowing (i.e., *Ar-Rukū'*) for one month, invoking evil upon (the tribes of) Ri'l and Dhakwān. He used to say, "'Uṣaiyya disobeyed Allāh and His Messenger."

٤٠٩٥ - حدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا مالكٌ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ بنِ أَبي طَلْحَةَ، عَنْ أَنَسِ بنِ مالكٍ قالَ: دَعا النَّبِيُّ ﷺ عَلى الذِينَ قَتَلُوا يَعني أَصْحابَهُ بِبِئْرِ مَعُونَةَ ثَلاثِينَ صَباحاً حِينَ يَدْعُو عَلَى رِعْلٍ ولِحْيانَ وعُصَيَّةَ عَصَتِ اللهِ وَرَسُولَهُ ﷺ، قالَ أَنَسٌ: فأَنزَلَ اللهُ تَعالى لِنَبِيِّهِ ﷺ في الَّذِينَ قُتِلُوا أَصْحابِ بِئْرِ مَعُونَةَ قُرْآناً قَرأْناهُ حتَّى نُسِخَ بَعْدُ: بَلِّغُوا قَوْمَنا فَقَدْ لَقِينا رَبَّنا فَرَضِيَ عَنَّا ورَضِينا عَنْهُ. [راجع: ١٠٠١]

4095. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ invoked evil for 30 days (in the morning prayer) upon those (people) who killed his Companions at *Bi'r Ma'ūna*. He invoked evil upon (tribes of) Ri'l, Liḥyān and 'Uṣaiyya who disobeyed Allāh and His Messenger ﷺ. Allāh revealed a Qur'ānic Verse to His Prophet ﷺ regarding those who had been killed, i.e., the Muslims at *Bi'r Ma'ūna*, and we recited the verse till later it was cancelled. (The verse was:) 'Inform our people that we have met our Lord, and He is pleased with us, and we are pleased with Him.'

٤٠٩٦ - حَدَّثَنا مُوسَى بنُ إسماعِيلَ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا عاصِمٌ الأَحْوَلُ قالَ: سَأَلْتُ أَنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ عَنِ القُنُوتِ في الصَّلاةِ فَقالَ: نَعَمْ، فَقُلْتُ: كانَ قَبْلَ الرُّكُوعِ أَوْ بَعْدَهُ؟ قالَ: قَبْلَهُ، قُلْتُ:

4096. Narrated 'Āṣim Al-Aḥwal: I asked Anas bin Mālik رَضِيَ اللهُ عَنْهُ regarding *Al-Qunūt* during the *Ṣalāt* (prayer). Anas replied, "Yes [*Al-Qunūt* was recited by the Prophet ﷺ in the *Ṣalāt* (prayer)]." I asked, "Is it before bowing or after bowing?" Anas replied, "(It was recited) before (bowing)." I said, "So-and-so informed me that you told him that it was recited after bowing." Anas replied, "He

فإنَّ فُلاناً أَخبرَني عَنْكَ أنَّكَ قُلْتَ: بَعْدَهُ، قالَ: كَذَبَ، إنَّما قَنَتَ رَسُولُ اللهِ ﷺ بَعْدَ الرُّكُوعِ شَهْراً أنَّهُ كانَ بَعَثَ ناساً يُقالُ لهُمْ: القُرَّاءُ، وهُمْ سَبْعُونَ رَجُلاً، إلى ناسٍ مِنَ المُشْرِكِينَ وبَيْنَهُمْ وبَينَ رَسُولِ اللهِ ﷺ عَهْدٌ قِبَلَهُمْ فَظَهَرَ هٰؤلاءِ الذينَ كانَ بَيْنَهُمْ وبَينَ رَسُولِ اللهِ ﷺ عَهْدٌ فَقَنَتَ رَسُولُ اللهِ ﷺ بَعْدَ الرُّكُوعِ شَهْراً يَدْعُو عَلَيهِمْ. [راجع: ١٠٠١]

was mistaken, for Allāh's Messenger ﷺ recited *Al-Qunūt* after bowing for one month. The Prophet ﷺ had sent some people called *Al-Qurrā'* who were seventy in number, to some *Mushrikūn* who had concluded a peace treaty with Allāh's Messenger ﷺ. But those who had concluded the treaty with Allāh's Messenger ﷺ violated the treaty (and martyred all the seventy men). So, Allāh's Messenger ﷺ recited *Al-Qunūt* after bowing (in the *Ṣalāt*) for one month, invoking evil upon them.

(٣٠) باب غَزْوَةِ الخَنْدَقِ وهيَ الأَحْزابُ

(30) CHAPTER. The *Ghazwā* of *Al-Khandaq* which is called *Al-Aḥzāb* Battle.

قالَ مُوسَى بنُ عُقْبَةَ: كانَتْ في شَوَّالٍ سَنَةَ أرْبَعٍ.

Mūsa bin 'Uqba said, "(This battle took place) in the month of Shawwāl in the fourth year of the Islāmic calendar.

٤٠٩٧ - حَدَّثَنا يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثَنا يَحْيَى بنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ قالَ: أَخْبَرَني نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبيَّ ﷺ عَرَضَهُ يَوْمَ أُحُدٍ وهُوَ ابنُ أرْبَعَ عَشْرَةَ سَنَةً فَلَمْ يُجِزْهُ. وعَرَضَهُ يَوْمَ الخَنْدَقِ وهُوَ ابنُ خَمْسَ عَشْرَةَ سَنَةً فأجازَه. [راجع: ٢٦٦٤]

4097. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما that the Prophet ﷺ inspected him on the day (of the battle) of Uḥud while he was fourteen years old, and the Prophet ﷺ did not allow him to take part in the battle. He was inspected again by the Prophet ﷺ on the day (of the battle) of *Al-Khandaq* (i.e., battle of the Trench) while he was fifteen years old, and the Prophet ﷺ allowed him to take part in the battle.

٤٠٩٨ - حدَّثني قُتَيْبَةُ: حدَّثَنا عَبْدُ العَزِيزِ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ في الخَنْدَقِ وهُمْ يَحْفِرُونَ، ونَحْنُ نَنْقُلُ التُّرابَ عَلى أكْتادِنا، فَقالَ رَسُولُ اللهِ ﷺ:

4098. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: We were with Allāh's Messenger ﷺ in the trench, and some were digging the trench while we were carrying the earth on our shoulders. Allāh's Messenger ﷺ said, "O Allāh! There is no life except the life of the Hereafter, so please forgive the emigrants and the *Anṣār*."

«اللَّهُمَّ لا عَيْشَ إِلَّا عَيْشُ الآخِرَةِ.
فاغْفِرِ للمُهاجِرِينَ والأَنْصارِ».

٤٠٩٩ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا مُعاوِيَةُ بنُ عَمْرٍو: حدَّثَنا أبُو إسحَاقَ عَنْ حُمَيْدٍ: سَمِعْتُ أنساً رَضِيَ اللهُ عَنْهُ يَقُولُ: خَرَجَ رَسُولُ اللهِ ﷺ إلى الخَنْدَقِ، فإذَا المُهاجِرُونَ والأَنْصارُ يَحْفِرُونَ في غَدَاةٍ بارِدَةٍ فَلَمْ يَكُنْ لَهُمْ عَبِيدٌ يَعْمَلُونَ ذٰلكَ لَهُمْ، فَلَمَّا رَأى ما بِهِمْ مِنَ النَّصَبِ والجُوعِ قالَ: «اللَّهُمَّ إنَّ العَيْشَ عَيْشُ الآخِرَه، فاغْفِرْ الأَنْصارَ والمُهاجِرَه». فَقالُوا مُجِيبِينَ لَهُ:

نَحْنُ الَّذِينَ بايَعُوا مُحَمَّدَا
عَلى الجِهادِ ما بَقِينا أَبَدَا

[راجع: ٢٨٣٤]

4099. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ went out towards the *Khandaq* (i.e., trench) and saw the emigrants and the *Anṣār* digging the trench in the cold morning. They had no slaves to do that (work) for them. When the Prophet ﷺ saw their hardship and hunger, he said, "O Allāh! The real life is the life of the Hereafter, so please forgive *Anṣār* and the emigrants." They said in reply to him, "We are those who have given the *Bai'a* (pledge) to Muḥammad ﷺ for to observe *Jihād* (holy fighting) as long as we live."

٤١٠٠ - حدَّثَنا أبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ، عَنْ عَبْدِ العَزِيزِ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: جَعَلَ المُهاجِرونَ والأَنْصارُ يَحْفِرُونَ الخَنْدَقَ حَوْلَ المَدِينَةِ ويَنْقُلُونَ التُّرابَ عَلى مُتُونِهِمْ وهُمْ يَقُولُون:

نَحْنُ الَّذِينَ بايَعُوا مُحَمَّدَا
عَلى الإسْلامِ ما بَقِينا أَبَدَا

قالَ: يَقُولُ النَّبِيُّ ﷺ وهُوَ يُجِيبُهُمْ: «اللَّهُمَّ إنَّهُ لا خَيرَ إلَّا خَيرُ الآخِرَهْ، فَبارِكْ في الأَنْصارِ والمُهاجِرَة». قالَ: يُؤْتَوْنَ بِمِلْءِ كَفِّي

4100. Narrated Anas رَضِيَ اللهُ عَنْهُ: *Al-Muhājirūn* (i.e., the emigrants) and the *Anṣār* were digging the trench around Al-Madīna and were carrying the earth on their backs while saying, "We are those who have given the *Bai'a* (pledge) to Muḥammad ﷺ for Islām as long as we live." The Prophet ﷺ said in reply to their saying, "O Allāh! There is no goodness except the goodness of the Hereafter; so please grant Your Blessing to the *Anṣār* and the emigrants." The people used to bring a handful of barley, and a meal used to be prepared thereof by cooking it with a cooking material (i.e., oil, fat and butter having a change in colour and smell) and it used to be presented to the people (i.e., workers) who were hungry, and it used to stick to their throats and had a nasty smell.

مِنَ الشَّعِيرِ فَيُصْنَعُ لَهُمْ بِإِهالَةٍ سَنِخَةٍ تُوضَعُ بَينَ يَدَيِ القَومِ والقَوْمُ جِياعٌ وهِيَ بَشِعَةٌ في الحَلْقِ ولَها رِيحٌ مُنْتِنٌ. [راجع: ٢٨٣٤]

٤١٠١ - حدَّثَنا خَلَّادُ بنُ يَحْيَى: حدَّثَنا عَبْدُ الوَاحِدِ بنُ أَيمَنَ، عَنْ أَبِيهِ قالَ: أَتَيْتُ جابِراً رَضِيَ اللهُ عَنْهُ فَقالَ: إِنَّا يَوْمَ الخَنْدَقِ نَحْفِرُ فَعَرَضَتْ كَيْدَةٌ شَدِيدَةٌ فَجاؤُا النَّبِيَّ ﷺ فَقالُوا: هذِهِ كُدْيَةٌ عَرَضَتْ في الخَنْدَقِ، فَقالَ: «أَنا نازِلٌ». ثُمَّ قامَ وبَطْنُهُ مَعْصُوبٌ بِحَجَرٍ ولَبِثْنا ثَلاثَةَ أَيَّامٍ لا نَذُوقُ ذَواقاً فأَخَذَ النَّبِيُّ ﷺ المِعْوَلَ فَضَرَبَ في الكُدْيَةِ فَعادَ كَثِيباً أَهْيَلَ أَوْ أَهْيَمَ. فَقُلْتُ: يا رَسُولَ اللهِ، ائْذَنْ لي إلى البَيْتِ، فَقُلْتُ لامْرَأَتي: رَأَيْتُ بالنَّبِيِّ ﷺ شَيْئاً ما كانَ في ذلك صَبْرٌ، فَعِنْدَكِ شَيءٌ؟ قالَتْ: عِنْدِي شَعِيرٌ وعَناقٌ، فَذَبَحْتُ العَناقَ، وطَحَنَتِ الشَّعِيرَ حتَّى جَعَلْنا اللَّحْمَ في البُرْمَةِ. ثُمَّ جِئْتُ النَّبِيَّ ﷺ والعَجِينُ قَدِ انْكَسَرَ والبُرْمَةُ بَينَ الأَثافِي قَدْ كادَتْ أَنْ تَنْضَجَ، فَقُلْتُ: طُعَيِّمٌ لي فَقُمْ أَنْتَ يا رَسُولَ اللهِ ورَجُلٌ أَوْ رَجُلانِ، قالَ: «كَمْ هُوَ؟» فَذَكَرْتُ لَهُ، قالَ: «كَثِيرٌ طَيِّبٌ»، قالَ: «قُلْ لَها لا تَنْزِعِ البُرْمَةَ ولا الخُبْزَ مِنَ التَّنُّورِ حتَّى آتِيَ». فَقالَ:

4101. Narrated Jābir رَضِيَ اللهُ عَنْهُ: We were digging (the trench) on the day of [*Al-Khandaq* (i.e., the trench)] and we came across a big solid rock. We went to the Prophet ﷺ and said, "Here is a rock appearing across the trench." He said, "I am coming down." Then he got up, and a stone was tied to his belly for we had not eaten anything for three days. So the Prophet ﷺ took the spade and struck the big solid rock and it became like sand. I said, "O Allāh's Messenger! Allow me to go home." (When the Prophet ﷺ allowed me) I said to my wife, "I saw the Prophet ﷺ in a state that I cannot tolerate (or treat with patience). Have you got something (for him to eat?)" She replied, "I have barley and a she-goat." So I slaughtered the she-kid and she ground the barley; then we put the meat in the earthenware cooking pot. Then I came to the Prophet ﷺ when the dough had become soft and fermented and (the meat in) the pot over the stone trivet had nearly been well-cooked, and said, "I have got a little food prepared, so get up O Allāh's Messenger, you and one or two men along with you (for the food)." The Prophet ﷺ asked, "How much is that food?" I told him about it. He said, "It is abundant and good. Tell your wife not to remove the earthenware pot from the fire and not to take out any bread from the oven till I reach there." Then he said (to all his Companions), "Get up." So the *Muhājirūn* (i.e., emigrants) and the *Anṣār* got up. When I came to my wife, I said, "Allāh's Mercy be upon you! The Prophet ﷺ is coming along

«قُومُوا»، فَقَامَ الْمُهَاجِرُونَ والأَنْصَارُ. فَلَمَّا دَخَلَ عَلى امْرَأَتِهِ قَالَ: وَيْحَكِ، جاءَ النَّبِيُّ ﷺ بِالمُهاجِرِينَ والأَنْصارِ ومَنْ مَعَهُمْ، قالَتْ: هَلْ سَأَلَكَ؟ قُلْتُ: نَعَمْ، فَقالَ: «ادْخُلُوا ولا تَضاغَطُوا». فَجَعَلَ يَكْسِرُ الخُبزَ ويَجْعَلُ عَلَيْهِ اللَّحْمَ ويُخَمِّرُ البُرْمَةَ والتَّنُّورَ إذا أَخَذَ مِنهُ ويُقَرِّبُ إلى أَصْحابِهِ ثُمَّ يَنزِعُ. فَلَمْ يَزَلْ يَكْسِرُ الخُبزَ ويَغْرِفُ حتَّى شَبِعُوا وبَقِيَ بَقِيَّةٌ. قالَ: «كُلِي هذا وأَهْدِي، فإنَّ النَّاسَ أَصابَتْهُمْ مجاعَةٌ». [راجع: ٣٠٧٠]

with the *Muhājirūn* and the *Anṣār* and those who were present with them." She said, "Did the Prophet ﷺ ask you (how much food you had)?" I replied, "Yes." Then the Prophet ﷺ said, "Enter and do not throng." The Prophet ﷺ started cutting the bread (into pieces) and put the cooked meat over it. He covered the earthenware pot and the oven whenever he took something out of them. He would give the food to his Comapanions and take the meat out of the pot. He went on cutting the bread and scooping the meat (for his Companions) till they all ate their fill, and even then, some food remained. Then the Prophet ﷺ said (to my wife), "Eat and present to others as the people are struck with hunger."

٤١٠٢ - حدَّثَني عَمْرُو بنُ عَليٍّ: حدَّثَنا أَبُو عاصِمٍ: أَخبرَنا حَنْظَلَةُ بنُ أَبي سُفْيانَ: أَخْبَرَنا سَعِيدُ بنُ مِيناءَ قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: لمَّا حُفِرَ الخَنْدَقُ رَأَيْتُ بالنَّبِيِّ ﷺ خَمَصاً شَدِيداً فانْكَفَيْتُ إلى امْرَأتي. فَقُلْتُ: هَلْ عِنْدَكِ شَيءٌ؟ فإنِّي رَأَيْتُ بِرَسُولِ اللهِ ﷺ خمَصاً شَدِيداً. فأَخْرَجَتْ إليَّ جِراباً فِيهِ صاعٌ من شَعِيرٍ ولَنا بُهَيْمَةٌ دَاجِنٌ فَذَبَحْتُها. وطَحَنَتِ الشَّعِيرَ، فَفَرَغَتْ إلى فَراغِي وقَطَّعْتُها في بُرْمَتِها ثُمَّ وَلَّيْتُ إلى رَسُولِ اللهِ ﷺ فَقالَتْ: لا تَفْضَحْني بِرَسُولِ اللهِ وبِمَنْ مَعَهُ، فَجِئْتُهُ فَسارَرْتُهُ، فَقُلْتُ:

4102. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: When the trench was dug, I saw the Prophet ﷺ in a state of severe hunger. So I returned to my wife and said, "Have you got anything (to eat), for I have seen Allāh's Messenger ﷺ in a state of severe hunger." She brought out for me, a bag containing one *Sā'* of barley, and we had a domestic she-animal (i.e., a kid) which I slaughtered then, and my wife ground the barley and she finished at the time I finished my job (i.e., slaughtering the kid). Then I cut the meat into pieces and put it in a earthenware (cooking) pot, and returned to Allāh's Messenger ﷺ. My wife said, "Do not disgrace me in front of Allāh's Messenger ﷺ and those who are with him." So, I went to him and said to him secretly, "O Allāh's Messenger! I have slaughtered a she-animal (i.e., kid) of ours, and we have ground a *Ṣā'* of barley which was with us. So please come, you and another person along with you." The Prophet ﷺ raised his voice and said, "O

people of Trench! Jābir has prepared a meal, so let us go." Allāh's Messenger ﷺ said to me, "Don't put down your earthenware meat-pot (from the fireplace) or bake your dough till I come." So, I came (to my house) and Allāh's Messenger ﷺ too, came, proceeding before the people. When I came to my wife, she said, "May Allāh do so-and-so to you."(1) I said, "I have told the Prophet ﷺ of what you said." Then she brought out to him (i.e., the Prophet ﷺ) the dough, and he spat in it and invoked for Allāh's Blessings in it. Then he proceeded towards our earthenware meat-pot and spat in it and invoked for Allāh's Blessings in it. Then he said (to my wife), "Call a lady-baker to bake along with you, and keep on taking out scoops from your earthenware meat-pot, and do not put it down from its fireplace." They were one thousand (who took their meals), and by Allāh they all ate, and when they left the food and went away, our earthenware pot was still bubbling (full of meat) as if it had not decreased, and our dough was still being baked as if nothing had been taken from it.

يا رَسُولَ اللهِ، ذَبحْنا بُهَيْمَةً لَنا وطَحَنَّا صَاعاً مِنْ شَعِيرٍ كانَ عِنْدَنا، فَتعالَ أَنْتَ ونَفَرٌ مَعَكَ، فَصَاحَ النَّبِيُّ ﷺ فَقالَ: «يا أَهْلَ الخَنْدَقِ، إنَّ جابراً قَد صَنَعَ سُوراً فَحَيَّهلاً بِكُم». فَقالَ رَسُولُ اللهِ ﷺ: «لا تُنزِلُنَّ بُرْمَتَكُمْ ولا تَخْبِزُنَّ عَجِينكُم حتَّى أجِيءَ». فَجِئْتُ وجاءَ رَسُولُ اللهِ ﷺ يَقْدُمُ النَّاسَ حتَّى جِئْتُ امْرَأتي فَقالَتْ: بِكَ، وبِكَ، فَقُلْتُ: قَدْ فَعَلْتُ الذي قُلْتِ فأخْرَجَتْ لَهُ عَجِيناً فَبَصَقَ فِيهِ وبارَكَ ثُمَّ عَمَدَ إلى بُرْمَتِنا فَبَصَقَ وبارَكَ ثُمَّ قالَ: «ادْعُ خابِزَةً فَلْتَخْبِزْ مَعَكَ واقْدَحِي مِنْ بُرْمَتِكُمْ ولا تُنزِلُوها»، وهُمْ أَلْفٌ. فأُقْسِمُ باللهِ لَقَدْ أَكَلُوا حتَّى تَرَكُوهُ وانْحَرَفُوا، وإنَّ بُرْمَتَنا لَتَغِطُّ كما هِيَ وإنَّ عَجِينَنا لَيُخْبَزُ كما هُو. [راجع: ٣٠٧٠]

4103. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا as regards the following Qur'ānic Verse:

"When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached up to the throats..." (V.33:10) That happened on the day (of the battle) of *Al-Khandaq* (i.e., the Trench).

٤١٠٣ - حدَّثني عُثمان بنُ أبي شَيْبَةَ: حدَّثَنا عَبْدَةُ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها ﴿إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ ٱلْأَبْصَـٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ﴾ قالَتْ: كانَ ذاكَ يَوْمَ الخَنْدَقِ.

4104. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was carrying earth on the day of

٤١٠٤ - حدَّثَنا مُسْلِمُ بنُ إبْراهِيمَ: حدَّثَنا شُعْبَةُ، عَنْ أبي

(1) (H. 4102) She means, "You have invited too many people, though we do not have enough food".

Al-Khandaq till his abdomen was fully covered with dust, and he was saying, "By Allāh, without Allāh we would not have been guided; neither would we have given in charity, nor would we have offered *Ṣalāt* (prayer). So (O Allāh), please send *Sakīna* (i.e., tranquillity, peace, reassurance and calmness) upon us, and make our feet firm if we meet the enemy as the enemy have rebelled against us, and if they intended affliction (i.e., want to frighten us and fight against us) then we would not (flee but withstand them)." The Prophet ﷺ used to raise his voice saying, "*Abaina*! *Abaina*! (i.e., we would not, we would not)."

إسحَاق، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ يَنْقُلُ التُّرابَ يَوْمَ الخَنْدَقِ حتَّى أَغْمَرَ بَطْنَهُ أَوِ اغْبَرَّ بَطْنُهُ، يَقُول:

«واللهِ لَوْلا اللهُ ما اهْتَدَيْنا
ولا تَصَدَّقْنا ولا صَلَّيْنا
فأَنْزِلَنْ سَكِينَةً عَلَيْنا
وثَبِّتِ الأَقْدامَ إنْ لاقَيْنا
إنَّ الأُولىٰ قَدْ بَغَوْا عَلَيْنا
إذَا أَرادوا فِتْنَةً أَبَيْنا»

وَيَرفَعُ بِها صَوْتَهُ: «أَبَيْنا أَبَيْنا». [راجع: ٢٨٣٦]

4105. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "I have been made victorious by *Aṣ-Ṣabā* (i.e., an easterly wind) and the 'Ād nation was destroyed by *Ad-Dabūr* (i.e., westerly wind)."

٤١٠٥ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيَى ابنُ سَعِيدٍ، عَنْ شُعْبَةَ قالَ: حدَّثَنِي الحَكَمُ، عَنْ مُجاهِدٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «نُصِرْتُ بالصَّبا، وأُهْلِكَتْ عادٌ بالدَّبُورِ». [راجع: ١٠٣٥]

4106. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: When it was the day (of the battle) of *Al-Aḥzāb* (i.e., the Confederates) and Allāh's Messenger ﷺ dug the trench, I saw him carrying earth out of the trench till dust made the skin of his abdomen out of my sight and he was a hairy man. I heard him reciting the poetic verses composed by Ibn Rawāḥa while he was carrying the earth, "O Allāh! Without You we would not have been guided, nor would we have given in charity, nor would we have offered *Ṣalāt* (prayer). So, (O Allāh), please send *Sakīna* (i.e., tranquillity, peace, reassurance and calmness) upon us and make our feet firm if we meet the enemy, as they

٤١٠٦ - **حدَّثَني** أَحْمَدُ بنُ عُثمانَ: حدَّثَنا شُرَيْحُ بنُ مَسْلَمَةَ قالَ: حدَّثَنِي إبْرَاهِيمُ ابنُ يُوسُفَ قالَ: حدَّثَنِي أَبِي، عَنْ أَبِي إسحَاقَ قالَ: سَمِعْتُ البَرَاءَ يُحَدِّثُ، قالَ: لَمَّا كان يَوْمُ الأَحْزَابِ وخَنْدَقَ رَسُولُ اللهِ ﷺ رَأَيْتُهُ يَنْقُلُ مِنْ تُرابِ الخَنْدَقِ حتَّى وَارَى عَنِّي التُّرابُ جِلْدَةَ بَطْنِهِ وكانَ كَثِيرَ الشَّعَرِ. فَسَمِعْتُهُ يَرتَجِزُ بِكَلِماتِ ابنِ رَوَاحَةَ، وهوَ يَنْقُلُ مِنَ

have rebelled against us. And if they intend affliction (i.e., want to frighten us, and fight against us) then we would not (flee but withstand them)." The Prophet ﷺ would then prolong his voice at the last words.

4107. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The first day (i.e., *Ghazwā*) I participated in, was the day (of the battle) of *Al-Khandaq* (i.e., The Trench).

4108. Narrated 'Ikrima bin Khālid: Ibn 'Umar said, "I went to Ḥafṣa while water was dribbling from her twined braids. I said, 'The condition of the people is as you see,(1) and no authority has been given to me.' Ḥafṣa said, (to me), 'Go to them, and as they (i.e., the people) are waiting for you, and I am afraid your absence from them will produce division amongst them.'" So Ḥafṣa did not leave Ibn 'Umar till we went to them. When the people differed, Mu'āwiya addressed the people saying, "If anybody wants to say anything in this matter of the caliphate, he should show up and not conceal himself, for we are more rightful to be a caliph than he and his father." On that, Ḥabīb bin Maslama said (to Ibn 'Umar), "Why don't you reply to him (i.e., Mu'āwiya)?" 'Abdullāh bin 'Umar

التُّرَابِ يَقُولُ:

«اللَّهُمَّ لَوْلا أَنْتَ ما اهْتَدَيْنا
ولا تَصَدَّقْنا ولا صَلَّيْنا
فَأَنْزِلَنْ سَكِينَةً عَلَيْنا
وثَبِّتِ الأَقْدَامَ إِنْ لاقَيْنا
إِنَّ الأُولَىٰ قَدْ بَغَوْا عَلَيْنا
وإن أَرَادُوا فِتْنَةً أَبَيْنا»

قالَ: ثُمَّ يَمُدُّ صَوْتَهُ بآخِرِها.

[راجع: ٢٨٣٦]

٤١٠٧ - حدَّثني عَبْدَةُ بنُ عَبْدِ اللهِ: حدَّثَنا عَبْدُ الصَّمَدِ، عَنْ عَبْدِ الرَّحْمٰنِ هُوَ ابنُ عَبْدِ اللهِ بنِ دِينارٍ، عَنْ أَبِيهِ: أَنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: أَوَّلُ يَوْمٍ شَهِدْتُهُ يَوْمُ الخَنْدَقِ.

٤١٠٨ - حدَّثَني إِبْرَاهِيمُ بنُ مُوسَى: أخبرَنا هِشامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنِ ابنِ عُمَرَ، قالَ: وأَخْبرَني ابنُ طاوسٍ، عَنْ عِكْرِمَةَ بنِ خالِدٍ، عَنِ ابنِ عُمَرَ قالَ: دَخَلْتُ على حَفْصَةَ وَنَسْوَاتُها تَنْطُفُ، قُلْتُ: قَدْ كانَ مِنْ أَمْرِ النَّاسِ ما تَرَيْنَ، فَلَمْ يُجْعَلْ لي مِنَ الأَمْرِ شَيْءٌ، فَقالَت: الْحَقْ فإِنَّهُمْ يَنْتَظِرونَكَ وأَخْشَى أَنْ يَكُونَ في احْتِباسِكَ عَنْهُمْ فُرْقَةٌ. فَلَمْ تَدَعْهُ حتَّى ذَهَبَ. فَلَمَّا تَفَرَّقَ النَّاسُ خَطَبَ مُعاوِيَةُ، قالَ: مَنْ

(1) (H. 4108) The fighting (between 'Alī and Mu'āwiya) in Siffīn.

كانَ يُرِيدُ أَنْ يَتَكَلَّمَ فِي هذَا الأَمْرِ فَلْيُطْلِعْ لَنَا قَرْنَهُ، فَلَنَحْنُ أَحَقُّ بِهِ مِنْهُ ومِنْ أَبِيهِ. قالَ حَبِيبُ بنُ مَسْلَمَةَ: فَهلَّا أَجَبْتَهُ؟ قالَ عَبْدُ اللهِ: فَحَلَلْتُ حَبْوَتِي وهَمَمْتُ أَنْ أَقُولَ: أَحَقُّ بِهٰذَا الأَمْرِ مِنْكَ مَنْ قاتَلَكَ وأَباكَ عَلَى الإِسْلامِ، فَخَشِيتُ أَنْ أَقُولَ كَلِمَةً تُفَرِّقُ بَينَ الجَمْعِ وتَسْفِكُ الدَّمَ، ويُحْمَلُ عَنِّي غَيْرُ ذٰلِكَ، فَذَكَرْتُ ما أَعَدَّ اللهُ فِي الجِنانِ. قالَ حَبِيبٌ: حُفِظْتَ وعُصِمْتَ. قالَ مَحْمُودٌ، عَنْ عَبْدِ الرَّزَّاقِ: ونَوْساتُها.

said, "I untied my garment that was going round my back and legs while I was sitting and was about to say, 'He who fought against you and against your father[1] for the sake of Islām, is more rightful to be a caliph,' but I was afraid that my statement might produce differences amongst the people and cause bloodshed, and my statement might be interpreted not as I intended. (So I kept quiet) remembering what Allāh has prepared in the Gardens of Paradise (for those who are patient and prefer the Hereafter to this worldly life)." Ḥabīb said, "You did what kept you safe and secure (i.e., you were wise in doing so)."

٤١٠٩ - حدَّثَنا أَبُو نُعَيمٍ: حدَّثَنا سُفْيانُ، عَنْ أَبِي إِسحَاقَ، عَنْ سُلَيمانَ ابنِ صُرَدٍ قالَ: قالَ النَّبِيُّ ﷺ يَوْمَ الأَحْزَابِ: «نَغْزُوهُمْ ولا يَغْزُونَنا». [انظر: ٤١١٠]

4109. Narrated Sulaimān bin Ṣurad: On the day (of the battle) of *Al-Aḥzāb* (i.e., the Confederates) the Prophet ﷺ said, "(After this battle) we will go to attack them (i.e., the infidels) and they will not come to attack us."

٤١١٠ - حدَّثَني عَبْدُ اللهِ بنُ مُحمدٍ: حدَّثَنا يَحْيَى بنُ آدَمَ: حدَّثَنا إِسْرَائِيلُ: سَمِعْتُ أَبا إِسحَاقَ يَقُولُ: سَمِعْتُ سُلَيمانَ بنَ صُرَدٍ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ حِينَ أَجْلَى الأَحْزَابُ عَنْهُ: «الآنَ نَغْزُوهُمْ ولا يَغْزُونَنا، نَحْنُ نَسِيرُ إِلَيهِمْ». [راجع: ٤١٠٩]

4110. Narrated Sulaimān bin Ṣurad: When the Confederates were driven away, I heard the Prophet ﷺ saying: "From now onwards we will go to attack them (i.e., the infidels) and they will not come to attack us, but we will go to them."

٤١١١ - حدَّثَنا إِسحَاقُ: حدَّثَنا رَوْحٌ: حدَّثَنا هِشامٌ، عَنْ مُحَمَّدٍ، عَنْ

4111. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: On the day (of the battle) of *Al-Khandaq* (i.e., the

(1) (H. 4108) Ibn 'Umar here means 'Alī bin Abī Ṭālib who had fought against Mu'āwiya, and Abū Sufyān (i.e., Mu'āwiya's father) in the battles of Uḥud and *Al-Khandaq*.

Trench), the Prophet ﷺ said, "(Let) Allāh fill their (i.e., the infidels') houses and graves with fire just as they have prevented us from offering the middle *Ṣalāt* (prayer) (i.e., *'Aṣr* prayer) till the sun had set."

عُبَيْدَةَ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ أَنَّهُ قالَ يَوْمَ الخَنْدَقِ: «مَلأَ اللهُ عَلَيهِمْ بُيُوتَهُمْ وقُبُورَهُمْ نارًا، كما شَغَلُونا عَنِ الصَّلاةِ الوُسْطَى حتَّى غابَتِ الشَّمْسُ». [راجع: ٢٩٣١]

4112. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ came on the day (of the battle) of *Al-Khandaq* after the sun had set and he was abusing the infidels of Quraish saying, "O Allāh's Messenger! I was unable to offer the (*'Aṣr*) prayer till the sun was about to set." The Prophet ﷺ said, "By Allāh, I have not offered this (i.e., *'Aṣr*) prayer." So we came down along with the Prophet ﷺ to Buṭhān where he performed ablution for the *Ṣalāt* (prayer) and then we performed the ablution for it. Then he offered the *'Aṣr* prayer after the sun had set, and after it he offered the *Maghrib* prayer.

٤١١٢ - حدَّثَنا المَكِّيُّ بن إِبْرَاهِيمَ: حدَّثَنا هِشامٌ، عَنْ يَحْيَى، عَنْ أَبي سَلَمَةَ، عَنْ جابِرِ بن عَبْدِ اللهِ: أَنَّ عُمَرَ ابنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ جاءَ يَوْمَ الخَنْدَقِ بَعْدَما غَرَبَتِ الشَّمْسُ، جَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ، وقالَ: يا رَسُولَ اللهِ ما كِدْتُ أَنْ أُصَلِّيَ حتَّى كادَتِ الشَّمْسُ أَن تَغْرُبَ، قالَ النَّبِيُّ ﷺ: «واللهِ ما صَلَّيْتُها»، فَنزَلْنا مَعَ النَّبِيِّ ﷺ بُطْحانَ فَتَوَضَّأَ للصَّلاةِ وتَوَضَّأنا لها، فَصَلَّى العَصْرَ بَعْدَما غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى بَعْدَها المَغْرِبَ. [راجع: ٥٩٦]

4113. Narrated Jābir رَضِيَ اللهُ عَنْهُ: On the day of *Al-Aḥzāb* (i.e., the Confederates), Allāh's Messenger ﷺ said, "Who will bring us the news of the people (i.e., the Confederates of Quraish infidels)?" Az-Zubair said, "I." The Prophet ﷺ again said, "Who will bring us the news of the people?" Az-Zubair said, "I." The Prophet ﷺ again said, "Who will bring us the news of the people?" Az-Zubair said, "I." The Prophet ﷺ then said, "Every Prophet has his *Ḥawārī* (i.e., disciple, special helper); my *Ḥawārī* is Az-Zubair."

٤١١٣ - حدَّثَنا مُحَمَّدُ بن كَثِيرٍ: أَخْبَرَنا سُفْيانُ، عَنِ ابنِ المُنْكَدِرِ قالَ: سَمِعْتُ جابِراً يَقُولُ: قالَ رَسُولُ اللهِ ﷺ يَوْمَ الأَحْزَابِ: «مَنْ يأتِينا بِخَبرِ القَوْمِ؟» فَقالَ الزُّبَيرِ: أَنا، ثُمَّ قالَ: «مَنْ يأتِينا بِخَبرِ القَوْمِ؟» فَقالَ الزُّبَيرُ: أَنا، ثُمَّ قالَ: «من يأتِينا بِخَبرِ القَوْمِ؟» فَقالَ الزُّبَيرُ: أَنا. ثُمَّ قالَ: «إِنَّ لِكُلِّ نَبيٍّ حَوارِيًّا وإِنَّ حَوارِيَّ الزُّبَيرُ». [راجع: ٢٨٤٧]

٤١١٤ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا اللَّيْثُ، عَنْ سَعِيدِ بنِ أَبي سَعِيدٍ عَنْ أَبيهِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ كانَ يَقُولُ: «لا إِلَهَ إِلَّا اللهُ وَحْدَهُ، أَعَزَّ جُنْدَهُ، ونَصَرَ عَبْدَهُ، وغَلَبَ الأَحْزَابَ وحْدَهُ، فَلا شَيءَ بَعْدَهُ».

4114. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to say, "*Lā ilāha illallāh Waḥdahu* (none has the right to be worshipped but Allāh Alone) (Who) honoured His soldiers and made His slave victorious, and He (Alone) defeated the *Ahzāb* (Confederates); so there is nothing after Him."

٤١١٥ - حدَّثني مُحَمَّدٌ: أَخبرَنا الفَزارِيُّ وعَبْدَةُ، عَنْ إسمَاعِيلَ بنِ أَبي خالدٍ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ أَبي أَوْفى رَضِيَ اللهُ عَنْهُما يَقُولُ: دَعا رَسُولُ اللهِ ﷺ عَلى الأَحْزَابِ فَقالَ: «اللَّهُمَّ مُنزِلَ الكِتابِ، سَرِيعَ الحِسابِ، اهْزِمِ الأَحْزَابَ. اللَّهُمَّ اهْزِمْهُمْ وزَلْزِلْهُمْ». [راجع: ٢٩٣٣]

4115. Narrated 'Abdullāh bin Abī 'Aūfa رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ invoked evil upon the *Aḥzāb* (Confederates) saying, "O Allāh, the Revealer of the Holy Book (i.e., the Qur'ān), the Quick Taker of the accounts! (Please) defeat the *Aḥzāb* (Confederates). O Allāh! Defeat them and shake them."

٤١١٦ - حدَّثنا مُحَمَّدُ بنُ مُقاتِلٍ: حَدَّثَنا عَبْدُ اللهِ: أَخبرَنا مُوسَى بْنُ عُقْبَةَ، عَنْ سالِمٍ ونافِعٍ، عَن عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ كانَ إِذا قَفَلَ مِنَ الغَزْوِ أَوِ الحَجِّ أَوِ العُمْرَةِ يَبْدَأُ فَيُكَبِّرُ ثَلاثَ مِرَارٍ ثُمَّ يَقُولُ: «لا إِلَهَ إِلَّا اللهُ وحْدَهُ لا شَرِيكَ لَهُ، لَهُ المُلْكُ ولَهُ الحَمْدُ وهُوَ عَلى كُلِّ شَيءٍ قَدِيرٌ آيِبُونَ تائِبُونَ، عابِدُونَ ساجِدُونَ، لِرَبِّنا حامِدُونَ، صَدَقَ اللهُ وَعْدَهُ ونَصَرَ عَبْدَهُ وهَزَمَ الأَحْزَابَ وَحْدَهُ». [راجع: ١٧٩٧]

4116. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Whenever Allāh's Messenger ﷺ returned from a Ghazwā, *Ḥajj* or *'Umra*, he used to start (saying), *Allāhu Akbar*, thrice and then he would say, "*Lā ilāha illallāh* (none has the right to be worshipped but Allāh Alone) Who has no partners. To Him belongs the kingdom, all praises are for Him, and He is Able to do all things (i.e., He is Omnipotent). We are returning with repentance (to Allāh) worshipping, prostrating, and praising our Lord. Allāh has fulfilled His Promise, made His slave victorious, and He (Alone) defeated the *Aḥzāb* (Confederates)."

(31) CHAPTER. The return of the Prophet ﷺ from (the battle of) the *Ahzāb* (Confederates) and his going out to Banī Quraiza and his besieging them.

(٣١) بابُ مَرْجِعِ النَّبِيِّ ﷺ مِنَ الأَحْزَابِ ومخرجِهِ إلى بَنِي قُرَيْظَةَ ومُحَاصَرَتِهِ إيَّاهُمْ

4117. Narrated 'Āishah رَضِيَ اللهُ عَنها: When the Prophet ﷺ returned from (the battle of) *Al-Khandaq* (i.e., the Trench) and laid down his arms and took a bath, (angel) Jibrīl (Gabriel) عليه السلام came and said (to the Prophet ﷺ), "You have laid down your arms? By Allāh, we angels have not laid them down yet. So set out for them." The Prophet ﷺ said, "Where to go?" Jibrīl said, "Towards this side," pointing towards Banū Quraiza. So the Prophet ﷺ went out towards them.

٤١١٧ - حدَّثني عَبْدُ اللهِ بنُ أبي شَيْبَةَ: حدَّثَنا ابنُ نُمَيرٍ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: لَمَّا رَجَعَ النَّبِيُّ ﷺ مِنَ الخَنْدَقِ ووضَعَ السِّلاحَ واغْتَسَلَ أتاه جِبْرِيلُ عَلَيْهِ السَّلامُ فقالَ: قَدْ وَضَعْتَ السِّلاحَ! واللهِ ما وَضَعْناه، فاخرجْ إلَيهِمْ، قالَ: «فإلى أيْنَ؟» قالَ: هاهُنا، وأشارَ إلى بَني قُرَيْظَةَ، فَخَرَجَ النَّبِيُّ ﷺ إلَيهِمْ. [راجع: ٤٦٣]

4118. Narrated Anas رَضِيَ اللهُ عَنْهُ: As if I am just now looking at the dust rising in the street of Banū Ghanm (in Al-Madīna) because of the marching of Jibrīl's (Gabriel's) regiment when Allāh's Messenger ﷺ set out to Banū Quraiza (to attack them).

٤١١٨ - حدَّثَنا مُوسَى: حدَّثَنا جَرِيرُ ابن حازِمٍ، عَنْ حُمَيْدِ بنِ هِلالٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كأنِّي أنْظُرُ إلى الغُبارِ ساطِعاً في زُقاقِ بَني غَنْمٍ مَوْكِبِ جِبْرِيلَ حِينَ سارَ رَسُولُ اللهِ ﷺ إلى بَني قُرَيْظَةَ.

4119. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: On the day (of the battle) of *Al-Ahzāb* (the Confederates) the Prophet ﷺ said, "None of you (Muslims) should offer the *'Asr* prayer but at Banū Quraiza's (place)." The *'Asr* prayer became due for some of them on the way. Some of them said, "We will not offer it till we reach it, (the place of Banū Quraiza); while some others said, "No, we will offer at this spot, for the Prophet ﷺ did not mean that for us." Later on it was mentioned to the Prophet ﷺ and he did not blame any of the two groups.

٤١١٩ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدِ ابنِ أسماءَ: حدَّثَنا جُوَيرِيَةُ بن أسماءَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ يَوْمَ الأحْزابِ: «لا يُصَلِّيَنَّ أحَدٌ العَصْرَ إلَّا في بَني قُرَيْظَةَ»، فأدْرَكَ بَعْضُهُمُ العَصْرَ في الطَّرِيقِ، فَقالَ بَعْضُهُمْ: لا نُصَلِّي حتَّى نَأْتِيَها، وقالَ بَعْضُهُمْ: بَلْ نُصَلِّي، لَمْ يُرِدْ مِنَّا

ذٰلِكَ. فَذُكِرَ ذٰلِكَ لِلنَّبِيِّ ﷺ فَلَمْ يُعَنِّفْ واحداً مِنْهُمْ. [راجع: ٩٤٦]

4120. Narrated Anas رَضِيَ الله عَنْهُ: Some (of the *Anṣār*) used to present date- palm trees to the Prophet ﷺ till Banū Quraiẓa and Banū An-Naḍīr were conquered (then he returned to the people their date-palms). My people ordered me to ask the Prophet ﷺ to return some or all the date-palms they had given to him, but the Prophet ﷺ had given those trees to Umm Aiman. On that, Umm Aiman came and put the garment around my neck and said, "No, by Him except Whom none has the right to be worshipped, he will not return those trees to you as he (i.e., the Prophet ﷺ) has given them to me." The Prophet ﷺ said (to her), "Return those trees and I will give you so much (instead of them)." But she kept on refusing, saying, "No, by Allāh," till he gave her ten times the number of her date-palms.

٤١٢٠ - حَدَّثَني ابنُ أَبي الأَسْوَدِ: حدَّثَنا مُعْتَمِرٌ. وحدَّثَني خَلِيفَةُ: حدَّثَنا مُعْتَمِرٌ قالَ: سَمِعْتُ أبي عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ الرَّجُلُ يَجْعَلُ لِلنَّبِيِّ ﷺ النَّخَلاتِ حتَّى افْتَتَحَ قُرَيْظَةَ والنَّضِيرَ، وإِنَّ أَهْلي أَمَروني أَنْ آتِيَ النَّبِيَّ ﷺ فأَسألَهُ الذِينَ كانُوا أَعْطَوه أَوْ بَعْضَهُ. وكانَ النَّبِيُّ ﷺ قَدْ أَعْطاه أُمَّ أَيْمَنَ فَجاءَتْ أُمُّ أَيْمَنَ فَجَعَلَتِ الثَّوْبَ في عُنُقِي تَقُولُ: كَلَّا والذِي لا إِلٰهَ إِلَّا هُوَ، لا يُعْطِيكَهمْ وقَدْ أَعْطانِيها، أَوْ كما قالَتْ، والنَّبِيُّ ﷺ يَقُول: «لكِ كَذَا» وتَقُول: كَلَّا واللهِ، حتَّى أَعْطاها - حَسِبْتُ أَنَّهُ قالَ:- عَشَرَةَ أَمْثالِهِ، أَوْ كما قالَ. [راجع: ٢٦٣٠]

4121. Narrated Abū Sa'īd Al-Khudrī رَضِيَ الله عَنْهُ: The people of (Banū) Quraiẓa agreed to accept the verdict of Sa'd bin Mu'ādh. So the Prophet ﷺ sent for Sa'd, and the latter came (riding) a donkey and when he approached the mosque, the Prophet ﷺ said to the *Anṣār*, "Get up for your chief or for the best among you."[1] Then the Prophet ﷺ said (to Sa'd)." "These (i.e., Banū Quraiẓa) have agreed to accept your verdict." Sa'd said, "Kill their (men) warriors and take their offspring as captives." On that the Prophet ﷺ said,

٤١٢١ - حَدَّثَني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ، حدَّثَنا شُعْبَةُ، عَنْ سَعْد قالَ: سَمِعْتُ أَبا أُمامَةَ قالَ: سَمِعْتُ أَبا سَعِيدٍ الخُدَرِيَّ رَضِيَ اللهُ عَنْهُ يَقُولُ: نَزَلَ أَهْلُ قُرَيْظَةَ عَلى حُكْمِ سَعْدِ بنِ مُعاذٍ فأَرْسَلَ النَّبِيُّ ﷺ إلى سَعْدٍ فأَتى عَلى حِمارٍ فَلَمَّا دَنا منَ المَسْجِدِ قالَ لِلأَنْصارِ: «قُومُوا إلى سَيِّدِكمْ أَوْ خَيركمْ».

(1) (H. 4121) The Prophet ﷺ asked them to help Sa'd because he was sick.

"You have judged according to Allāh's Judgement," or said, "according to the King's (Allah's) Judgement."

فَقالَ: «هٰؤلاءِ قُرَيظَةُ عَلى حُكْمِكَ»، فَقالَ: تَقتُلُ مِنْهُم مُقاتِلَتَهُمْ، وتَسْبي ذَرارِيَّهُمْ. قالَ: «قَضَيْتَ بِحُكْمِ اللهِ، وَرُبَّما قالَ: بِحُكْمِ المَلِكِ».

[راجع: ٤٠٤٣]

4122. Narrated 'Āishah رَضِيَ اللهُ عَنها: Sa'd was wounded on the day (of the battle) of *Al-Khandaq* (i.e., the Trench) when a man from Quraish, called Ḥibbān bin Al-'Ariqa hit him (with an arrow). The man was Ḥibbān bin Qais from (the tribe of) Banī Ma'īṣ bin 'Āmir bin Lu'aī who shot an arrow at Sa'd's medial arm vein (or main artery of the arm). The Prophet ﷺ pitched a tent (for Sa'd) in the mosque so that he might be near to the Prophet ﷺ to visit. When the Prophet ﷺ returned from (the battle) of *Al-Khandaq* (i.e., the Trench) and laid down his arms and took a bath, Jibrīl (Gabriel) عليه السلام came to him while he (i.e., Jibrīl) was shaking the dust off his head, and said, "You have laid down the arms? By Allāh, I have not laid them down. Go out to them (to attack them)." The Prophet ﷺ said, "Where?" (Angel) Jibrīl pointed towards Banī Quraiẓa. So Allāh's Messenger ﷺ went to them (i.e., Banū Quraiẓa) (and besieged them). They then surrendered to the Prophet's judgement but he directed them to Sa'd to give his verdict concerning them. Sa'd said, "I give my judgement that their warriors should be killed, their women and children should be taken as captives, and their properties distributed." Narrated Hishām: My father informed me that 'Āishah said, "Sa'd said, 'O Allāh! You know that there is nothing more beloved to me than to fight in Your Cause against those who disbelieved your Messenger ﷺ and turned him out (of Makkah), O Allāh! I think you have put to

٤١٢٢ - حدَّثَنا زَكَرِيَّا بنُ يَحْيَى: حدَّثَنا عَبْدُ اللهِ بنُ نُمَيرٍ: حدَّثَنا هِشامٌ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: أُصِيبَ سَعْدٌ يَوْمَ الخَنْدَقِ، رَماه رَجُلٌ مِنْ قُرَيْشٍ يُقالُ لَه: حِبَّانُ بن العَرِقَةِ وَهُوَ حبانُ بن قيس مِن بَنِي مَعِيصِ بنِ عَامِرِ بن لُؤَيٍّ، رَماهُ في الأَكْحَلِ فَضَرَبَ النَّبِيُّ ﷺ خَيْمَةً في المَسْجِدِ لِيَعُودَهُ مِنْ قَرِيبٍ، فَلَمَّا رَجَعَ رَسُولُ اللهِ ﷺ مِنَ الخَنْدَقِ وَضَعَ السِّلاحَ واغْتَسَلَ فَأَتاهُ جِبْرِيلُ عَلَيْهِ السلامُ وهُوَ يَنْفُضُ رَأْسَهُ مِنَ الغُبارِ فَقالَ: قَدْ وضَعْتَ السِّلاحَ، واللهِ ما وضَعْتُهُ، اخْرُجْ إِلَيهِمْ، قالَ النَّبِيُّ ﷺ: «فأَيْنَ؟» فأَشارَ إلى بَنِي قُرَيْظَةَ. فأَتاهُمْ رَسُولُ اللهِ ﷺ فَنزَلُوا عَلى حُكْمِهِ، فَرَدَّ الحُكْمَ إلى سَعْدٍ، قالَ: فَإِنِّي أَحكُمُ فِيهِمْ أَنْ تُقْتَلَ المُقاتِلَةُ وأَنْ تُسْبى النِّساءُ والذُّرِّيَّةُ، وأَنْ تُقْسَمَ أَمْوالُهُمْ. قالَ هِشامٌ: فأَخْبَرَني أَبي، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهُم أَنَّ سَعْداً قالَ: اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَيْسَ أَحَدٌ أَحَبَّ إِلَيَّ أَنْ

an end the fight between us and them (i.e., Quraish infidels). And if there still remains any fight with the Quraish (infidels), then keep me alive till I fight against them for Your sake. But if you have brought the war to an end, then let this wound burst and cause my death thereby.' So blood gushed from the wound. There was a tent in the mosque belonging to Banū Ghifār who were surprised by the blood flowing towards them. They said, 'O people of the tent! What is this thing which is coming to us from your side?' Behold! Blood was flowing profusely out of Sa'd's wound. Sa'd then died because of that."

أُجاهِدَهُمْ فِيكَ مِنْ قَوْمٍ كَذَّبُوا رَسُولَكَ ﷺ وأَخْرَجُوه، اللَّهُمَّ فإنِّي أَظُنُّ أَنَّكَ قَدْ وضَعْتَ الحَرْبَ بَيْنَنا وبَيْنَهُمْ فإنْ كانَ بَقِيَ مِنْ حَرْبِ قُرَيْشٍ شَيءٌ فأَبْقِنِي لَه حتَّى أُجاهِدَهُمْ فِيكَ، وإِنْ كُنْتَ وَضَعْتَ الحَرْبَ فافْجُرها واجْعَلْ مَوْتِي فِيْها، فانْفَجَرَتْ مِنْ لَبَّتِهِ فَلَمْ يَرُعْهم، وفي المَسْجِدِ خَيْمَةٌ مِنْ بَنِي غِفارٍ، إلَّا الدَّمُ يَسِيلُ إلَيهِمْ فَقالُوا: يا أَهْلَ الخَيْمَةِ، ما هَذا الذي يأتِينا مِنْ قِبَلِكم؟ فإذَا سَعْدٌ يَغْذُو جُرْحُهُ دَماً، فماتَ مِنْها رَضِيَ اللهُ عَنْهُ. [راجع: ٤٦٣]

4123. Narrated Al-Barā' رَضِيَ الله عَنْهُ: The Prophet ﷺ said to Ḥassān, "Abuse them (with your poems), and (angel) Jibrīl (Gabriel) is with you".

٤١٢٣ - حدَّثَنا الحَجَّاجُ بنُ مِنْهالٍ: أَخْبرَنا شُعْبَةُ قالَ: أَخْبرَني عَدِيٌّ أَنَّهُ سَمِعَ البَراءَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ لِحَسَّانَ يَوْمَ قُرَيظَةَ: «اهْجُهُمْ، أَوْ هاجِهِمْ وجِبْرِيلُ مَعَكَ». [راجع: ٣٢١٣]

4124. (Through another group of sub-narrators) Al-Barā' bin 'Āzib said, "On the day of Quraiẓa's (siege), Allāh's Messenger ﷺ said to Ḥassān bin Thābit, 'Abuse them (with your poems), and Jibrīl is with you'."

٤١٢٤ - وزَادَ إِبْراهِيمُ بنُ طَهْمانَ، عَنِ الشَّيْبانِيِّ، عن عَدِيِّ بْنِ ثابتٍ، عَنِ البَراءِ ابنِ عازِبٍ قالَ: قالَ رَسُولُ اللهِ ﷺ يَوْمَ قُرَيْظَةَ لِحَسَّانَ بنِ ثابِتٍ: «اهْجُ المُشْرِكِينَ، فإنَّ جِبْرِيلَ مَعَكَ». [راجع: ٣٢١٣]

(32) CHAPTER. The *Ghazwā* (i.e., battle) of *Dhāt-ur-Riqā'*

(٣٢) بابُ غَزْوَةِ ذاتِ الرِّقاعِ،

This was the *Ghazwā* carried on (by the Muslims) against the tribes of Muḥārib, Khaṣafa from Banū Tha'laba from

وهِيَ غَزْوَةُ مُحارِبِ خَصَفَةَ مِنْ بَنِي ثَعْلَبَةَ مِنْ غطفان. فَنَزَلَ نَخْلاً

Ghaṭafān. The Prophet ﷺ halted at Nakhl. This *Ghazwā* took place after the conquest of Khaibar, as Abū Mūsā came (to Al-Madīna from Ethiopia) after (the *Ghazwā*) of Khaibar[1].

وهيَ بَعْدَ خَيْبَرَ لأَنَّ أَبا مُوسَى جاءَ بَعْدَ خَيْبَرَ.

4125. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: The Prophet ﷺ led his Companions in Fear Prayer[2] in the seventh *Ghazwā*, i.e., the *Ghazwā* of *Dhāt-ur-Riqā'*.

Ibn 'Abbās said, "The Prophet ﷺ offered the Fear Prayer at a place called Dhī-Qarad."

٤١٢٥ - وقالَ لِي عَبْدُ اللهِ بنُ رَجاءٍ: أَخْبرَنا عِمْرَانُ القطان، عَنْ يَحْيَى ابنِ أَبي كَثِيرٍ، عَنْ أَبي سَلَمَةَ، عَنْ جابِرِ ابنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ صَلَّى بأَصْحابِهِ في الخَوْفِ في غَزْوَةِ السَّابِعَةِ، غَزْوَةِ ذَاتِ الرِّقاعِ. وقالَ ابنُ عَبَّاسٍ: صَلَّى النَّبِيُّ ﷺ يَعْنِي صَلاةَ الخَوْفِ بِذِي قَرَدٍ. [انظر: ٤١٢٦، ٤١٢٧، ٤١٣٠، ٤١٣٧]

4126. Jābir said that the Prophet ﷺ led the people in the Fear Prayer on the day of Muḥārib and Tha'laba (i.e., the day of the battle of *Dhat-ur-Riqā'*).

٤١٢٦ - وقالَ بَكْرُ بنُ سَوَادَةَ: حدَّثَني زِيادُ بنُ نافعٍ، عَنْ أَبي مُوسَى أَنَّ جابِراً حدَّثَهُمْ قالَ: صَلَّى النَّبِيُّ ﷺ بِهِمْ يَوْمَ مُحَارِبٍ وثَعْلَبَةَ. [راجع: ٤١٢٥]

4127. Jābir added, "The Prophet ﷺ set out for (the battle of) *Dhāt-ur-Riqā'* at a place called Nakhl and he met a group of people from Ghaṭafān, but there was no clash (between them), and the people were afraid of each other, and the Prophet ﷺ offered the two *Rak'āt* of the Fear Prayer."

Narrated Salama: "I fought in the company of the Prophet ﷺ on the day of Al-Qarad."

٤١٢٧ - وقالَ ابنُ إسحَاقَ: سَمِعْتُ وَهْبَ بنَ كَيْسانَ: سَمِعْتُ جابِراً: خرَجَ النَّبِيُّ ﷺ إلى ذَاتِ الرِّقاعِ مِن نَخْلٍ فَلَقِيَ جمْعاً من غَطَفَانَ فَلَمْ يَكُنْ قِتالٌ، وأَخافَ النَّاسُ بَعْضُهُمْ بَعْضاً، فَصَلَّى النَّبِيُّ

(1) (Ch. 32) Since it has become certain that Abū Mūsa participated in the *Ghazwā* of Dhāt-ur-Riqā' since his arrival to Al-Madīna coincided with the *Ghazwā* of Khaibar, we infer that the *Ghazwā* of Dhāt-ur-Riqā' took place after that of Khaibar.

(2) (H. 4125) *Ṣalāt* (prayer) performed at the time of battle when the Muslims confront the enemy.

ﷺ رَكْعَتي الخوْفِ. وقالَ يَزيدُ، عَنْ سَلَمَةَ: غَزَوْتُ مَعَ النَّبيِّ ﷺ يَوْمَ القَرَدِ. [راجع: ٤١٢٥]

٤١٢٨ - حدَّثَنا مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا أَبُو أسامَةَ، عَنْ بُرَيْدِ بنِ عَبْدِ اللهِ ابنِ أَبي بُرْدَةَ، عَنْ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: خَرَجْنا مَعَ النَّبيِّ ﷺ في غَزَاةٍ ونَحْنُ سِتَّةُ نَفَرٍ بَيْنَنا بَعيرٌ نَعْتَقِبُهُ، فَنَقِبَتْ أَقْدامُنا ونَقِبَتْ قَدَمايَ وسَقَطَتْ أَظْفارِي وكُنَّا نَلُفُّ عَلى أَرْجُلِنا الخِرَقَ فَسُمِّيَتْ غَزْوَةَ ذاتِ الرِّقاعِ لِمَا كُنَّا نَعْصِبُ منَ الخِرَقِ عَلى أَرْجُلِنا. وحدَّثَ أَبُو مُوسَى بِهٰذَا الحَدِيثِ ثُمَّ كَرِهَ ذَلِكَ، قالَ: ما كُنْتُ أَصْنَعُ بأَنْ أَذْكُرَهُ؟ كَأَنَّهُ كَرِهَ أَنْ يَكُونَ شَيءٌ مِنْ عَمَلِهِ أَفْشاهُ.

4128. Narrated Abū Burda: Abū Mūsa said, "We went out in the company of the Prophet ﷺ for a *Ghazwā* and we were six persons having one camel which we rode in rotation. So, (due to excessive walking) our feet became thin and my feet became thin and my nails dropped, and we used to wrap our feet with the pieces of cloth, and for this reason, the *Ghazwā* was named *Dhāt-ur-Riqā'*[(1)] as we wrapped our feet with rags." When Abū Mūsa narrated this (*Ḥadīth*), he felt regretful to do so and said, "........" as if he disliked to have disclosed a good deed of his.

٤١٢٩ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ، عَنْ مالكٍ، عَنْ يَزيدَ بنِ رُومانَ، عَنْ صالحِ ابنِ خَوَّاتٍ عَمَّنْ شَهِدَ مَعَ رَسُولِ اللهِ ﷺ يَوْمَ ذاتِ الرِّقاعِ صَلاةَ الخَوْفِ: أَنَّ طائفَةً صَفَّتْ مَعَهُ وطائفَةٌ وُجاهَ الْعَدُوِّ فَصَلَّى بالَّتِي مَعَهُ رَكْعَةً ثُمَّ ثَبَتَ قائماً وأَتَمُّوا لأَنْفُسِهِمْ ثُمَّ انْصَرَفُوا فَصَفُّوا وُجاهَ العَدُوِّ، وَجاءَتِ الطَّائِفَةُ الأُخْرَى فَصَلَّى بِهِمُ الرَّكْعَةَ التي بَقِيَتْ مِنْ صَلاتِهِ ثُمَّ ثَبَتَ

4129. Narrated Sāliḥ bin Khawwāt (or Sahl bin Abī Ḥathma) concerning those who witnessed the Fear Prayer that was performed in the battle of *Dhāt-ur-Riqā'* in the company of Allāh's Messenger ﷺ : One batch lined up behind him while another batch (lined up) facing the enemy. The Prophet ﷺ led the batch that was with him in one *Rak'a*, and he stayed in the standing posture while that batch completed their (two *Rak'a*) Prayer by themselves and went away, lining in the face of the enemy, while the other batch came and he (i.e., the Prophet ﷺ) offered his remaining *Rak'a* with them, and then, kept on sitting till they completed

(1) (H. 4128) *Dhāt-ur-Riqā'* literally means 'of the rags'.

جالِساً وأَتَمُّوا لأَنْفُسِهِمْ، ثُمَّ سَلَّمَ بِهِمْ.

their *Ṣalāt* (prayer) by themselves, and he then finished his *Ṣalāt* (prayer) with *Taslīm* along with them.

٤١٣٠ - وقالَ مُعاذٌ: حدَّثَنا هِشامٌ، عَنْ أَبي الزُّبَيرِ، عَنْ جابِرٍ قالَ: كُنَّا مَعَ النَّبيِّ ﷺ بِنَخْلٍ فَذَكَرَ صَلاةَ الخَوْفِ. قالَ مالِكٌ: وذٰلِكَ أَحْسَنُ ما سَمِعْتُ في صَلاةِ الخَوْفِ، تابَعَهُ اللَّيْثُ، عَنْ هِشامٍ، عَنْ زَيْدِ بنِ أَسْلَمَ: أَنَّ القاسِمَ بنَ مُحَمَّدٍ حدَّثَهُ: صلَّى النَّبيُّ ﷺ في غَزْوَةِ بَني أَنمارٍ.

[راجع: ٤١٢٥]

4130. Narrated Ibn Az-Zubair: Jābir said, "We were with the Prophet ﷺ at Nakhl," and then he mentioned the Fear Prayer.

Narrated Al-Qāsim bin Muḥammad: The Prophet ﷺ offered the Fear Prayer in the *Ghazwā* of Banū Anmār.

٤١٣١ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنِ القاسِمِ بنِ مُحَمَّدٍ، عَنْ صالِحِ بنِ خَوَّاتٍ، عَنْ سَهْلِ بنِ أَبي حَثْمَةَ قالَ: يَقُومُ الإمامُ مُسْتَقْبِلَ القِبْلَةِ وطائِفَةٌ مِنْهُمْ مَعَهُ وطائِفَةٌ مِنْ قِبَلِ العَدُوِّ وجُوهُهُمْ إِلى العَدُوِّ فَيُصَلِّي بالذِينَ مَعَهُ رَكْعَةً ثُمَّ يَقُومُونَ فيَرْكَعُونَ لأَنْفُسِهِمْ رَكْعَةً ويَسْجُدُونَ سَجْدَتَينِ في مَكانِهِمْ، ثُمَّ يَذْهَبُ هٰؤُلاءِ إِلى مَقامِ أُولٰئِكَ فَيَجِيءُ أُولٰئِكَ فيَرْكَعُ بِهِمْ رَكْعَةً فَلَه ثِنْتانِ، ثُمَّ يَرْكَعُونَ ويَسْجُدُونَ سَجْدَتَينِ.

حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ شُعْبَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ القاسِمِ، عَنْ أَبيهِ، عَنْ صالِحِ بنِ خَوَّاتٍ، عَنْ سَهْلِ ابنِ أَبي حَثْمَةَ عَنِ النَّبيِّ ﷺ مِثْلَهُ. حدَّثَني مُحَمَّدُ بنُ عُبَيْدِ اللهِ:

4131. Narrated Sahl bin Abī Ḥathma (describing the Fear Prayer): The *Imām* stands up facing the *Qiblah* and one batch of them (i.e., the army) (out of the two) offers *Ṣalāt* (prayers) along with him and the other batch faces the enemy. The *Imām* offers one *Rak'a* with the first batch, and then they themselves stand up alone and offer one bowing and two prostrations while they are still in their place, and then go away to relieve the second batch, and the second batch comes [and takes the place of the first batch in the *Ṣalāt* (prayer) behind the *Imām*] and he offers the second *Rak'a* with them. So, he completes his two *Rak'a* (with *Taslīm*) and then the second batch (gets up for the second *Rak'a*), bows and prostrates two prostrations [i.e., complete their second *Rak'a* and thus all complete their *Ṣalāt* (prayer)].

حدَّثني ابنُ أبي حازمٍ، عَنْ يَحْيَى: سَمِعَ القاسِمَ: أَخْبرَني صَالحُ بنُ خَوَّاتٍ، عَنْ سَهْلٍ حَدَّثَهُ قَوْلَهُ.

٤١٣٢ - حدَّثنا أبو اليمانِ قَالَ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبرَني سالمٌ: أنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: غَزَوْتُ مَعَ رَسُولِ اللهِ ﷺ قِبَلَ نَجْدٍ فَوَازَيْنا العَدُوَّ فَصَافَفْنا لَهُمْ. [راجع: ٩٤٢]

4132. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I took part in a *Ghazwā* towards Najd along with Allāh's Messenger ﷺ and we clashed with the enemy, and we lined up for them.

٤١٣٣ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَزِيدُ ابنُ زُرَيْعٍ: حدَّثنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سالمِ بنِ عَبْدِ اللهِ بنِ عُمَرَ، عَنْ أبيهِ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى بإحْدَى الطَّائِفَتَينِ والطَّائِفَةُ الأُخْرَى مُوَاجِهَةُ العَدُوِّ، ثُمَّ انْصَرَفُوا فَقامُوا في مَقامِ أَصْحابِهِمْ، فَجاءَ أُولئِكَ فَصَلَّى بِهِمْ رَكْعَةً ثُمَّ سَلَّمَ عَلَيهِمْ، ثُمَّ قامَ هٰؤُلاءِ فَقَضَوْا رَكْعَتَهُمْ وقامَ هؤُلاءِ فَقَضَوْا رَكْعَتَهُمْ. [راجع: ٩٤٢]

4133. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ led the Fear Prayer with one of the two batches of the army while the other (batch) faced the enemy. Then the first batch went away (after offering one *Rak'a*) and took places of their companions (i.e., second batch) and the second batch came and he (ﷺ) led his second *Rak'a* with them. Then he (i.e., the Prophet ﷺ) finished his *Ṣalāt* (prayer) with *Taslīm* and then each of the two batches got up and completed their remaining one *Rak'a*.

٤١٣٤ - حدَّثَنَا أَبُو اليمانِ: حدَّثنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني سِنانٌ وأَبُو سَلَمَةَ: أَنَّ جابِراً أَخْبرَ أَنَّهُ غَزَا مَعَ رَسُولِ اللهِ ﷺ قِبَلَ نَجْدٍ. [راجع: ٢٩١٠]

4134. Narrated Sinān and Abū Salama: Jābir mentioned that he had participated in a *Ghazwā* towards Najd in the company of Allāh's Messenger ﷺ.

٤١٣٥ - حدَّثَنا إسماعِيلُ: حدَّثَني أخي، عَنْ سُلَيمانَ، عَنْ مُحَمَّدِ بنِ أَبي عَتيقٍ، عَنِ ابنِ

4135. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما that he fought in a *Ghazwā* towards Najd along with Allāh's Messenger ﷺ and when Allāh's Messenger ﷺ returned, he too, returned along with him. The time of the

afternoon nap overtook them when they were in a valley full of thorny trees. Allāh's Messenger ﷺ dismounted and the people dispersed amongst the thorny trees, seeking the shade of the trees. Allāh's Messenger ﷺ took shelter under a *Samura* tree and hung his sword on it. We slept for a while when Allāh's Messenger ﷺ suddenly called us, and we went to him, to find a bedouin sitting with him. Allāh's Messenger ﷺ said, "This (bedouin) took my sword out of its sheath while I was asleep. When I woke up, the naked sword was in his hand and he said to me, 'Who can save you from me?' I replied, 'Allāh.' Now here he is sitting." Allāh's Messenger ﷺ did not punish him (for that).

شِهابٍ، عَنْ سِنانِ بنِ أبي سِنانٍ الدُّؤَلِيِّ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما أَخْبَرَهُ: أَنَّهُ غَزَا مَعَ رَسُولِ اللهِ ﷺ قِبَلَ نَجْدٍ فَلَمَّا قَفَلَ رَسُولُ اللهِ ﷺ قَفَلَ مَعَهُ، فأَدْرَكَتْهُمُ القائِلَةُ في وادٍ كَثِيرِ العِضَاهِ، فَنزَلَ رَسُولُ اللهِ ﷺ وتَفَرَّقَ النَّاسُ في العِضَاهِ يَسْتَظِلُّونَ بالشَّجَرِ، ونَزَلَ رَسُولُ اللهِ ﷺ تَحْتَ سَمُرَةٍ فَعَلَّقَ بِها سَيْفَهُ، قالَ جابِرٌ: فَنِمْنا نَوْمَةً، فإِذا رَسُولُ اللهِ ﷺ يدعُونا فَجِئْناهُ. فإِذَا عِنْدَهُ أَعْرَابِيٌّ جالِسٌ فَقالَ رَسُولُ اللهِ ﷺ: «إِنَّ هذَا اخْتَرَطَ سَيْفِي وأَنا نائمٌ. فاسْتَيْقَظْتُ وهُوَ في يَدِهِ صَلْتاً فَقالَ لي: مَنْ يَمْنَعُكَ مِنِّي؟ قُلْتُ لَهُ: اللهُ، فَها هُوَ ذَا جالِسٌ». ثُمَّ لَمْ يُعاقِبْهُ رَسُولُ اللهِ ﷺ. [راجع: ٢٩١٠]

4136. Through another group of narrators, Jābir said, "We were in the company of the Prophet ﷺ (during the battle of) *Dhāt-ur-Riqā'*, and we came across a shady tree and we left it for the Prophet ﷺ (to take rest under its shade). A man from *Al-Mushrikūn* came while the Prophet's sword was hanging on the tree. He took it out of its sheath secretly and said (to the Prophet ﷺ), 'Are you afraid of me?' The Prophet ﷺ said, 'No.' He said, 'Who can save you from me?' The Prophet ﷺ said, 'Allāh.' The Companions of the Prophet ﷺ threatened him, then the *Iqāma* for the *Ṣalāt* (prayer) was announced and the Prophet ﷺ offered a two *Rak'a* Fear Prayer with one of the two batches, and that batch went aside,

٤١٣٦ - وقالَ أَبانُ: حدَّثَنا يَحْيَى ابنُ أَبي كثيرٍ، عَنْ أبي سَلَمَةَ، عَنْ جابِرٍ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِذاتِ الرِّقاعِ فإِذا أَتَيْنا علَى شَجَرةٍ ظَلِيلةٍ تَرَكْناها لِلنَّبِيِّ ﷺ فَجاءَ رَجُلٌ مِنَ المُشْرِكِينَ وسَيْفُ النَّبِيِّ ﷺ مُعَلَّقٌ بالشَّجَرَةِ فاخْتَرَطَهُ فَقالَ لَهُ: تَخافُني؟ فقالَ لَهُ: «لا»، قالَ: فَمَنْ يَمْنَعُكَ مِنِّي؟ قالَ: «اللهُ»، فَتَهَدَّدَهُ أَصْحابُ النَّبِيِّ ﷺ وأُقِيمَتِ الصَّلاةُ فَصَلَّى بِطائِفَةٍ رَكْعَتَيْنِ ثُمَّ تأَخَّرُوا وصَلَّى

then he offered again a two *Rak'a* prayer with the second batch. So the Prophet ﷺ offered four *Rak'a* but the people offered two *Rak'a* only."

(The subnarrator) Abū Bishr added, "The man was Ghaurath bin Al-Ḥārith and the battle was waged against Muḥārib Khaṣafa."

بالطائِفَةِ الأُخْرَى رَكْعَتَينِ، وكانَ للنَّبِيِّ ﷺ أَرْبَعٌ وللقَوْمِ ركعتان. وقالَ مُسَدَّدٌ، عَنْ أبي عَوَانَةَ، عَنْ أبي بِشْرٍ: اسْمُ الرَّجُلِ غَوْرَثُ بنُ الحَارِثِ. وقاتَلَ فِيها مُحَارِبَ خَصَفَةَ. [راجع: ٢٩١٠]

4137. Jabīr added, "We were with the Prophet ﷺ at Nakhl and he offered the Fear Prayer."

Abū Hurairah said, "I offered the Fear Prayer with the Prophet ﷺ during the *Ghazwā* (i.e., the battle) of Najd." Abū Hurairah came to the Prophet ﷺ during the days of Khaibar.

٤١٣٧ - وقالَ أبُو الزُّبَيرِ، عَنْ جابِرٍ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ بِنَخْلٍ فَصَلَّى الخَوْفَ، وقالَ أبُو هُرَيْرَةَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ في غَزْوَةِ نَجْدٍ صَلاةَ الخَوْفِ. وإِنَّما جاءَ أبُو هُرَيْرَةَ إلى النَّبِيِّ ﷺ أيَّامَ خَيْبَرَ. [راجع: ٤١٢٥]

(33) CHAPTER. The *Ghazwā* of Banū Al-Muṣṭaliq which belongs to the tribe of Khuzā'a. It is also called the *Ghazwā* of Al-Muraisī'.

'Ibn Isḥāq said, "It took place in the 6th year (of the *Hijrah*)" Mūsa bin 'Uqba said, "It was in the 4th year (of the forged statement against 'Āishah which was during the *Ghazwā* of Al-Muraisī'."

(٣٣) بابُ غَزْوَةِ بَنِي المُصْطَلِقِ مِنْ خُزاعَةَ وهيَ غَزْوَةُ المُرَيْسِيعِ،

قالَ ابنُ إسحاقَ: وذٰلكَ سَنَةَ سِتٍّ، وقالَ مُوسَى بنُ عُقْبَةَ: سَنَةَ أَرْبَعٍ. وقالَ النُّعْمانُ بنُ رَاشِدٍ، عَنِ الزُّهْرِيِّ: كانَ حَدِيثُ الإفْكِ في غَزْوَةِ المُرَيْسِيعِ.

4138. Narrated Ibn Muḥairīz: I entered the mosque and saw Abū Sa'īd Al-Khudrī and sat beside him and asked him about *Al-'Azl* (i.e., coitus interruptus). Abū Sa'īd said, "We went out with Allāh's Messenger ﷺ for the *Ghazwā* of Banū Al-Muṣṭaliq, and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus. So, when we intended to do coitus interruptus, we said, 'How can we do coitus interruptus without asking Allāh's

٤١٣٨ - **حدَّثنا** قُتَيْبَةُ بنُ سَعِيدٍ: أَخبرَنا إسمَاعِيلُ بن جَعْفَرٍ، عَنْ رَبِيعَةَ بنِ أبي عَبْدِ الرَّحْمٰنِ، عَنْ مُحَمَّدِ بنِ يَحْيَى ابنِ حَبَّانَ، عَنِ ابنِ مُحَيْرِيزٍ أنَّهُ قالَ: دَخَلْتُ المَسْجِدَ فَرَأَيْتُ أبا سَعِيدٍ الخُدْرِيَّ فَجَلَسْتُ إلَيْهِ فَسَأَلْتُهُ عَنِ العَزْلِ، قالَ أبُو سَعِيدٍ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ في غَزْوَةِ بَنِي

المُصْطَلِق فأَصبْنا سَبْياً مِنْ سَبيِ العَرَبِ فاشْتَهَيْنا النِّساءَ واشْتَدَّتْ عَلَيْنا العُزْبَةُ وأَحْبَبْنا العَزْلَ فأَرَدْنا أَنْ نَعْزِلَ. وقُلْنا: نَعْزِلُ ورَسُولُ اللهِ ﷺ بَينَ أَظْهُرِنا قَبْلَ أَنْ نَسْأَلَهُ؟ فَسَأَلْناه عَنْ ذٰلكَ. فَقالَ: «ما عَلَيْكُمْ أَنْ لا تَفْعَلُوا، ما مِنْ نَسَمةٍ كائِنَةٍ إلى يَوْمِ القِيامَةِ إِلَّا وهي كائِنَةٌ». [راجع:٢٢٢٩]

Messenger ﷺ while he is present among us?' We asked (him) about it and he said, 'It is better for you not to do so. There is no person that is destined to exist, but will come to existence, till the Day of Resurrection.'"

٤١٣٩ - حدَّثَنا مَحْمُودٌ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أَخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أبي سَلَمَةَ، عن جابِرِ بنِ عَبْدِ اللهِ قالَ: غَزَوْنا مَعَ رَسُولِ اللهِ ﷺ غَزَوْةَ نجْدٍ فَلَمَّا أَدْرَكَتْهُ القائِلَةُ وهُوَ في وادٍ كَثيرِ العِضَاهِ فَنزَلَ تَحْتَ شَجَرَةٍ واسْتَظَلَّ بَها وعَلَّقَ سَيْفَهُ فَتَفَرَّقَ النَّاس في الشَّجَرِ يَسْتَظِلُّونَ. وبَيْنا نَحْن كذٰلكَ إذْ دَعانا رَسُولُ اللهِ ﷺ فَجِئْنا فإِذَا أَعْرابيٌّ قاعِدٌ بَينَ يَدَيْهِ. فَقالَ: «إنَّ هذَا أَتاني وأَنا نائمٌ فاخْتَرَطَ سَيْفِي فاسْتَيْقَظْتُ وهُوَ قائم عَلى رَأسِي مُخْتَرِطٌ سَيفي صَلْتاً، قالَ: مَنْ يَمْنَعُكَ مِنِّي؟ قلتُ: الله، فَشامَهُ ثُمَّ قَعَدَ، فَهُوَ هذَا». قالَ: ولَمْ يُعاقِبْهُ رَسُولُ اللهِ ﷺ.

4139. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: We took part in the *Ghazwā* of Najd along with Allāh's Messenger ﷺ, and when the time for the afternoon rest approached while he was in a valley with plenty of thorny trees, he dismounted under a tree and rested in its shade and hung his sword (on it). The people dispersed amongst the trees in order to have shade. While we were in this state, Allāh's Messenger ﷺ called us, and we came and found a bedouin sitting in front of him. The Prophet ﷺ said, "This (bedouin) came to me while I was asleep, and he took my sword stealthily. I woke up while he was standing by my head, holding my sword without its sheath. He said, 'Who will save you from me?' I replied, 'Allāh.' So he sheathed it (i.e., the sword) and sat down, and here he is." But Allāh's Messenger ﷺ did not punish him.

(٣٤) بابُ غَزْوَةِ أنمارٍ

(34) CHAPTER. The *Ghazwā* of Anmār.

٤١٤٠ - حدَّثَنا آدَمُ: حدَّثَنا ابن أَبي ذِئْبٍ: حدَّثَنا عُثمان بنُ عَبْدِ اللهِ بنِ سُرَاقَةَ، عَنْ جابِرِ بنِ عبْدِ اللهِ

4140. Narrated Jābir bin 'Abdullāh Al-Anṣārī رَضِيَ اللهُ عَنْهُما: I saw the Prophet ﷺ offering his *Nawāfil* prayer on his mount facing the east during the *Ghazwā* of Anmār.

الأَنْصارِيِّ قالَ: «رَأيتُ النَّبِيَّ ﷺ في غَزْوَةِ أَنمارٍ يُصَلِّي عَلَى رَاحِلَتِهِ مُتَوَجِّهًا قِبَلَ المَشْرِقِ مُتَطَوِّعاً».

[راجع: ٤٠٠]

(35) CHAPTER. The narration of *Al-Ifk* (i.e., slander, the story of the forged statement against 'Āishah which the hypocrites invented).

(٣٥) **بابُ حَدِيثِ الإِفْكِ،**

والأَفَكُ بِمَنزِلَةِ النِّجْسِ والنَّجَسِ. يُقالَ: إِفْكُهُمْ وأَفْكُهم، فمَنْ قالَ: أَفَكَهُمْ، يَقُول: صَرَفَهُمْ عَنِ الإِيمانِ وكَذَّبهُمْ، كما قالَ: ﴿يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ۝﴾: يُصْرَفُ عَنْهُ مَنْ صُرِفَ.

4141. Narrated 'Āishah رَضِيَ اللهُ عَنها: Whenever Allāh's Messenger ﷺ intended to go on a journey, he used to draw lots amongst his wives, and Allāh's Messenger ﷺ used to take with him the one on whom the lot fell. He drew lots amongst us during one of the *Ghazawāt* which he fought. The lot fell on me and I proceeded with Allāh's Messenger ﷺ after Allāh had decreed the use of *Hijāb* (veil) . I was carried (on the back of a camel) in a *Hawdaj* and dismounted while still in it (when we came to a halt). So we went on till Allāh's Messenger ﷺ had finished from his (that) *Ghazwā* and returned. (We camped) as we approached near the city of Al-Madīna. Then he announced for departure at night. I got up when they announced the departure, and went away from the army camps, and after finishing from the call of nature, I came back to my riding animal. I touched my chest to find that my necklace which was made of *Zifar* beads (i.e., Yemenite beads partly black and partly white) was missing. So I returned to look for my necklace and my search for it detained me. (In the meanwhile) the people who used to carry me on my camel, came and took my

٤١٤١ - حدَّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثنا إِبْرَاهِيمُ بن سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ قالَ: حدَّثَني عُرْوَةُ بن الزُّبَيرِ، وسَعيدُ بن المُسَيَّبِ، وعَلْقَمَةُ بن وقَّاصٍ، وعُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها زَوْجِ النَّبِيِّ ﷺ حِينَ قالَ لَها أَهْلُ الإِفْكِ ما قالُوا. وكُلُّهُمْ حدَّثَني طائِفَةً مِنْ حدِيثِها وبَعْضُهُمْ كانَ أَوعى لِحدِيثِها مِنْ بَعْضٍ وأَثْبَتَ لَهُ اقْتِصاصاً. وقَدْ وعَيْتُ عَنْ كُلِّ رَجُلٍ مِنْهُمُ الحَدِيثَ الذِي حدَّثَني عَنْ عائِشَةَ، وبَعْضُ حَدِيثِهِمْ يُصَدِّق بَعْضاً وإِنْ كانَ بَعْضُهُم أَوْعَى لَه مِنْ بَعْضٍ، قالُوا: قالَتْ عائِشَةُ: كانَ رَسُولُ اللهِ ﷺ إِذا أَرادَ سَفَراً أَقْرَعَ بَينَ أَزْوَاجِهِ فَأَيَّتُهُنَّ خَرَجَ سَهْمُها خَرَجَ بِها رَسُولُ اللهِ ﷺ

Hawdaj and put it on the back of my camel on which I used to ride, as they considered that I was in it. In those days women were light in weight for they did not get fat, and flesh did not cover their bodies in abundance as they used to eat only a little food. So, those people did not feel the difference in the heaviness of the *Hawdaj* while lifting it, and they put it near the camel. At that time I was still a young lady. They made the camel rise and all of them left (along with it). I found my necklace after the army had gone. Then I came to their camping place to find no call maker of them, nor one who would respond to the call. So, I intended to go to the place where I used to stay, thinking that they would miss me and come back to me (in my search). While I was sitting in my resting place, I was overwhelmed by sleep and slept. Ṣafwān bin Al-Mu'aṭṭal As-Sulamī, Adh-Dhakwānī was behind the army. When he reached my place in the morning, he saw the figure of a sleeping person and he recognized me on seeing me as he had seen me before the order of compulsory veiling (was prescribed). So I woke up when he recited *Istirjā'* (i.e., *Innā lillāhi wa innā ilaihi rāji'ūn*)[1] as soon as he recognized me. I veiled my face with my head cover at once, and by Allāh, we did not speak a single word, and I did not hear him saying any word besides his *Istirjā'*. He dismounted from his camel and made it kneel down, putting his leg on its front legs and then I got up and rode on it. Then he set out leading the camel that was carrying me till we overtook the army in the extreme heat of midday while they were at a halt (taking a rest).

(Because of the event) some people brought destruction upon themselves[2] and

مَعَه، قالَتْ عائِشَة: فأَقْرَعَ بَيْنَنا في غَزْوَةٍ غَزَاها فَخَرَجَ فِيها سَهْمِي فَخَرَجْتُ مَعَ رَسُولِ اللهِ ﷺ بَعْدَما أُنْزِلَ الحِجابُ. فَكُنْتُ أُحْمَلُ في هَوْدَجِي وَأُنْزَلُ فِيهِ، فَسِرْنا حتَّى إذَا فَرَغَ رَسُولُ اللهِ ﷺ مِنْ غَزْوَتِهِ تِلْكَ وقَفَلَ دَنَوْنا مِنَ المَدِينَةِ قافِلِينَ آذَنَ لَيْلَةً بالرَّحِيلِ. فَقُمْتُ حِينَ آذَنُوا بالرَّحِيلِ فَمَشَيْتُ حتَّى جاوَزْتُ الجَيْشَ فَلَمَّا قَضَيْتُ شَأْني أَقْبَلْتُ إلى رَحْلي فَلَمَسْتُ صَدْرِي، فإذا عِقْدٌ لي مِن جَزْعِ ظَفارِ قَدِ انْقَطَعَ. فَرَجَعْتُ فالتَمَسْتُ عِقْدِي فَحَبَسَني ابْتِغَاؤُهُ، قالَتْ: وأَقْبَلَ الرَّهْطُ الذِينَ كانُوا يُرَحِّلُوني فاحْتَمَلُوا هَوْدَجِي فَرَحلُوهُ عَلى بَعِيْرِي الذِي كُنْتُ أَرْكَبُ عليهِ وهُمْ يَحْسِبُونَ أَنِّي فِيهِ. وكانَ النِّساءُ إذْ ذَاكَ خِفافاً لَمْ يُهَبَّلْنَ ولَمْ يَغْشَهُنَّ اللَّحْمُ إنَّما يأكُلْنَ العُلْقَةَ مِنَ الطَّعام فَلَمْ يَسْتَنْكِرِ القَوْمُ خِفَّةَ الهَوْدَجِ حِينَ رَفَعُوهُ وحَمَلُوهُ، وكُنْتُ جارِيةً حَدِيثَةَ السِّنِّ، فَبَعَثُوا الجَمَلَ فَسارُوا ووجَدْتُ عِقْدِي بَعْدَما اسْتَمَرَّ الجَيْشُ، فَجِئْتُ مَنازِلَهُمْ ولَيْسَ بِها مِنْهُمْ داعٍ ولا مُجِيبٌ، فَتَيَمَّمْتُ مَنزِلي الذِي كُنْتُ بهِ وظَنَنْتُ أَنَّهُمْ سَيَفْقِدُوني

(1) (H. 4141) This saying literally means "Truly to Allāh we belong and truly, to Him we shall return (2 : 156)". It is recommended to be said when one is in distress or difficulty.
(2) (H. 4141) By slandering 'Āishah.

the one who spread the *Ifk* (i.e., slander) more, was 'Abdullāh bin Ubaī Ibn Salūl.

['Urwa said, "The people propagated the slander and talked about it in his (i.e., 'Abdullāh's) presence and he confirmed it and listened to it and asked about it to let it prevail." 'Urwa also added, "None was mentioned as members of the slanderous group besides ('Abdullāh) except Ḥassān bin Thābit and Misṭaḥ bin Uthātha and Ḥamna bint Jaḥsh along with others about whom I have no knowledge, but they were a group as Allāh تعالى said: 'And as for him who has the greater share therein' (V.24:11) (the slander) was 'Abdullāh bin Ubaī bin Salūl." 'Urwa added, "'Āishah disliked to have Ḥassān abused in her presence and she used to say, 'It was he who said: My father and his (i.e., my father's) father and my honour are all for the protection of Muḥammad's honour from you.'"]

'Āishah added, "After we returned to Al-Madīna, I became ill for a month. The people were propagating the forged statements of the slanderers while I was unaware of anything of all that, but I felt that in my present ailment, I was not receiving the usual kindness from Allāh's Messenger ﷺ which I used to receive when I got sick. (But now) Allāh's Messenger ﷺ would only come, greet me and say,' How is that (lady)?' and leave. That roused my doubts, but I did not discover the evil (i.e., slander) till I recovered from my ailment and I went out with Umm Misṭaḥ to Al-Manāṣi' where we used to answer the call of nature, and we used not to go out (to answer the call of nature) except at night, and that was before we had latrines near our houses. And this habit of our, was similar to the habits of the old Arabs living in the open country (or away from houses), for it would be troublesome

فَيرْجِعُونَ إليَّ. فَبَيْنا أنا جالسَةٌ في مَنزِلي غَلَبَتْني عَيْني فَنِمْتُ، وكانَ صَفْوانُ بنُ المعَطَّلِ السُّلَميُّ ثُمَّ الذَّكْوانيُّ مِنْ وَرَاءِ الجَيْشِ، فأَصْبَحَ عندَ مَنزِلي فَرَأى سَوَادَ إنْسانٍ نائمٍ فَعَرَفَني حينَ رَآني، وكانَ رَآني قَبْلَ الحِجابِ، فاسْتَيْقَظْتُ باسْتِرْجاعِهِ حينَ عَرَفَني فَخَمَّرْتُ وَجْهي بِجِلْبابي، وواللهِ ما تَكَلَّمْنا بِكَلِمَةٍ ولا سَمِعْتُ مِنْهُ كِلمَةً غَيرَ اسْتِرْجاعِهِ، وهَوَى حتَّى أَناخَ رَاحِلَتَهُ فَوَطِئَ عَلى يَدِها فَقُمْتُ إلَيها فَرَكِبْتُها. فانطَلَقَ يَقُودُ بي الرَّاحِلَةَ حتَّى أَتَينا الجَيْشَ مُوغِرِينَ في نَحْرِ الظَّهيرَةِ وهُمْ نُزُولٌ، قالَتْ: فَهَلَكَ مَنْ هَلَكَ. وكانَ الذِي تَوَلَّى كِبْرَ الإفْكِ عَبْدَ اللهِ بنَ أُبَيٍّ ابنَ سَلُولَ. قالَ عُرْوَةُ: أُخْبِرْتُ أنَّهُ كانَ يُشاعُ ويُتَحَدَّثُ بهِ عِنْدَهُ فَيُقِرُّهُ ويَسْتَمِعُهُ ويَسْتَوشِيهِ. وقالَ عُرْوَةُ أيْضاً: لَمْ يُسَمَّ مِنْ أهْلِ الإفْكِ أيْضاً إلَّا حَسَّانُ بنُ ثابتٍ، ومِسْطَحُ بنُ أثاثَةَ، وحَمْنَةُ بنْتُ جَحْشٍ في ناسٍ آخَرِينَ لا عِلْمَ لي بِهِمْ غَيرَ أنَّهُمْ عُصْبَةٌ كما قالَ اللهُ تَعالى، وإنَّ كِبْرَ ذٰلكَ يُقالُ: عَبْدُ اللهِ بنُ أُبَيٍّ بنُ سَلُولَ. قالَ عُرْوَةُ: كانَتْ عائِشَةُ تَكْرَهُ أنْ يُسَبَّ عِنْدَها حَسَّانُ، وتَقُولُ: إنَّهُ الذِي قالَ:

for us to take latrines near our houses. So, I and Umm Misṭaḥ who was the daughter of Abū Ruhm bin Al-Muṭṭalib bin 'Abd Manāf, whose mother was the daughter of Ṣakhr bin 'Āmir and the aunt of Abū Bakr Aṣ-Ṣiddīq and whose son was Misṭaḥ bin Uthātha bin 'Abbād bin Al-Muṭṭalib, went out. I and Umm Misṭaḥ returned to my house after we finished answering the call of nature. Umm Misṭaḥ stumbled by getting her foot entangled in her covering sheet and on that she said, 'Let Misṭaḥ be ruined!' I said, 'What a miserable word you have said. Do you abuse a man who took part in (the battle of) Badr?' On that she said, 'O Hantāh (you there)! Didn't you hear what he (i.e., Misṭaḥ) said?' I said, 'What did he say?' Then she told me the slander of the people of *Ifk*. So my ailment was aggravated, and when I reached my home, Allāh's Messenger ﷺ came to me, and after greeting me, said, 'How is that (lady)?' I said, 'Will you allow me to go to my parents?' as I wanted to be sure about the news through them. Allāh's Messenger ﷺ allowed me (and I went to my parents) and asked my mother, 'O mother! What are the people talking about?' She said, 'O my daughter! Don't worry, for scarcely is there a charming woman who is loved by her husband and whose husband has other wives besides herself, that they (i.e., women) would find faults with her.' I said, '*Subḥān Allāh*! Are the people really talking in this way?' I kept on weeping that night till dawn, I could neither stop weeping nor sleep, then in the morning again, I kept on weeping. (When the Divine Revelation was delayed), Allāh's Messenger ﷺ called 'Alī bin Abī Ṭālib and Usāma bin Zaid to ask and consult them about divorcing me. Usāma bin Zaid said what he knew of my innocence, and the respect he had for me. Usāma said, '(O

فإنَّ أَبي ووَالِدَهُ وعِرْضي
لِعِرْضِ مُحَمَّدٍ مِنْكم وِقاءُ

قالَتْ عائشَةُ: فَقَدِمْنا المدِينَةَ فاشْتَكيْتُ حِينَ قَدِمْتُ شَهْراً، والنَّاسُ يُفيضُونَ في قَوْلِ أَصْحابِ الإفْكِ لا أَشْعُرُ بشَيءٍ مِنْ ذٰلكَ وهُوَ يَرِيبُني في وجَعي أنِّي لا أَعْرِفُ منْ رَسُولِ اللهِ ﷺ اللُّطْفَ الذي كُنْتُ أَرَى مِنْهُ حِينَ أَشْتَكي، إنَّما يَدْخُلُ عَلَيَّ رَسُولُ اللهِ ﷺ فَيُسَلِّمُ ثُمَّ يَقُولُ: «كَيْفَ تِيكُمْ؟» ثُمَّ يَنْصَرِفُ، فذٰلكَ يُرِيبُني ولا أَشْعُرُ بالشَّرِّ حتَّى خَرَجْتُ حينَ نَقَهْتُ، فَخَرَجْتُ مَعَ أُمِّ مِسْطَحٍ قِبَلَ المَناصعِ، وكانَ مُتَبرَّزَنا وكُنَّا لا نَخْرُجُ إلَّا لَيْلاً إلى لَيْلٍ، وذٰلكَ قَبْلَ أنْ نَتَّخِذَ الكُنُفَ قَرِيباً مِنْ بُيُوتِنا. قالَتْ: وأَمرُنا أَمرُ العَرَبِ الأُوَلِ في البَرِّيَّةِ قِبَلَ الغائِطِ، وكُنَّا نَتَأذَّى بالكُنُفِ أنْ نَتَّخِذَها عِنْدَ بُيُوتِنا، قالَتْ: فانْطَلَقْتُ أنا وأُمُّ مِسْطَحٍ وهَي ابْنَةُ أَبي رُهمِ بنِ المُطَّلبِ بنِ عَبْدِ منافٍ وأُمُّها بِنْتُ صَخْرِ بنِ عامِرٍ خالَةُ أَبي بكْرٍ الصِّدِّيق، وابْنُها مِسْطَحُ بنُ أُثاثَةَ بنِ عَبَّادِ بنِ المُطَّلبِ. فأَقْبَلْتُ أنا وأُمُّ مِسْطَحٍ قِبلَ بَيْتي حِينَ فَرَغْنا مِنْ شَأْنِنا فَعَثَرَتْ أُمُّ مِسْطحٍ في مِرْطِها فَقالَتْ: تَعِسَ مِسْطَحٌ، فقلتُ لَها: بِئْسَ ما قُلْتِ، أَتَسُبِّينَ رَجُلاً شَهِدَ

Allāh's Messenger!) She is your wife, and we do not know anything except good about her.' 'Alī bin Abī Ṭālib said, 'O Allāh's Messenger! Allāh does not put you in difficulty, and there are plenty of women other than she, yet, ask the maid servant ('Āishah's slave-girl) who will tell you the truth.' On that Allāh's Messenger called Barīra (i.e., the maid servant) and asked, 'O Barīra! Did you ever see anything which aroused your suspicion?' Barīra said to him, 'By Him Who has sent you with the Truth. I have never seen anything in her (i.e., 'Āishah) which I would conceal, except that she is a young girl who sleeps leaving the dough of her family exposed so that the domestic goats come and eat it.' So, on that day, Allāh's Messenger ﷺ got up on the pulpit and complained about 'Abdullāh bin Ubaī (bin Salūl) before his Companions, saying, 'O you Muslims! Who will relieve me from that man who has hurt me with his evil statement about my family? By Allāh, I know nothing except good about my family and they have blamed a man about whom I know nothing except good and he never used to enter my home except in my company.' Sa'd bin Mu'ādh, the brother of Banū 'Abd-Al-Ashhal got up and said, 'O Allāh's Messenger! I will relieve you from him; if he is from the tribe of Al-Aūs, then I will chop his head off, and if he is from our brothers, i.e., Al-Khazraj, then order us, and we will fulfil your order.' On that, a man from Al-Khazraj got up. Umm Ḥassān, was his cousin sister and he was from his branch-tribe, and he was Sa'd bin 'Ubāda, chief of Al-Khazraj. Before this incident, he was a pious man, but his love for his tribe goaded him into saying to Sa'd (bin Mu'ādh), 'By Allāh, you have told a lie; you shall not and cannot kill him. If he belonged to your

بَدْراً؟ فَقالَتْ: أَيْ هَنْتاهْ ولم تَسْمَعِي ما قالَ؟ قالتْ: وقُلْتُ: ما قالَ؟ فأَخْبرَتْني بِقَوْلِ أَهْلِ الإفْكِ، قالَتْ: فازْدَدْتُ مَرَضاً عَلى مَرَضِي فَلَمَّا رَجَعْتُ إلى بَيْتِي دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ فَسَلَّمَ ثُمَّ قالَ: «كَيْفَ تِيكُمْ؟» فَقُلْتُ لَهُ: أَتَأْذَنُ لي أَنْ آتِيَ أَبَوَيَّ؟ قالَتْ: وأُرِيدُ أَنْ أَسْتَيْقِنَ الخَبَرَ مِنْ قِبَلِهِما، قالَتْ: فأَذِنَ لي رَسُولُ اللهِ ﷺ فَقُلتُ لأُمِّي: يا أُمَّتاهُ، ماذَا يَتَحَدَّثُ النَّاس؟ قالَتْ: يا بُنَيَّةُ، هَوِّنِي عَلَيْكِ فَوَاللهِ لَقَلَّما كانَت امْرَأَةٌ قَطُّ وضِيئَةٌ عِنْدَ رَجُلٍ يُحِبُّها، لها ضَرَائِرُ إلا أَكْثَرْنَ عَلَيها، قالتْ: فَقُلْتُ: سُبْحانَ اللهِ، أَوَ لَقَدْ تَحَدَّثَ النَّاس بِهٰذَا؟ قالَتْ: فَبَكَيْتُ تِلْكَ اللَّيْلَةَ حتَّى أَصْبَحْتُ لا يَرْقأُ لي دَمْعٌ ولا أَكْتَحِلُ بِنَوْمٍ، ثُمَّ أَصْبَحْتُ أَبْكِي، قالَتْ: ودَعا رَسُولُ اللهِ ﷺ عَلِيَّ بنَ أَبي طالِبٍ رَضِيَ اللهُ عَنْهُ وأُسامَةَ بنَ زَيْدٍ، حِينَ اسْتَلْبَثَ الوَحْيُ يَسْأَلُهما ويَسْتَشيرهُما في فِراقِ أَهْلِهِ. قالَتْ: فأَمَّا أُسامَةُ فأشارَ عَلى رَسُولِ اللهِ ﷺ بالذِي يَعْلَمُ مِنْ بَرَاءَةِ أَهْلِهِ، وبالذِي يَعْلَمُ لهُم في نَفْسِهِ. فَقالَ أُسامَةُ: أَهلكَ ولا نَعْلَمُ إلَّا خَيراً. وأَمَّا عَلِيٌّ فَقالَ: يا رَسُولَ اللهِ، لَمْ يُضَيِّقِ اللهُ عَلَيْكَ والنِّساءُ سِوَاها كَثِيرٌ، وسَلِ

الجارِيَةَ تَصْدُقْكَ. قالَتْ: فَدَعا رَسُولُ اللهِ ﷺ بَرِيرَةَ فَقالَ: «أي بريرةُ هَلْ رَأَيْتِ مِنْ شَيءٍ يُرِيبُكِ؟» قالَتْ لَهُ بَرِيرةُ: والذِي بَعَثَكَ بالحَقِّ ما رَأَيْتُ عَلَيها أَمْراً قَطُّ أَغمِصُهُ غَيْرَ أَنَّها جارِيَةٌ حَدِيثَةُ السِّنِّ تَنامُ عن عَجِينِ أَهْلِها فَتَأْتي الدَّاجِنُ فَتَأْكُلُهُ. قالَتْ: فَقامَ رَسُولُ اللهِ ﷺ مِنْ يَومِهِ فاسْتَعْذَرَ مِنْ عَبْدِ اللهِ بنِ أُبَيٍّ وهُوَ عَلى المِنْبَرِ فَقالَ: «يا مَعْشَرَ المُسْلِمِينَ، مَنْ يَعْذِرُني مِنْ رجُلٍ قَدْ بَلَغَني عَنْهُ أَذاهُ في أَهْلي؟ واللهِ ما عَلِمْتُ عَلى أَهلي إلا خَيراً، ولَقَدْ ذَكَرُوا رَجُلاً ما عَلِمْتُ عَلَيْهِ إلَّا خَيراً، وما يَدْخُلُ عَلى أَهْلي إلَّا مَعي». فَقامَ سَعْدُ بنُ مُعاذٍ أَخُو بَني عَبْدِ الأَشْهَلِ، فَقالَ: أنا يا رَسُولَ اللهِ أَعْذِرُكَ، فإنْ كانَ مِنَ الأَوْسِ ضَرَبْتُ عُنُقَهُ، وإنْ كانَ مِنْ إخْوانِنا مِنَ الخَزْرجِ أَمَرْتَنا فَفَعَلْنا أَمْرَكَ. قالَتْ: فَقامَ رَجُلٌ مِنَ الخَزْرجِ، وكانَتْ أُمُّ حَسَّانَ بِنْتَ عَمِّهِ مِنْ فَخْذِهِ، وهُوَ سَعْدُ بنُ عُبادَةَ، وهُوَ سَيِّدُ الخَزْرَجِ، قالَتْ: وكانَ قَبْلَ ذلكَ رَجُلاً صالحاً ولَكِنِ احْتَمَلَتْهُ الحَمِيَّةُ فَقالَ لِسَعْدٍ: كَذَبْتَ لَعَمْرُ اللهِ، لا تَقْتُلُهُ ولا تَقْدِرُ عَلى قَتْلِهِ، ولَوْ كانَ مِنْ رَهْطِكَ ما أَحْبَبْتَ أَنْ يُقْتَلَ. فَقامَ أُسَيْدُ ابنُ حُضَيرٍ وهُوَ ابنُ عَمِّ سَعْدٍ

people, you would not wish him to be killed.' On that, Usaid bin Ḥuḍair who was the cousin of Sa'd (bin Mu'ādh) got up and said to Sa'd bin 'Ubāda, 'By Allāh! You are a liar! We will surely kill him, and you are a hypocrite arguing on behalf of hypocrites.' On this, the two tribes of Al-Aūs and Al-Khazraj got so much excited that they were about to fight while Allāh's Messenger ﷺ was standing on the pulpit. Allāh's Messenger ﷺ kept on quietening them till they became silent and so did he. All that day I kept on weeping, neither my tears ceased nor I could sleep.

In the morning, my parents were with me and I wept for two nights and a day, neither my tears ceased nor I could sleep till I thought that my liver would burst from weeping. While my parents were sitting with me and I was weeping, an *Anṣārī* woman asked my permission to enter, and I allowed her to come in. She came in, and sat down and started weeping with me. While we were in this state, Allāh's Messenger ﷺ came, greeted us and sat down. He had never sat with me since that day of the slander. A month had elapsed and no Divine Revelation came to him about my case. Allāh's Messenger ﷺ then recited *Tashahhud* (i.e., *Lā ilāha illallāh wa anna Muḥammad-ur-Rasūl Allah* – none has the right to be worshipped but Allāh and Muḥammad is Allāh's Messenger) and then said, *'Ammā Ba'du*, O 'Āishah! I have been informed such and such about you; if you are innocent, then soon Allāh will reveal your innocence, and if you have committed a sin, then repent to Allāh and ask Him for forgiveness, for when a person confesses his sins and asks Allāh for forgiveness, Allāh accepts his repentance.' When Allāh's Messenger ﷺ finished his speech, my tears ceased flowing completely

فَقالَ لِسَعْدِ بنِ عُبَادَةَ: كَذَبْتَ لَعَمْرُ اللهِ، لَنَقْتُلَنَّهُ فإنَّكَ مُنافِقٌ تُجادِلُ عَنِ المُنافِقِينَ. قالَتْ: فَثارَ الحَيَّانِ الأوسُ والخَزْرَجُ حتَّى هَمُّوا أَنْ يَقْتَتِلوا وَرَسُولُ اللهِ ﷺ قائمٌ عَلى المِنْبَرِ، قالَتْ: فَلَمْ يَزَلْ رَسُولُ اللهِ ﷺ يُخَفِّضُهُمْ حتَّى سَكَتُوا وسَكَتَ، قالَتْ: فَبَكَيْتُ يَوْمي ذٰلكَ كُلَّهُ لا يَرْقأُ لي دَمْعٌ ولا أَكْتَحِلُ بِنَوم، قالَتْ: وأَصبَحَ أَبَوايَ عِنْدِي وقَدْ بَكَيْتُ لَيْلَتَينِ ويَوْماً لا يَرْقَأُ لي دَمْعٌ ولا أَكْتَحِلُ بِنَوْمٍ حتَّى إنّي لأظُنُّ أنَّ البُكاءَ فالِقٌ كَبِدِي، فَبَيْنا أَبَوايَ جالِسانِ عِنْدِي وأنا أَبْكي فاسْتَأذَنَتْ عَلَيَّ امْرَأَةٌ مِنَ الأنْصارِ فأذِنْتُ لها فَجَلَسَتْ تَبْكي مَعِي، قالَتْ: فَبَيْنا نَحْنُ عَلى ذٰلكَ دَخَلَ رَسُولُ اللهِ ﷺ عَلَيْنا فسلَّم ثُمَّ جَلَسَ، قالَتْ: ولم يَجْلِسْ عِنْدِي مُنْذُ قِيلَ ما قِيلَ قَبْلَها. وقدْ لَبِثَ شَهْراً لا يُوحَى إلَيْهِ في شَأني بِشَيءٍ، قالَتْ: فَتَشَهَّدَ رَسُولُ اللهِ ﷺ حِينَ جَلَسَ ثُمَّ قالَ: «أمَّا بَعْدُ، يا عائِشَةُ إنَّهُ بَلَغَنِي عَنْكِ كَذَا وكَذَا، فإنْ كُنْتِ بَرِيئَةً، فَسَيُبَرِّئُكِ اللهُ، وإنْ كُنْتِ أَلمَمْتِ بِذَنْبٍ فاسْتَغْفِري اللهَ وتُوبي إلَيْهِ. فإنَّ العَبْدَ إذَا اعْتَرَفَ، ثُمَّ تابَ تابَ اللهُ عَلَيْهِ». قالَتْ: فَلَمَّا قَضَى رَسُولُ اللهِ ﷺ مَقالَتَهُ قَلَصَ دَمْعِي

and there remained not even a single drop of it. I said to my father, 'Reply to Allāh's Messenger ﷺ on my behalf concerning what he has said.' My father said, 'By Allāh, I do not know what to say to Allāh's Messenger ﷺ'. Then I said to my mother, 'Reply to Allāh's Messenger ﷺ on my behalf concerning what he has said.' She said, 'By Allāh, I do not know what to say to Allāh's Messenger ﷺ.' In spite of the fact that I was a young girl and had a little knowledge of the Qur'ān, I said, 'By Allāh, no doubt I know that you heard this (slanderous) speech so that it has got fixed up in your minds and you have taken it as a truth. Now, if I tell you that I am innocent, you will not believe me, and if I confessed to you falsely that I am guilty, and Allāh knows that I am innocent, you will surely believe me. By Allāh, I find no similitude for me and you except that of Yūsuf's (Joseph's) father when he said: "So (for me) patience is most fitting. And it is Allāh (Alone) Whose Help can be sought against that (lie) which you describe." (V.12:18). Then I turned to the other side of my bed; hoping that Allāh would prove my innocence. By Allāh, I never thought that Allāh would reveal Divine Revelation in my case, as I considered myself too inferior to be talked of in the Qur'ān. I had hoped that Allāh's Messenger ﷺ might have a dream in which Allāh would prove my innocence. By Allāh, Allāh's Messenger ﷺ had not got up and nobody had left the house before the Divine Revelation came to Allāh's Messenger ﷺ. So, there overtook him the same state which used to overtake him, (when he used to be inspired Divinely). The sweat was dropping from his body like pearls, though it was a (cold) wintry day and that was because of the weighty statement which was being revealed to him. When that state of

حتَّى ما أُحِسُّ مِنْهُ قَطْرَةً، فَقُلْتُ لأبي: أَجِبْ رَسُولَ اللهِ ﷺ عَنِّي فِيما قالَ. فَقال أَبي: واللهِ ما أَدْرِي ما أَقُولُ لِرَسُولِ اللهِ ﷺ؟ فَقُلْتُ لأُمِّي: أَجِيبي رَسُولَ اللهِ ﷺ فِيما قالَ، قالَتْ أُمِّي: واللهِ ما أَدْرِي ما أَقُولُ لِرَسُولِ اللهِ ﷺ، فَقُلْتُ وأَنا جارِيَةٌ حَدِيثَةُ السِّنِ لا أَقْرَأُ مِنَ القُرآنِ كَثِيراً: إنِّي واللهِ لَقَدْ عَلِمْتُ لَقدْ سَمِعْتَ هٰذا الحدِيثَ حتَّى اسْتَقَرَّ في أَنْفُسِكُمْ وصَدَّقْتُمْ بِهِ، فَلَئِنْ قُلْتُ لكُمْ: إنِّي بَرِيئَةٌ، لا تُصَدِّقُوني، ولَئِن اعْتَرَفْتُ لَكُمْ بِأَمْرٍ واللهُ يَعْلَمُ أَنِّي مِنْهُ بَرِيئَةٌ لَتُصَدِّقُنِّي، فَواللهِ لا أَجِدُ لي ولَكُمْ مَثَلاً إلَّا أَبا يُوسُفَ حِينَ قالَ: ﴿فَصَبْرٌ جَمِيلٌ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾ ثُمَّ تَحَوَّلْتُ فَاضْطَجَعْتُ عَلى فِرَاشِي واللهُ يَعْلَمُ أَنِّي حِينَئِذٍ بَرِيئَةٌ، وأَنَّ اللهَ مُبَرِّئِي بِبَرَاءَتي ولٰكِنْ واللهِ ما كُنْتُ أَظُنُّ أَنَّ اللهَ مُنزِّلٌ في شَأْني وحْياً يُتْلَى. لَشَأْني في نَفْسِي كانَ أَحْقَرَ مِنْ أَنْ يَتَكَلَّمَ اللهُ فِيَّ بِأَمْرٍ ولٰكِنْ كُنْتُ أَرْجُو أَنْ يَرَى رَسُولُ اللهِ ﷺ في النَّوْمِ رُؤْيا يُبَرِّئُني اللهُ بها. فَواللهِ ما رَامَ رَسُولُ اللهِ ﷺ مَجْلِسَهُ ولا خَرَجَ أَحَدٌ مِنْ أَهلِ البَيْتِ حتَّى أُنْزِلَ عَلَيْهِ فأَخَذَهُ ما كانَ يأْخُذُهُ مِنَ البُرَحاءِ حتَّى إنَّهُ لَيَتَحَدَّرُ مِنْهُ العَرَقِ مِثْلُ

Allāh's Messenger ﷺ was over, he got up smiling, and the first word he said was, 'O 'Āishah! Allāh has declared your innocence!' Then my mother said to me, 'Get up and go to him (i.e., Allāh's Messenger ﷺ).' I replied, 'By Allāh, I will not go to him, and will not thank but Allāh'. So Allāh revealed the ten Verses: 'Verily! Those who brought forth the slander (against 'Āishah رَضِيَ اللهُ عَنْها) are a group among you...' (V.24:11-21)

Allāh revealed those Qur'ānic Verses to declare my innocence. Abū Bakr Aṣ-Ṣiddīq who used to provide for Misṭaḥ bin Uthātha because of his relationship to him and his poverty, said, 'By Allāh, I will never give to Misṭaḥ bin Uthātha anything after what he has said about 'Āishah.' But Allāh later revealed: 'And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-*Masākin* (the poor) and those who left their homes for Allāh's sake. Let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful.' (V.24:22) Abū Bakr Aṣ-Ṣiddīq said, 'Yes, by Allāh, I do love that Allāh should forgive me.' And resumed giving Misṭaḥ the money he used to give him before. He also added, 'By Allāh, I will never deprive him of it at all.' " 'Āishah further said: "Allāh's Messenger ﷺ also asked Zainab bint Jaḥsh (i.e., his wife) about me saying, 'What do you know and what did you see?' She replied, 'O Allāh's Messenger! I refrain to claim hearing or seeing what I have not heard or seen. By Allāh, I know nothing except good (about 'Āishah).' From amongst the wives of the Prophet ﷺ Zainab was my peer (in beauty and in the love she received from the Prophet ﷺ) yet Allāh protected her (from being malicious) for she had piety. Her sister

Ḥamna, started struggling on her behalf[1] and she was destroyed along with those who were destroyed. The man who was blamed said, '*Subḥān Allāh*! By Him in Whose Hand my soul is, I have never uncovered the cover (i.e., veil) of any female.'[2] Later on the man was martyred in Allāh's Cause."

الجُمانِ وهُوَ في يَوْمٍ شاتٍ مِنْ ثِقَلِ القَوْلِ الذي أُنْزِلَ عَلَيْهِ، قالَتْ: فَسُرِّيَ عَنْ رَسُولِ اللهِ ﷺ وهُوَ يَضْحَكُ فكانَتْ أوَّلَ كَلِمَةٍ تَكَلَّمَ بها أَنْ قالَ: «يا عائِشَةُ، أمَّا اللهُ فَقَدْ بَرَّأَكِ». قالَتْ: فَقالَتْ لي أُمِّي: قُومي إلَيْهِ، فَقُلْتُ: لا واللهِ لا أَقُومُ إلَيْهِ فإنِّي لا أَحْمَدُ إلَّا اللهَ عَزَّ وجَلَّ، قالَتْ: وأَنْزَلَ اللهُ تعالى ﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ﴾ العَشْرَ الآياتِ، ثُمَّ أَنْزَلَ اللهُ تَعالَى هذا في بَراءَتي، قالَ أبُو بكرٍ الصِّدِّيق وكانَ يُنْفِقُ عَلى مِسْطَحِ بنِ أُثاثَةَ لِقَرابَتِهِ مِنْهُ وفَقْرِهِ: واللهِ لا أُنْفِقُ على مِسْطَحٍ شَيْئاً أَبَداً بَعْدَ الَّذي قالَ لِعائِشَةَ ما قال. فأَنْزَلَ اللهُ تَعالَى ﴿وَلَا يَأْتَلِ أُوْلُوا۟ ٱلْفَضْلِ مِنكُمْ﴾ إلى قَوْلِهِ: ﴿غَفُورٌ رَّحِيمٌ﴾ قالَ أَبُو بَكْرٍ الصِّدِّيق: بَلى واللهِ إنِّي لأُحِبُّ أَنْ يَغْفِرَ اللهُ لي. فَرَجَعَ إلى مِسْطَحٍ النَّفَقَةَ التي كانَ يُنْفِقُ عَلَيْه وقالَ: واللهِ لا أَنْزِعُها مِنْه أبَداً. قالَتْ عائِشَةُ: وكانَ رَسُولُ اللهِ ﷺ سَأَلَ زَيْنَبَ بِنْتَ جَحْشٍ عَنْ أَمْري فَقالَ لِزَيْنَبَ: «ماذَا عَلِمْتِ أَوْ رَأَيْتِ؟» فَقالَتْ: يا رَسُولَ اللهِ ﷺ

(1) (H. 4141) By spreading the slander so that her sister would not have a rival in the love of Allāh's Messenger ﷺ.

(2) (H. 4141) This is a figurative expression, meaning, 'I have never had sexual relation with any female.'

أَحْمي سَمْعِي وبَصَرِي، واللهِ ما عَلِمْتُ إِلَّا خَيراً. قالَتْ عائِشَةُ: وهيَ التي كانَتْ تُسامِيني مِنْ أَزْوَاجِ النَّبيِّ ﷺ فَعَصَمَها اللهُ بالوَرَعِ، قالَتْ: وطَفِقَتْ أُخْتُها حَمْنَةُ تحارِب لهَا فَهَلَكَتْ فِيمَنْ هَلَكَ. قالَ ابنُ شهابٍ: فَهٰذَا الذي بَلَغَني مِنْ حدِيثِ هٰؤلاءِ الرَّهْطِ. ثُمَّ قالَ عُرْوَةُ: قالَتْ عائِشَةُ: واللهِ إِنَّ الرَّجُلَ الذي قِيلَ لَه ما قِيلَ لَيقُولُ: سُبْحانَ اللهِ، فَوَاللهِ الذي نَفْسِي بِيَدِه ما كَشَفْتُ مِنْ كَنَفِ أُنْثى قَطُّ. قالَتْ: ثُمَّ قُتِلَ بَعْدَ ذٰلكَ في سبيل الله. [راجع: ٢٥٩٣]

4142. Narrated Az-Zuhrī: Al-Walīd bin 'Abdul-Mālik said to me, "Have you heard that 'Alī was one of those who slandered 'Āishah?" I replied, "No, but two men from your people (named) Abū Salama bin 'Abdur-Raḥmān and Abū Bakr bin 'Abdūr-Raḥmān bin Al-Ḥārith have informed me that 'Āishah رَضِيَ اللهُ عَنْها told them that 'Alī remained silent about her case."

٤١٤٢ - حدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: أَمْلى عَليَّ هِشامُ بنُ يُوسُفَ مِنْ حِفْظِهِ قَالَ: أَخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قالَ: قالَ لي الوَلِيدُ بنُ عَبْدِ المَلِكِ: أَبَلَغَكَ أَنَّ عَلِيّاً كانَ فِيمَنْ قَذَفَ عائِشَةَ؟ قُلْتُ: لا، ولٰكِنْ قَدْ أَخْبرَني رَجُلانِ مِنْ قَوْمِكَ أَبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ وأَبُو بكْرِ بنُ عَبْدِ الرَّحْمٰنِ بنِ الحَارِثِ أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ لهُما: كانَ عَليٌّ مُسَلِّماً في شَأْنِها، فراجعوه فلم يرجع. وقال: مسلِّماً، بلا شك فيه، وعليه وَكان في أصلِ العتيقِ كذلك.

4143. Narrated Masrūq bin Al-Ajda': Umm Rūmān, the mother of 'Āishah رَضِيَ اللهُ عَنْهُما said that while 'Āishah and she were

٤١٤٣ - حدَّثَنا مُوسَى بنُ إِسْماعِيلَ: حدَّثَنا أَبُو عَوَانَةَ، عَنْ

حُصَينٍ، عَنْ أبي وائِلٍ: حدَّثَني مَسْرُوقُ ابنُ الأَجْدَعِ قالَ: حَدَّثَتْني أُمُّ رُومانَ، وهي أُمُّ عائشَةَ رَضِيَ اللهُ عَنْهُما قالَتْ: بَينا أنا قَاعِدَةٌ أنا وعائِشَة إذْ ولجَتِ امْرَأَةٌ منَ الأَنْصَارِ، فَقالَتْ: فَعَلَ اللهُ بِفُلانٍ وفَعَلَ بفلان، فَقالَتْ أُمُّ رُومانَ: وما ذَاك؟ قالَت: ابْني فِيمَنْ حَدَّثَ الحَدِيثَ. قالَتْ: وما ذَاكَ؟ قالَتْ: كَذَا وكذَا، قالَتْ عائِشَةُ: سَمِعَ رَسُولُ اللهِ ﷺ؟ قالَتْ: نَعَمْ، قالتْ: وأَبُو بكرٍ؟ قالَتْ: نَعَمْ، فَخَرَّتْ مَغْشِيّاً عَلَيها. فما أَفاقَتْ إلَّا وعَلَيها حُمَّى بنافِضٍ فَطَرَحْتُ عَلَيها ثِيابَها فَغَطَّيْتُها، فَجاءَ النَّبِيُّ ﷺ فَقالَ: «ما شَأْنُ هذِهِ؟» فَقُلْتُ: يا رَسُولَ اللهِ أَخَذَتْها الحُمَّى بِنافِضٍ. قالَ: «فَلَعَلَّ في حدِيثٍ تُحُدِّثَ؟» قالَتْ: نَعَمْ، فَقَعَدَتْ عائِشَةُ فَقالَتْ: واللهِ لَئِنْ حَلَفْتُ لا تُصَدِّقُوني، ولَئِنْ قُلْتُ لا تَعْذِروني، مَثَلي ومَثَلُكُمْ كَيَعْقُوبَ وبَنِيهِ ﴿وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾ قالتْ: وانْصَرَفَ ولَمْ يَقُلْ شَيْئاً فأَنْزَلَ اللهُ عُذْرَها. قالَتْ: بِحَمْدِ اللهِ لا بِحَمْدِ أَحَدٍ ولا بِحَمْدِكَ.

[راجع: ٣٣٨٨]

sitting, an *Anṣārī* woman came and said, "May Allāh harm such and-such a person!" Umm Rūmān said to her, "What is the matter?" She replied, "My son was amongst those who talked of the story (of the slander)." Umm Rūmān said, "What is that?" She said, "So-and-so...." and narrated the whole story. On that 'Āishah said, "Did Allāh's Messenger ﷺ hear about that?" She replied, "Yes." 'Āishah further said, "And Abū Bakr too?" She replied, "Yes." On that, 'Āishah fell down fainting, and when she came to her senses, she had got fever with rigors. I put her clothes over her and covered her. The Prophet ﷺ came and asked, "What is wrong with this (lady)?" Umm Rūmān replied, "O Allāh's Messenger! She (i.e., 'Āishah) has got fever with rigors." He said, "Perhaps it is because of the story that has been talked about?" She said, "Yes." 'Āishah sat up and said, "By Allāh, if I took an oath (that I am innocent), you would not believe me, and if I said (that I am not innocent), you would not excuse me. My and your example is like that of Yāqūb (Jacob) and his sons (as Yāqūb said): "... And it is Allāh (Alone) Whose Help can be sought against that (lie) which you describe'..." (V.12:18)." Umm Rūmān said, "The Prophet ﷺ then went out saying nothing. Then Allāh declared her innocence. On that, 'Āishah said (to the Prophet ﷺ), "I thank Allāh only; I thank neither anybody else nor you."

٤١٤٤ - حدَّثني يَحْيَى: حدَّثَنا وكيعٌ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ، عَنِ ابنِ أَبي مُلَيْكَةَ عَنْ عائِشَةَ رَضِيَ اللهُ

4144. Narrated Ibn Abī Mulaika: 'Āishah رَضِيَ الله عَنْهَا used to recite this Verse:- '*Idh talaqqaunahū bi-alsinatikum* (when you were propagating it with your tongues..." (V.24:15) and she used to say, *Al-Walaq*

means telling of a lie." She knew this Verse more than anybody else as it was revealed about her.

عَنها كانَتْ تَقْرَأُ: إِذْ تَلِقُونَهُ بألسِنَتِكُمْ. وتَقُولُ: الوَلْقُ: الكَذِبُ. قالَ ابنُ أبي مُلَيْكَةَ: وكانَتْ أَعْلَمَ مِنْ غَيْرِها بِذٰلِكَ لأنَّهُ نَزَلَ فِيها. [٤٧٥٢]

4145. Narrated Hishām's father: I started abusing Ḥassān in front of 'Āishah. She said, "Do not abuse him as he used to defend Allāh's Messenger ﷺ (against the infidels)." 'Āishah added, "Once Ḥassān took the permission from the Prophet ﷺ to say poetic verses against the infidels. On that the Prophet ﷺ said, 'How will you exclude my forefathers (from that)?' Ḥassān replied, 'I will take you out of them as one takes a hair out of the dough.'" Hishām's father added, "I abused Ḥassān as he was one of those who spoke against 'Āishah."

٤١٤٥ - حدَّثَنا عُثمانُ بنُ أَبي شَيْبَةَ: حدَّثَنا عَبْدَةُ، عَنْ هِشامٍ، عَنْ أَبِيهِ قالَ: ذَهَبْتُ أَسُبُّ حَسَّانَ عِنْدَ عائِشَةَ فَقالَتْ: لا تَسُبَّهُ فإنَّهُ كانَ يُنافِحُ عَنْ رَسُولِ اللهِ ﷺ، وقالَتْ عائِشَةُ: اسْتَأْذَنَ رَسُولَ اللهِ ﷺ في هِجاءِ المُشْرِكِينَ، قالَ: «كَيْفَ بِنَسَبي؟» قالَ: لأَسُلَّنَّكَ مِنْهُمْ كما تُسَلُّ الشَّعْرَةُ مِنَ العَجِينِ.

وقالَ مُحَمَّدٌ: حدَّثَنا عُثمانُ بنُ فَرْقَدٍ: سَمِعْتُ هِشاماً، عَنْ أَبِيهِ قالَ: سَبَبْتُ حَسَّانَ وكانَ مِمَّنْ كَثَّرَ عَلَيها.

[راجع: ٣٥٣١]

4146. Narrated Masrūq: We went to 'Āishah while Ḥassān bin Thābit was with her reciting poetry to her from some of his poetic verses, saying: "A chaste wise lady about whom nobody can have suspicion. She gets up with an empty stomach because she never eats the flesh of indiscreet (ladies)."[1] 'Āishah said to him, "But you are not like that." I said to her, "Why do you grant him admittance, though Allāh تعالى said: "...And as for him among them, who had the greater share therein, his will be a great torment." (V.24:11) On that, 'Āishah said, "And what punishment is more than blinding?"[2] She,

٤١٤٦ - حدَّثَني بِشْرُ بنُ خالِدٍ: أَخبرَنا مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيمانَ، عَنْ أَبي الضُّحَى، عَنْ مَسْرُوقٍ قالَ: دَخَلْنا عَلى عائِشَةَ رَضِيَ اللهُ عَنْها وعِنْدَها حَسَّانُ ابنُ ثابِتٍ يُنْشِدُها شِعْراً يُشَبِّبُ بأَبْياتٍ لَهُ، وقالَ:

حَصانٌ رَزانٌ ما تُزَنُّ بِرِيبَةٍ
وَتُصْبِحُ غَرْثَىٰ مِنْ لُحومِ الغَوافِلِ

فَقالَتْ لَهُ عائِشَةُ: لٰكِنَّكَ لَسْتَ

(1) (H. 4146) Eating the flesh of other people means backbiting them.
(2) (H. 4146) Ḥassān had become blind then.

added, "Ḥassān used to defend or say poetry on behalf of Allāh's Messenger ﷺ (against the infidels)."

كَذلكَ، قالَ مَسْرُوقٌ: فَقُلْتُ لهَا: لَمَ تَأذَني لَهُ أَنْ يَدْخُلَ عَلَيكِ؟ وقَدْ قالَ اللهُ: ﴿وَٱلَّذِى تَوَلَّىٰ كِبْرَهُۥ مِنْهُمْ لَهُۥ عَذَابٌ عَظِيمٌ﴾ فَقالَتْ: وأَيُّ عَذابٍ أَشَدُّ منَ العَمَى؟ قالَتْ لَهُ: إنَّهُ كانَ يُنافحُ، أَوْ يُهاجي عَنْ رَسُولِ اللهِ ﷺ. [انظر: ٤٧٥٥، ٤٧٥٦]

(36) CHAPTER. The *Ghazwā* of Al-Ḥudaibiya.

And the Statement of Allāh تعالى: "Indeed, Allāh was pleased with the believers when they gave the *Bai'a* (pledge) to you (O Muḥammad ﷺ) under the tree..." (V.48:18)

(٣٦) بابُ غَزْوَةِ الحُدَيْبِيَةِ،

وقَوْلِ اللهِ تَعالى: ﴿لَّقَدْ رَضِىَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ﴾ الآية [الفتح: ١٨].

4147. Narrated Zaid bin Khālid رَضِيَ اللهُ عَنْهُ: We went out with Allāh's Messenger ﷺ in the year of *Al-Ḥudaibiya.* One night it rained and Allāh's Messenger ﷺ led us in the *Fajr* (morning) prayer and (after finishing it), turned to us and said, "Do you know what your Lord has said?" We replied, "Allāh and His Messenger know it better." He said, "Allāh said: '(Some of) My slaves got up believing in Me, and (some of them) disbelieving in Me. The one who said: We have been given rain through Allāh's Mercy and Allāh's Blessing and Allāh's Bounty, then he is a believer in Me, and is a disbeliever in the star. And whoever said: We have been given rain because of such and such star, then he is a believer in the star, and is a disbeliever in Me.'"

٤١٤٧ - حدَّثَنا خالدُ بنُ مَخْلَدٍ: حدَّثَنا سُلَيْمانُ بنُ بِلالٍ قالَ: حدَّثَني صالحُ بنُ كَيْسانَ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنْ زَيْدِ بنِ خالِدٍ رَضِيَ اللهُ عَنْهُ قالَ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ عامَ الحُدَيْبِيَةِ فأَصابَنا مَطَرٌ ذاتَ لَيْلَةٍ فَصَلَّى لَنا رَسُولُ اللهِ ﷺ الصُّبْحَ، ثُمَّ أَقْبَلَ عَلَيْنا بِوَجهِهِ فَقالَ: «أَتَدْرُونَ ماذَا قالَ رَبُّكُمْ؟» قُلْنا: اللهُ ورَسُولُهُ أَعْلَمُ، فَقالَ: «قالَ اللهُ: أَصْبَحَ منْ عبادي مُؤمنٌ بي، وكافرٌ بي. فأَمَّا من قالَ: مُطِرْنا بِرَحْمَةِ اللهِ وَبِرِزْقِ اللهِ وَبِفَضْلِ اللهِ فَهُوَ مُؤْمنٌ بي، كافرٌ بالكَوكَبِ. وأَمَّا مَنْ قالَ: مُطِرْنا بِنَجْمِ كَذَا فَهُو مُؤمنٌ بالكَوْكَبِ، كافرٌ بي». [راجع: ٨٤٦]

4148. Narrated Anas رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ performed four *'Umra*, all in the month of Dhul-Qa'da, except the one which he performed with his *Ḥajj* (i.e., in Dhul-Ḥijja). He performed one *'Umra* from *Al-Ḥudaibīya* in Dhul-Qa'da, another *'Umra* in the following year in Dhul-Qa'da a third from Al-Ji'rāna where he distributed the war booty of Ḥunain, in Dhul-Qa'da, and the fourth *'Umra* he performed was with his *Ḥajj*.

٤١٤٨ - حدَّثنا هُدْبَةُ بنُ خالِدٍ: حدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ: أَنَّ أَنساً رَضِيَ اللهُ عَنْهُ أَخْبَرَهُ قالَ: اعْتَمَرَ رَسُولُ اللهِ ﷺ أَرْبَعَ عُمَرٍ كُلُّهُنَّ في ذي القَعْدَةِ إلَّا التي كانَتْ مَعَ حَجَّتِهِ: عُمْرَةً مِنَ الحُدَيْبِيَةِ في ذي القَعْدَةِ، وعُمْرَةً منَ العامِ المُقبِلِ في ذي القَعْدَةِ، وعُمْرَةً مِنَ الجِعْرانَةِ حَيْثُ قَسَمَ غَنائمَ حُنَيْنٍ في ذي القَعْدَةِ، وعُمْرَةً مَعَ حَجَّتِهِ. [راجع: ١٧٧٩]

4149. Narrated Abū Qatāda: We set out with the Prophet ﷺ in the year of *Al-Ḥudaibīya,* and all his Companions assumed the state of *Iḥrām*, but I did not.

٤١٤٩ - حدَّثنا سَعِيدُ بنُ الرَّبِيعِ: حدَّثَنا عَليُّ بنُ المُبارَكِ، عَنْ يَحْيَى، عَنْ عَبْدِ اللهِ بنِ أَبي قَتادَةَ أَنَّ أَباهُ حَدَّثَهُ قالَ: انْطَلَقْنا مَعَ النَّبيِّ ﷺ عامَ الحُدَيْبِيَةِ فأَحْرَمَ أَصحابُهُ وَلَمْ أُحرِمْ. [راجع: ١٨٢١]

4150. Narrated Al-Barā' رَضِيَ الله عَنْهُ: Do you (people) consider the conquest of Makkah, the Victory [referred to in the Qur'ān V.48:1]? Was the conquest of Makkah a victory? We really consider that the actual Victory was the *Ar-Riḍwān* Pledge which we gave on the day of *Al-Ḥudaibīya* (to the Prophet ﷺ). On the day of *Al-Ḥudaibīya* we were fourteen hundred men along with the Prophet ﷺ. Al-Ḥudaibīya was a well, the water of which we used up leaving not a single drop of water in it. When the Prophet ﷺ was informed of that, he came and sat on its edge. Then he asked for a utensil of water, performed ablution from it, rinsed (his mouth), invoked (Allāh), and poured the remaining water into the well. We stayed there for a while and then the well brought

٤١٥٠ - حدَّثنا عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ إسْرَائِيلَ، عَنْ أَبي إسحاقَ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قالَ: تَعُدُّونَ أَنْتُمُ الفَتْحَ فَتْحَ مَكَّةَ، وقد كانَ فَتْحُ مَكَّةَ فَتْحاً. ونَحْنُ نَعُدُّ الفَتْحَ بَيْعَةَ الرِّضْوانَ. يَوْمَ الحُدَيْبِيَةِ كُنَّا مَعَ النَّبيِّ ﷺ أَرْبَعَ عَشْرَةَ مِائَةً. والحُدَيْبِيَةُ بِئْرٌ فَنزَحْناها فَلَمْ نَتْرُكْ فِيها قَطْرَةً. فَبَلَغَ ذٰلكَ النَّبيَّ ﷺ فأَتاها فَجَلَسَ عَلى شَفِيرِها ثُمَّ دَعا بِإناءٍ مِنْ ماء فَتَوَضَّأَ ثُمَّ مَضْمَضَ وَدَعا ثُمَّ صَبَّهُ فِيها فَتَرَكْناها غيرَ بَعِيدٍ، ثُمَّ إنَّها

forth what we required of water for ourselves and our riding animals.

أَصْدَرَتْنا ما شِئْنا نحنُ ورِكابَنا . [راجع: ٣٥٧٧]

4151. Narrated Al-Barā' bin 'Āzib رَضِيَ الله عَنْهُما that they were in the company of Allāh's Messenger ﷺ on the day of *Al-Ḥudaibīya* and their number was fourteen hundred or more. They camped at a well and drew its water till it was dried. When they informed Allāh's Messenger ﷺ of that, he came and sat over its edge and said, "Bring me a bucket of its water." When it was brought, he spat and invoked (Allāh) and said, "Leave it for a while." Then they quenched their thirst and watered their riding animals (from that well) till they departed.

٤١٥١ - حدَّثني فَضْلُ بنُ يَعْقُوبَ: حدَّثنا الحَسَنُ بنُ مُحَمَّدِ بنِ أَعْيَنَ أبو عَليٍّ الحَرَّانِيُّ: حدَّثنا زُهَيرٌ: حدَّثنا أبو إسحاقَ قالَ: أنبأنا البَراءُ بنُ عازِبٍ رَضِيَ اللهُ عَنْهُما أنَّهُمْ كانُوا مَعَ رَسُولِ اللهِ ﷺ يَوْمَ الحُدَيْبِيَةِ ألفاً وأربعمائةٍ أوْ أكْثَرَ فَنزَلُوا عَلى بِئرٍ فَنزَحُوها، فأتَوا النَّبِيَّ ﷺ فأتَى البِئْرَ وقَعَدَ عَلى شَفيرِها ثُمَّ قالَ: «ائْتُونِي بِدَلْوٍ مِنْ مائِها»، فأُتِيَ بِهِ فَبَصَقَ فَدَعا ثُمَّ قالَ: «دَعُوها ساعَةً» فأرْوَوْا أنْفُسَهُمْ ورِكابَهُمْ حتَّى ارْتَحلُوا. [راجع: ٣٥٧٧]

4152. Narrated Sālim: Jābir رَضِيَ الله عَنْهُ said, "On the day of *Al-Ḥudaibīya,* the people felt thirsty and Allāh's Messenger ﷺ had a utensil containing water. He performed ablution from it and then the people came towards him. Allāh's Messenger ﷺ said, 'What is wrong with you?' The people said, 'O Allāh's Messenger! We haven't got any water to perform ablution with or to drink, except what you have in your utensil.' So, the Prophet ﷺ put his hand in the utensil and the water started spouting out between his fingers like springs. So, we drank and performed ablution." I asked Jābir, "What was your number on that day?" He replied, "Even if we had been one hundred thousand, that water would have been sufficient for us. Anyhow, we were fifteen hundred."

٤١٥٢ - حدَّثَنا يُوسُفُ بنُ عيسَى: حدَّثنا ابنُ فُضَيلٍ: حدَّثنا حُصَينٌ، عنْ سالِمٍ، عَنْ جابرٍ رَضِيَ اللهُ عَنْهُ قالَ: عَطِشَ النَّاسُ يَوْمَ الحُدَيْبِيَةِ وَرَسُولُ اللهِ ﷺ بينَ يَدَيْهِ رَكْوَةٌ فَتَوَضَّأَ مِنْها ثُمَّ أقْبَلَ النَّاسُ نَحْوَهُ فَقالَ رَسُولُ اللهِ ﷺ: «ما لَكُمْ؟» قالُوا: يا رَسُولَ اللهِ، لَيْسَ عِنْدَنا مَا نَتَوَضَّأُ بِهِ وَلا نَشْرَبُ إلَّا ما في رَكْوَتِكَ. فَوَضَعَ النَّبِيُّ ﷺ يَدَهُ في الرَّكْوَةِ فَجَعَلَ المَاءُ يفُورُ مِنْ بَينِ أصابعِهِ كأمْثالِ العُيُونِ قالَ: فَشَرِبْنا وَتَوَضَّأنا. قُلْتُ لجابِرٍ: كَمْ كُنْتُمْ

يَوْمئِذٍ؟ قالَ: لَوْ كُنَّا مِائَةَ أَلْفٍ لكَفانا، كُنَّا خَمْسَ عَشْرَةَ مِائَةً.

[راجع: ٣٥٧٦]

4153. Narrated Qatāda : I said to Sa'īd bin Al-Musaiyab, "I have been informed that Jābir bin 'Abdullāh said that the number (of *Al-Ḥudaibīya* Muslim warriors) was fourteen hundred." Sa'īd said to me, "Jābir narrated to me that they were fifteen hundred who gave the *Bai'a* (pledge) to the Prophet ﷺ on the day of *Al-Ḥudaibīya.*"

٤١٥٣ - **حدَّثَنا** الصَّلْتُ بنُ مُحَمَّدٍ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ، عَنْ سَعِيدٍ، عَنْ قَتادَةَ، قُلْتُ لِسَعِيدِ بنِ المُسَيَّبِ: بَلَغَنِي أَنَّ جابِرَ بنَ عَبْدِ اللهِ كانَ يَقُولُ: كانُوا أَرْبَعَ عَشْرَةَ مِائَةً، فَقالَ لي سَعِيدٌ: حدَّثَنِي جابِرٌ: كانُوا خَمْسَ عَشْرَةَ مِائَةً الَّذِينَ بايَعُوا النَّبِيَّ ﷺ يَوْمَ الحُدَيْبِيَةِ. [راجع: ٣٥٧٦]

تَابَعَهُ أبو دَاوُدَ: حدَّثَنا قُرَّةُ، عَنْ قَتادَةَ. تابَعَهُ مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا أَبو دَاوُدَ: حدَّثَنا شُعْبَةُ.

4154. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: On the day of *Al-Ḥudaibīya*, Allāh's Messenger ﷺ said to us, "You are the best people on the earth!" We were fourteen hundred then. If I could see now, I would have shown you the place of the tree [beneath which the *Bai'a* (pledge) was given by us]. Sālim said, "Our number was fourteen hundred."

٤١٥٤ - **حدَّثَنا** عَلِيٌّ: حدَّثَنا سُفْيانُ: قالَ عَمْرٌو: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: قالَ لَنا رَسُولُ اللهِ ﷺ يَوْمَ الحُدَيْبِيَةِ: «أَنتمْ خَيرُ أَهْلِ الأَرْضِ»، وكُنَّا أَلْفاً وأَرْبَعَمِائَةٍ. ولَوْ كُنْتُ أُبْصِرُ اليَوْمَ لأَرَيْتُكُمْ مَكانَ الشَّجَرَةِ. تابَعَهُ الأَعْمَشُ: سَمِعَ سالِماً: سَمِعَ جابِراً: أَلْفاً وأَرْبَعَمائَةٍ. [راجع: ٣٥٧٦]

4155. 'Abdullāh bin Abī Aūfa رَضِيَ اللهُ عَنْهُ said, "The people (who gave the *Bai'a* (pledge) under the tree numbered thirteen hundred and the number of Banī Aslam was one-eight of the emigrants."

٤١٥٥ - وقالَ عُبَيْدُ اللهِ بنُ مُعاذٍ: حدَّثَنا أَبي: حدَّثَنا شُعْبَةُ، عَنْ عَمْرِو بنِ مُرَّةَ: حدَّثَنِي عَبْدُ اللهِ بن أَبي أَوْفَى رَضِيَ اللهُ عَنْهُما: كانَ أ

أصحابُ الشَّجرةِ ألفاً وثلاثمائةٍ، وكانَتْ أسْلَمُ ثُمنَ المُهاجِرينَ.

تابعه مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا أبو داوُدَ: حدَّثنا شُعْبَةُ.

٤١٥٦ - حدَّثنا إبراهيمُ بنُ موسى: أخبرنا عيسى، عَنْ إسماعِيلَ، عَنْ قَيْسٍ: أنَّهُ سَمِعَ مِرْداساً الأسْلَميَّ يقول، وكانَ مِنْ أصحابِ الشَّجرةِ: «يُقْبَضُ الصَّالِحونَ الأوَّلُ، فالأوَّلُ، وتَبْقى حُفالَةٌ كحُفالَةِ التَّمْرِ والشَّعيرِ لا يَعْبأُ اللهُ بِهِمْ شَيْئاً». [انظر: ٦٤٣٤]

4156. Narrated Mirdās Al-Aslamī who was among those [who had given the *Bai'a* (pledge)] under the tree: Pious people will die in succession, and there will remain the dregs of society who will be like the useless residues of dates and barley, and Allāh will pay no attention to them.

٤١٥٧، ٤١٥٨ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفيان، عَنِ الزُّهْريِّ، عَنْ عُرْوَةَ، عَنْ مَرْوانَ والمِسْوَرِ بنِ مَخْرَمَةَ قالا: خَرجَ النَّبيُّ ﷺ عامَ الحُدَيْبيَةِ في بِضْعَ عَشْرَةَ مائَةً مِنْ أصحابِهِ، فلَمَّا كانَ بذِي الحُلَيْفَةِ قَلَّدَ الهَدْيَ وأشْعَرَهُ وأحْرَمَ مِنْها، لا أُحْصِي كمْ سَمِعْتُهُ مِنْ سُفْيانَ حتَّى سَمِعْتُهُ يَقُول: لا أحْفَظُ مِنَ الزُّهْريِّ الإشْعارَ والتَّقْليدَ فَلا أدْري يعني موضِعَ الإشْعارِ والتَّقْليدِ أوِ الحَديثَ كُلَّهُ. [راجع: ١٦٩٤، ١٦٩٥]

4157, 4158. Narrated Marwān and Al-Miswar bin Makhrama: The Prophet ﷺ went out in the company of thirteen hundred to fifteen hundred of his Companions in the year of *Al-Ḥudaibīya,* and when they reached Dhul-Ḥulaifa, he garlanded and marked his *Hady* and assumed the state of *Iḥrām*.

٤١٥٩ - حدَّثنا الحَسَنُ بنُ خَلَفٍ: حدَّثنا إسحاقُ بنُ يُوسُفَ، عَنْ أبي بِشْرٍ وَرْقاءَ، عَنِ ابنِ أبي نجيحٍ، عَنْ مُجاهِدٍ قالَ: حدَّثني عَبْدُ

4159. Narrated Ka'b bin 'Ujra that Allāh's Messenger ﷺ saw him with the lice falling (from his head) on his face. Allāh's Messenger ﷺ said, "Are your lice troubling you?" Ka'b said, "Yes." Allāh's Messenger ﷺ thus ordered him to shave his head while

he was at Al-Ḥudaibīya. Up to then there was no indication that all of them would finish their state of *Iḥrām* and they hoped that they would enter Makkah. Then the order of *Al-Fidya* was revealed, so Allāh's Messenger ﷺ ordered Ka'b to feed six poor persons with one *Faraq* of food or slaughter a sheep or observe *Ṣaum* (fast) for three days.(1)

الرَّحْمٰنِ بْنُ أبي لَيْلَى، عَنْ كَعْبِ بنِ عُجْرَةَ أنَّ رَسُولَ اللهِ ﷺ رآهُ وقَمْلُهُ يَسْقُطُ عَلى وَجْهِهِ فَقالَ: «أيُؤْذِيكَ هَوَامُّكَ؟» قالَ: نَعَمْ، فأمَرَهُ رَسُولُ اللهِ ﷺ أنْ يَحْلِقَ وَهُوَ بالحُدَيْبِيَةِ، وَلَمْ يُبَيِّنْ لَهُمْ أنَّهُمْ يَحِلُّونَ بِها وهُمْ عَلى طَمَعٍ أنْ يَدْخُلُوا مَكَّةَ، فأنْزَلَ اللهُ الفِدْيَةَ فأمَرَهُ رَسُولُ اللهِ ﷺ أنْ يُطْعِمَ فَرَقاً بَينَ سِتَّةِ مَساكِينَ، أوْ يُهْدِيَ شاةً، أوْ يَصُومَ ثَلاثَةَ أيَّامٍ. [راجع: ١٨١٤]

4160, 4161. Narrated Aslam: Once, I went with 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ to the market. A young woman followed 'Umar and said, "O chief of the believers! My husband has died leaving little children. By Allāh, they have not even a sheep's trotter to cook; they have no farms or animals. I am afraid that they may die because of hunger, and I am the daughter of Khufāf bin Īmā' Al-Ghifārī, and my father witnessed the *Bai'a* (pledge) of *Al-Ḥudaibīya* with the Prophet ﷺ." 'Umar stopped and did not proceed, and said, "I welcome my near relative." Then he went towards a strong camel which was tied in the house, and carried on to it two sacks he had loaded with food grains and put between them money and clothes, and gave her its rope to hold and said, "Lead it, and this provision will not finish till Allāh gives you a good supply." A man said, "O chief of the believers! You have given her too much." 'Umar said disapprovingly, "May your

٤١٦٠، ٤١٦١ - حَدَّثَنَا إسماعِيلُ ابنُ عَبْدِ اللهِ قالَ: حدَّثَني مالِكٌ، عَنْ زَيْدِ ابنِ أسْلَمَ، عَنْ أبِيهِ قالَ: خَرَجْتُ مَعَ عُمَرَ بنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ إلى السُّوقِ فَلَحِقَتْ عُمَرَ امْرأةٌ شابَّةٌ، فَقالَتْ: يا أمِيرَ المُؤْمِنِينَ، هَلَكَ زَوْجِي وتَرَكَ صِبْيَةً صِغاراً، واللهِ ما يُنْضِجُونَ كُراعاً وَلا لَهُمْ زَرْعٌ وَلا ضَرْعٌ وَخَشِيتُ أنْ تأكُلَهُمُ الضَّبُعُ، وأنا بِنْتُ خُفافِ ابنِ إيماءَ الغِفارِيِّ، وَقَدْ شَهِدَ أبي الحُدَيْبِيَةَ مَعَ رَسُولِ اللهِ ﷺ، فَوَقَفَ مَعَها عُمَرُ وَلَمْ يَمْضِ ثُمَّ قالَ: مَرْحَباً بِنَسَبٍ قَرِيبٍ، ثُمَّ انْصَرَفَ إلى بَعِيرٍ ظَهِيرٍ كانَ مَرْبُوطاً في الدَّارِ فَحَمَلَ

(1) (H. 4159) The Prophet ﷺ and his Companions were then in the state of *Iḥrām*. They could not enter Makkah in that year and had to finish their *Iḥrām* at Al-Ḥudaibīya. Ka'b had to pay *Fidya* for shaving his head because he shaved his head and finished his *Iḥrām* before the others were ordered to finish their *Iḥrām*, when they learned that they could not enter Makkah.

عَلَيْهِ غِرَارَتَيْنِ مَلأَهُما طَعاماً وحَمَلَ بَيْنَهُما نَفَقَةً وَثِياباً ثُمَّ ناوَلَها بِخِطامِهِ ثُمَّ قالَ: اقْتادِيهِ فَلَنْ يَفْنَى حَتَّى يأْتِيَكُمُ اللهُ بِخَيْرٍ. فَقالَ رَجُلٌ: يا أَمِيرَ المُؤْمِنِينَ أَكْثَرْتَ لَهَا. قالَ عُمَرُ: ثَكِلَتْكَ أُمُّكَ، وَاللهِ إِنِّي لأَرَى أبا هٰذِهِ وأَخاها قَدْ حاصَرَا حِصْناً زَماناً فافْتَتَحاهُ ثُمَّ أَصْبَحْنا نَسْتَفِيءُ سُهْمانَنا فيهِ.

mother be bereaved of you! By Allāh, I have seen her father and brother besieging a fort for a long time and conquering it, and then we were discussing what their shares they would have from that war booty."

٤١٦٢ - حدَّثني مُحَمَّدُ بنُ رَافِعٍ: حدَّثَنا شَبابَةُ بنُ سَوَّارٍ أبو عَمْرٍو الفَزارِيُّ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أَبِيهِ، قالَ: لَقَدْ رأَيْتُ الشَّجَرَةَ ثُمَّ أَتَيْتُها بَعْدُ فَلَمْ أَعْرِفْها، قالَ مَحْمودٌ: ثُمَّ أُنْسِيتُها بَعْدُ. [انظر: ٤١٦٣، ٤١٦٤، ٤١٦٥]

4162. Narrated Sa'īd bin Al-Musaiyab that his father said, "I saw the tree (of the *Ar-Riḍwān* Pledge) and when I returned to it later, I was not able to recognize it."

[The subnarrator, Maḥmūd said, "Al-Musaiyab said, 'Then I forgot it (i.e., the tree).'"]

٤١٦٣ - حدَّثَنا مَحْمودٌ: حدَّثَنا عُبَيْدُ اللهِ، عَنْ إِسْرائِيلَ، عَنْ طارِقِ بنِ عَبْدِ الرَّحْمٰنِ قالَ: انْطَلَقْتُ حاجًّا فَمَرَرْتُ بِقَوْمٍ يُصَلُّونَ، قُلْتُ: ما هٰذا المَسْجِدُ؟ قالُوا: هٰذِهِ الشَّجَرَةُ حَيْثُ بايَعَ رَسُولُ اللهِ ﷺ بَيْعَةَ الرِّضْوانِ فأَتَيْتُ سَعِيدَ بنَ المُسَيَّبِ فأَخْبَرْتُهُ فَقالَ سَعِيدٌ: حدَّثَني أبي أَنَّهُ كانَ فِيمَنْ بايَعَ رَسُولَ اللهِ ﷺ تَحْتَ الشَّجَرَةِ، قالَ: فَلَمَّا خَرَجْنا مِنَ العامِ المُقْبِلِ نَسِيناها فَلَمْ نَقْدِرْ عَلَيْها. فَقالَ سَعِيدٌ: إِنَّ أَصْحابَ مُحَمَّدٍ ﷺ لَمْ

4163. Narrated Ṭāriq bin 'Abdur-Raḥmān: When I set out for *Ḥajj*, I passed by some people offering a *Ṣalāt* (prayer), I asked, "What is this mosque?" They said, "This is the tree where Allāh's Messenger ﷺ took the *Bai'a Ar-Riḍwān* (pledge)." Then I went to Sa'īd bin Al-Musaiyab and informed him about it. Sa'īd said, "My father said that he was amongst those who had given the *Bai'a* (pledge) to Allāh's Messenger ﷺ beneath the tree. He (i.e., my father) said, 'When we set out the following year, we forgot the tree and were unable to recognize it'." Then Sa'īd said, "The Companions of the Prophet ﷺ could not recognize it; nevertheless, you do recognize it; therefore you have a better knowledge."

يَعْلَمُوها وعَلِمْتُمُوها أَنْتُمْ فأَنْتُمْ أَعلَمُ.

[راجع: ٤١٦٢]

4164. Narrated Sa'īd bin Al-Musaiyab that his father was amongst those who had given the *Bai'a* (pledge) (to the Prophet ﷺ) beneath the tree, and the next year when they went towards the tree, they were not able to recognize it.

٤١٦٤ - حدَّثنا مُوسَى: حدَّثنا أَبو عَوَانَةَ: حدَّثنا طارِقٌ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أَبِيهِ: أَنَّهُ كانَ فِيمَنْ بايَعَ تَحْتَ الشَّجَرَةِ فَرَجَعْنا إِلَيْها العامَ المُقْبِلَ فعَمِيَتْ عَلَيْنا. [راجع: ٤١٦٢]

4165. Narrated Ṭāriq: (The tree where *Ar-Riḍwān* Pledge was taken by the Prophet ﷺ) was mentioned before Sa'īd bin Al-Musaiyab. On that he smiled and said, "My father informed me (about it) and he had witnessed it (i.e., the pledge)."

٤١٦٥ - حدَّثنا قَبِيصَةُ: حدَّثنا سُفيانُ، عَنْ طارِقٍ قالَ: ذُكِرَتْ عِنْدَ سَعِيدِ بنِ المُسَيَّبِ الشَّجَرَةُ فَضَحِكَ فَقالَ: أَخْبرَني أَبي وكانَ شَهِدَها.

[راجع: ٤١٦٢]

4166. Narrated 'Abdullāh bin Abī Aūfa who was one of those who had given the *Bai'a* (pledge) to the Prophet ﷺ beneath the tree: When the people brought *Ṣadaqa* (i.e., charity etc.) to the Prophet ﷺ he used to say, "O Allāh! Bless them with your Mercy." Once, my father came with his *Ṣadaqa* to him whereupon he (i.e., the Prophet ﷺ) said, "O Allāh! Bless the family of Abū Aufa."

٤١٦٦ - حدَّثنا آدَمُ بن أَبي إِياسٍ: حدَّثنا شُعْبَةُ، عَنْ عَمْرِو بنِ مُرَّةَ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ أَبي أَوْفَى وكانَ مِنْ أَصحابِ الشَّجَرَةِ قالَ: كانَ النَّبِيُّ ﷺ إِذا أَتاهُ قَوْمٌ بِصَدَقَةٍ قالَ: «اللَّهُمَّ صَلِّ عَلَيْهِمْ». فأَتاهُ أَبي بِصَدَقَتِهِ فَقالَ: «اللَّهُمَّ صَلِّ عَلى آلِ أَبي أَوْفَى». [راجع: ١٤٩٧]

4167. Narrated 'Abbād bin Tamīm: When it was the day (of the battle) of *Al-Ḥarra*[1] the people were giving *Bai'a* (pledge) to 'Abdullāh bin Ḥanẓala[2], Ibn Zaid said, "For what are the people giving *Bai'a* to 'Abdullāh bin Ḥanẓala?" It was said to him, "For death." Ibn Zaid said, "I will never give the *Bai'a* for that to anybody else after

٤١٦٧ - حدَّثنا إسماعِيلُ، عَنْ أَخِيهِ، عَنْ سُلَيْمانَ، عَنْ عَمْرِو بنِ يَحْيَى، عَنْ عَبَّادِ بنِ تَمِيمٍ قالَ: لَمَّا كانَ يَوْمُ الحَرَّةِ والنَّاسُ يُبايِعُونَ لِعَبْدِ اللهِ بنِ حَنْظَلَةَ فَقالَ ابنُ زَيْدٍ: عَلى ما

(1) (H. 4167) A battle that took place between the army of Yazīd bin Mu'āwiya and the people of Al-Madīna.

(2) (H. 4167) 'Abdullāh bin Ḥanẓala was the governor of Al-Madīna, appointed by 'Abdullāh bin Az-Zubair.

يُبايعُ ابنُ حَنْظَلَةَ النَّاسَ؟ قِيلَ لَهُ: عَلى المَوْتِ، قالَ: لا أُبايعُ عَلى ذٰلِكَ أَحَداً بَعْدَ رَسُولِ اللهِ ﷺ، وكانَ شَهِدَ مَعَهُ الحُدَيْبِيَةَ. [راجع: ٢٩٥٩]

Allāh's Messenger ﷺ." Ibn Zaid was one of those who had witnessed the day of *Al-Ḥudaibīya* with the Prophet ﷺ.

٤١٦٨ - حدَّثَنا يَحْيَى بنُ يَعْلَى المُحارِبِيُّ: حدَّثَني أَبي: حدَّثَنا إياسُ بنُ سَلَمَةَ بنِ الأَكْوَعِ قالَ: حدَّثَني أَبي قالَ: وكانَ مِنْ أَصحابِ الشَّجَرَةِ قالَ: كُنَّا نُصَلِّي مَعَ النَّبيِّ ﷺ الجُمُعَةَ ثُمَّ نَنْصَرِفُ وَلَيْسَ لِلْحِيطانِ ظِلٌّ نَسْتَظِلُّ فِيهِ.

4168. Narrated Iyās bin Salama bin Al-Akwa': My father who was amongst those who had given the *Bai'a* (pledge) to the Prophet ﷺ beneath the tree, said to me, "We used to offer the *Jumu'ah* prayer with the Prophet ﷺ and then depart at a time when the walls had no shade to shade ourselves therein.

٤١٦٩ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا حاتِمٌ، عَنْ يَزِيدَ بنِ أَبي عُبَيْدٍ قالَ: قُلْتُ لِسَلَمَةَ بنِ الأَكْوَعِ: عَلى أَيِّ شَيءٍ بايَعْتُمْ رَسُولَ اللهِ ﷺ يَوْمَ الحُدَيْبِيَةِ؟ قالَ: على المَوْتِ. [راجع: ٢٩٦٠]

4169. Narrated Yazīd bin Abī 'Ubaid: I said to Salama bin Al-Akwa', "For what did you give the *Bai'a* (pledge) to Allāh's Messenger ﷺ on the day of *Al-Ḥudaibīya*?" He replied, "For death (in the Cause of Islām)."

٤١٧٠ - حدَّثَني أَحْمَدُ بنُ إشكابٍ: حدَّثَنا مُحَمَّدُ بن فُضَيْلٍ، عَنِ العَلاءِ بنِ المُسَيَّبِ، عَنْ أَبيهِ قالَ: لَقِيتُ البَرَاءَ بنَ عازِبٍ رَضِيَ اللهُ عَنْهُما فَقُلْتُ: طُوبى لكَ، صَحِبْتَ النَّبيَّ ﷺ وَبايَعْتَهُ تَحْتَ الشَّجَرَةِ، فَقالَ: يا ابنَ أَخي إنَّكَ لا تَدْري ما أَحْدَثْنا بَعْدَهُ.

4170. Narrated Al-Musaiyab; I met Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما and said (to him), "May you live prosperously! You enjoyed the company of the Prophet ﷺ and gave him the *Bai'a* (pledge) (at Al-Ḥudaibīya) under the tree." On that, Al-Barā' said, "O my nephew! You do not know what we have done after him (i.e., his death)."

٤١٧١ - حَدَّثَني إسحاقُ: حدَّثَنا يَحْيى بنُ صالحٍ: حدَّثَنا مُعاوِيَةُ، هُوَ ابنُ سَلامٍ، عَنْ يَحْيى، عَنْ أَبي

4171. Narrated Abū Qilāba that Thābit bin Aḍ-Ḍaḥḥāk had informed him that he was one of those who had given the *Bai'a* (pledge) (at Al-Ḥudaibīya) beneath the tree.

قِلابَةَ: أَنَّ ثابِتَ بنَ الضحَّاكِ أَخْبرَهُ أنَّه بايَعَ النَّبيَّ ﷺ تَحتَ الشَّجرَةِ. [راجع: ١٣٦٣]

4172. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ regarding Allāh's Statement: "Verily! We have given you (O Muḥammad ﷺ) a manifest victory." (V.48:1) It refers to the *Al-Ḥudaibīya* Pledge. And the Companions of the Prophet ﷺ said (to the Prophet ﷺ), "Congratulations and happiness for you; but what reward shall we get?" So Allāh revealed: "That He may admit the believing men and the believing women to gardens beneath which rivers flow (i.e., Paradise)." (V.48:5)

٤١٧٢ - حدَّثني أَحْمَدُ بنُ إسحَاقَ: حدَّثنا عُثْمانُ بنُ عُمَرَ: أَخْبرَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۝١﴾ قالَ: الحُدَيْبِيَةُ. قالَ أَصحَابُهُ: هَنِيئاً مَرِيئاً فَما لَنا؟ فأَنْزَلَ اللهُ ﴿لِّيُدْخِلَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ﴾ قالَ شُعْبَةُ: فَقَدِمْتُ الكُوفَةَ فحدَّثْتُ بِهٰذَا كُلِّهِ عَنْ قَتادَةَ. ثُمَّ رَجَعْتُ فذَكَرْتُ لَهُ فَقالَ: أَمَّا ﴿لَكَ﴾ فعَنْ أَنَسٍ؟ وأَمَّا: هَنِيئاً مَرِيئاً، فَعَنْ عِكْرِمَةَ. [انظر: ٤٨٣٤]

4173. Narrated Zāhir Al-Aslamī who was one of those who had witnessed [the *Bai'a* (pledge) beneath] the tree: While I was making fire beneath the cooking pots containing donkey's meat, the announcer of Allāh's Messenger ﷺ announced, "Allāh's Messenger ﷺ forbids you to eat donkey's meat."

٤١٧٣ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا أبو عامِرٍ: حدَّثَنا إِسْرَائيلُ، عَنْ مَجْزَأَةَ ابنِ زَاهِرٍ الأَسْلَمِيِّ، عَنْ أَبِيهِ وكانَ مِمَّنْ شَهِدَ الشَّجَرَةَ قالَ: إِنِّي لأُوقِدُ تَحْتَ القُدورِ بِلُحُومِ الحُمُرِ إِذْ نادَى مُنادِي رَسُولِ اللهِ ﷺ: إِنَّ رَسُولَ اللهِ ﷺ يَنْهاكُمْ عَنْ لُحُومِ الحُمُرِ.

4174. The same narration was told by Majza'a from a man called Uhbān bin Aūs who was one of those who had witnessed [the *Bai'a* (pledge) beneath] the tree, and who had some trouble in his knee so that while doing prostrations, he used to put a pillow underneath his knee.

٤١٧٤ - وعَنْ مَجْزَأَةَ، عَنْ رَجُلٍ مِنْهُمْ مِنْ أَصحَابِ الشَّجَرَةِ اسْمُهُ أُهْبانُ ابنُ أَوْسٍ وكانَ اشْتَكَى رُكْبَتَهُ وكانَ إِذَا سَجَدَ جَعَلَ تَحْتَ رُكْبَتِهِ وِسادَةً.

4175. Narrated Suwaid bin An-Nu'mān who was one of those who witnessed [the *Bai'a* (pledge) beneath] the tree: Allāh's Messenger ﷺ and his Companions were given *Sawīq* and they chewed it.

٤١٧٥ - حدَّثني مُحمَّدُ بن بَشَّارٍ: حدَّثنا ابن أبي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ بُشَيْرِ بنِ يَسارٍ، عَنْ سُوَيْدِ بنِ النُّعْمانِ وكانَ مِنْ أَصحَابِ الشَّجَرَةِ قالَ: كانَ رَسُولُ اللهِ ﷺ وأَصحَابُهُ أُتُوا بسَوِيقٍ فلاكُوه. تابَعَه مُعاذٌ عَنْ شُعْبَةَ.

[راجع: ٢٠٩]

4176. Narrated Abū Jamra: I asked 'Āidh bin 'Amr رَضِيَ اللهُ عَنْهُ who was one of the Companions of the Prophet ﷺ and one of those [who gave the *Bai'a* (pledge) to the Prophet ﷺ] beneath the tree: "Can the *Witr* prayer be repeated (in one night)?" He said, "If you have offered it in the first part of the night, you should not repeat it in the last part of the night." [See *Fath Al-Bārī*].

٤١٧٦ - حدَّثَنَا مُحَمَّدُ بنُ حاتِمِ بنِ بَزِيعٍ: حدَّثَنا شاذَانُ، عَنْ شُعْبَةَ، عَنْ أَبي جَمْرَةَ قالَ: سأَلْتُ عائذَ بنَ عَمْرٍو وكانَ مِنْ أَصحَابِ النَّبِيِّ ﷺ، مِنْ أَصحَابِ الشَّجَرَةِ: هَلْ يُنْقَضُ الوِتْرُ؟ قالَ: إِذَا أَوْتَرْتَ مِنْ أَوَّلِهِ فَلا تُوْتِرْ مِنْ آخِرِهِ.

4177. Narrated Zaid bin Aslam: My father said, "Allāh's Messenger ﷺ was proceeding at night on one of his journeys and 'Umar bin Al-Khattāb was going along with him. 'Umar bin Al-Khattāb asked him (about something) but Allāh's Messenger ﷺ did not answer him. 'Umar asked him again, but he did not answer him. He asked him again (for the third time) but he did not answer him. On that 'Umar bin Al-Khattāb addressed himself saying, 'May your mother be bereaved of you, O 'Umar, for you have asked Allāh's Messenger ﷺ thrice, yet he has not answered you.' 'Umar said, 'Then I made my camel run fast and took it in front of the other Muslims, and I was afraid that something might be revealed in my connection. I had hardly waited for a moment when I heard somebody calling me, I said, 'I was afraid that something

٤١٧٧ - حدَّثني عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالكٌ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ كانَ يَسيرُ في بعْضِ أَسْفارِهِ وكَانَ عُمَرُ بن الخَطَّابِ يَسِيرُ مَعَه لَيْلاً فَسأَلَه عُمَرُ بنُ الخَطَّابِ عَنْ شَيءٍ فَلَمْ يُجِبْهُ رَسُولُ اللهِ ﷺ، ثُمَّ سأَلَهُ فَلَمْ يُجِبْهُ ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ. وقالَ عُمَرُ بنُ الخَطَّابِ: ثَكِلَتْكَ أُمُّكَ يا عُمَرُ، نَزَّرْتَ رَسُولَ اللهِ ﷺ ثَلاثَ مَرَّاتٍ كُلُّ ذٰلكَ لا يُجِيبُكَ، قالَ عُمَرُ: فحَرَّكْتُ بَعيرِي ثُمَّ تَقَدَّمْتُ أَمامَ المُسْلِمِينَ وَخَشيتُ أَنْ يَنْزِلَ فِيَّ قُرآنٌ، فَما

نَشِبْتُ أَنْ سَمِعْتُ صَارِخاً يَصْرُخُ بِي، قَالَ: فَقُلْتُ: لَقَدْ خَشِيتُ أَنْ يَكُونَ نُزِّلَ فِيَّ قُرآنٌ وَجِئْتُ رَسُولَ اللهِ ﷺ فَسَلَّمْتُ، فَقَالَ: «لَقَدْ أُنْزِلَتْ عَلَيَّ اللَّيْلَةَ سُورَةٌ لَهِيَ أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ»، ثُمَّ قَرَأَ ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۝١﴾. [انظر: ٤٨٣٣، ٥٠١٢]

might have been revealed about me.' Then I came to Allāh's Messenger ﷺ and greeted him. He (i.e., the Prophet ﷺ) said, 'Tonight there has been revealed to me, a *Sūrah* which is dearer to me than (all the world) on which the sun rises,' and then he recited: 'Verily, We have given you (O Muḥammad ﷺ) a manifest victory.'" (V.48:1)

٤١٧٨، ٤١٧٩ - حَدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حَدَّثَنا سُفْيانُ قالَ: سَمِعْتُ الزُّهْرِيَّ حِينَ حَدَّثَ هٰذَا الحَدِيثَ حَفِظْتُ بَعْضَهُ، وَثَبَّتَنِي مَعْمَرٌ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنِ المِسْوَرِ بنِ مَخْرَمَةَ ومَرْوَانَ ابنِ الحَكَمِ يَزِيدُ أَحَدُهُما عَلى صَاحِبِهِ، قالا: خَرَجَ النَّبِيُّ ﷺ عامَ الحُدَيْبِيَةِ في بِضْعَ عَشْرَةَ مِائَةً مِنْ أَصحَابِهِ، فَلَمَّا أَتى ذَا الحُلَيْفَةِ قَلَّدَ الهَدْيَ وأَشْعَرَهُ وأَحْرَمَ مِنْها بِعُمْرَةٍ وَبَعَثَ عَيْناً لَهُ مِنْ خُزَاعَةَ وَسارَ النَّبِيُّ ﷺ حَتَّى كانَ بِغَدِيرِ الأَشْطاطِ أَتاهُ عَيْنُهُ قالَ: إِنَّ قُرَيْشاً جَمَعُوا لَكَ جُمُوعاً وَقَدْ جَمَعُوا لَكَ الأَحابِيشَ وَهُمْ مُقاتِلُوكَ وَصَادُّوكَ عَنِ البَيْتِ وَمانِعوكَ، فَقالَ: «أَشِيرُوا أَيُّها النَّاسُ عَلَيَّ، أَتَرَوْنَ أَنْ أَمِيلَ إِلى عِيالِهِمْ وَذَرارِيِّ هٰؤُلاءِ الَّذِينَ يُرِيدُونَ أَنْ يَصُدُّونا عَنِ البَيْتِ؟ فَإِنْ يأتُونا كانَ اللهُ عَزَّ وجلَّ قَدْ قَطَعَ

4178, 4179. Narrated Al-Miswar bin Makhrama and Marwān bin Al-Ḥakam (one of them said more than his friend): The Prophet ﷺ set out in the company of more than one thousand of his Companions in the year of *Al-Hudaibīya,* and when he reached Dhul-Ḥulaifa, he garlanded his *Hady* (i.e., sacrificing animal), assumed the state of *Iḥrām* for *'Umra* from that place and sent a spy of his from Khuzā'a (tribe). The Prophet ﷺ proceeded on till he reached (a village called) Ghadīr-al-Ashṭāṭ. There his spy came and said, "The Quraish (infidels) have collected a great number of people against you, and they have collected against you the Ethiopians, and they will fight with you, and will stop you and prevent you from entering the Ka'bah." The Prophet ﷺ said, "O people! Give me your opinion. Do you recommend that I should destroy the families and offspring of those who want to stop us from (going to) the Ka'bah? If they should come to us (for peace) then Allāh عَزَّ وجَلَّ would destroy a spy from *Al-Mushrikūn*, or otherwise we will leave them in a miserable state." On that Abū Bakr said, "O Allāh's Messenger! You have come with the intention of visiting this House (i.e., Ka'bah) and you do not want to kill or fight anybody. So proceed to it and whoever

should stop us from it, we will fight him." On that the Prophet ﷺ said, "Proceed on, in the Name of Allāh!"

عَيْناً مِنَ الْمُشْرِكِينَ وَإِلَّا تَرَكْنَاهُمْ مَحْرُوبِينَ». قالَ أَبُو بَكْرٍ: يا رَسُولَ اللهِ، خَرَجْتَ عامِداً لِهٰذا البَيْتِ لا تُرِيدُ قَتْلَ أَحَدٍ ولا حَرْبَ أَحَدٍ، فَتَوَجَّهْ لَهُ فَمَنْ صَدَّنا عَنْهُ قاتَلْناهُ، قالَ: «امْضُوا عَلى اسْمِ اللهِ». [راجع: ١٦٩٤، ١٦٩٥]

4180, 4181. Narrated 'Urwa bin Az-Zubair that he heard Marwān bin Al-Ḥakam and Al-Miswar bin Makhrama relating one of the events that happened regarding Allāh's Messenger ﷺ when he concluded the truce with Suhail bin 'Amr on the day of *Al-Ḥudaibīya.* One of the conditions which Suhail bin 'Amr stipulated, was his saying (to the Prophet ﷺ), "If anyone from us (i.e., infidels) ever comes to you, though he has embraced your religion, you should return him to us, and should not interfere between us and him." Suhail refused to conclude the truce with Allāh's Messenger ﷺ except on this condition. The believers disliked this condition and got disgusted with it and argued about it. But when Suhail refused to conclude the truce with Allāh's Messenger ﷺ except on that condition, Allāh's Messenger ﷺ concluded it. Accordingly, Allāh's Messenger ﷺ then returned Abū Jandal bin Suhail to his father, Suhail bin 'Amr, and returned every man coming to him from them during that period, even if he was a Muslim. The believing women emigrants came (to Al-Madīna) and Umm Kulthūm, the daughter of 'Uqba bin Abī Mu'aiṭ was one of those who came to Allāh's Messenger ﷺ and she was a fully mature girl at that time. Her relatives came, asking Allāh's Messenger ﷺ to return her to them, and in this connection, Allāh

٤١٨٠، ٤١٨١ - حدَّثني إسحاقُ: أَخبرَنا يَعْقُوبُ: حدَّثني ابنُ أخي ابنِ شِهابٍ، عَنْ عَمِّهِ: أَخْبرَني عُرْوَةُ بنُ الزُّبَيرِ: أَنَّهُ سَمِعَ مَرْوانَ بنَ الحَكَمِ والمِسْوَرَ بنَ مَخْرَمَةَ يُخْبِرَانِ خَبراً مِنْ خَبرِ رَسُولِ اللهِ ﷺ في عُمْرَةِ الحُدَيْبِيَةِ، فَكانَ فِيما أَخْبرَني عُرْوَةُ عَنْهُما: أَنَّهُ لَمَّا كاتَبَ رَسُولُ اللهِ ﷺ سُهَيْلَ بنَ عَمْرٍو يَوْمَ الحُدَيْبِيَةِ عَلى قَضِيَّةِ المُدَّةِ، وكانَ فِيمَا اشْتَرَطَ سُهَيْلُ بنُ عَمْرٍو أَنَّه قالَ: لا يأْتِيكَ مِنَّا أَحدٌ وإنْ كانَ على دِينِكَ إلَّا رَدَدْتَهُ إِلَيْنا وخَلَّيْتَ بَيْنَنا وبَيْنَهُ، وأَبى سُهَيْلٌ أَنْ يُقاضِيَ رَسُولَ اللهِ ﷺ إلَّا عَلى ذلكَ، فكَرِهَ المُؤْمِنُونَ ذلكَ وامَّعَضُوا فَتَكَلَّمُوا فيه، فَلَمَّا أَبى سُهَيْلٌ أَنْ يُقاضِيَ رَسُولَ اللهِ ﷺ إلَّا عَلى ذٰلكَ كاتَبَهُ رَسُولُ اللهِ ﷺ، فَرَدَّ رَسُولُ اللهِ ﷺ أَبا جَنْدَلِ بنَ سُهَيْلٍ يَوْمَئِذٍ إلى أَبِيهِ سُهَيْلِ بنِ عَمْرٍو، وَلَمْ يأْتِ رَسُولَ اللهِ ﷺ أَحَدٌ مِنَ الرِّجالِ

إلّا رَدَّهُ في تِلكَ المُدَّةِ وإنْ كانَ مُسْلِماً. وجاءَتِ المُؤمِناتُ مُهاجِرَاتٍ فكانَتْ أُمُّ كُلْثُومٍ بِنْتُ عُقْبَةَ بنِ أبي مُعَيْطٍ ممَّنْ خَرَجَ إلى رَسُولِ اللهِ ﷺ وَهيَ عاتِقٌ، فجاءَ أَهْلُها يَسألُونَ رَسُولَ اللهِ ﷺ أنْ يَرْجِعَها إلَيْهِمْ حتَّى أنْزَلَ اللهُ تَعالى في المُؤْمِناتِ ما أَنْزَلَ. [راجع: ١٦٩٤، ١٦٩٥]

revealed the Verses dealing with the believing (women).

٤١٨٢ - قالَ ابنُ شِهابٍ: وأَخبرَني عُرْوَةُ بنُ الزُّبَيرِ: أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبيِّ ﷺ قالَتْ: إنَّ رَسُولَ اللهِ ﷺ كانَ يَمْتَحِنُ مَنْ هاجَرَ مِنَ المُؤْمِناتِ بِهٰذِهِ الآيَةِ ﴿يَـٰٓأَيُّهَا ٱلنَّبِىُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَـٰتُ يُبَايِعْنَكَ﴾ وعَنْ عَمِّهِ قالَ: بَلَغَنا حِينَ أمَرَ اللهُ رَسُولَهُ ﷺ أنْ يَرُدَّ إلى المُشْرِكِينَ ما أنفقوا عَلَى مَنْ هاجَرَ مِنْ أَزْوَاجِهِمْ وَبَلَغَنا أنَّ أبا بَصِيرٍ، فَذَكَرَهُ بطولِهِ. [راجع: ٢٧١٣]

4182. 'Āishah رَضِيَ اللهُ عَنها said, "Allāh's Messenger ﷺ used to test all the believing women who emigrated to him, with the following Verse: 'O Prophet! When believing women come to you to give you the *Bai'a* (pledge)...'" (V.60:12)

'Urwa's uncle said, "We were informed when Allāh ordered His Messenger ﷺ to return to *Al-Mushrikūn* what they had given to their wives who lately emigrated (to Al-Madīna) and we were informed that Abū Baṣīr...", relating the whole narration.

[See Vol. 3, *Ḥadīth* No.2731, 2732, for details].

٤١٨٣ - حدَّثَنا قُتَيْبَةُ، عنْ مالكٍ، عَنْ نافِعٍ: أنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما خَرَجَ مُعْتَمِراً في الفِتْنَةِ، فَقالَ: إنْ صُدِدْتُ عنِ البَيْتِ صَنَعْنا كما صَنَعْنا مَعَ رَسُولِ اللهِ ﷺ، فأَهَلَّ بِعُمْرَةٍ مِنْ أَجْلِ أنَّ رَسُولَ اللهِ ﷺ كانَ أَهَلَّ بِعُمْرَةٍ عامَ الحُدَيْبِيَةِ. [راجع: ١٦٣٩]

4183. Narrated Nāfi': 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما set out for *'Umra* during the period of *Al-Fitnah* (trial, afflictions), and he said, "If I should be stopped from visiting the Ka'bah, I will do what we did when we were with Allāh's Messenger ﷺ." He (Ibn Umar) was one of those who had assumed *Iḥrām* for *'Umra* in the year of *Al-Ḥudaibīya*.

٤١٨٤ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا

4184. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُما assumed *Iḥrām* and said, "If something

should intervene between me and the Ka'bah, then I will do what the Prophet ﷺ did when the Quraish infidels intervened between him and (the Ka'bah). Then Ibn 'Umar recited: "Indeed in the Messenger of Allāh (Muḥammad ﷺ) you have a good example to follow..." (V.33:21)

يَحْيَى، عَنْ عُبَيْدِ اللهِ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ أَنَّهُ أَهَلَّ وقالَ: إِنْ حِيلَ بَيْني وبَيْنَهُ فَعَلْتُ كما فَعَلَ النَّبِيُّ ﷺ حِينَ حالَتْ كُفَّارُ قُرَيشٍ بَيْنَه، وتَلا ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾. [راجع: ١٦٣٩]

4185. Narrated Nāfi': One of 'Abdullāh's sons said to 'Abdullāh (bin 'Umar), "I wish you would stay this year (and not perform *Ḥajj*) as I am afraid that you will not be able to reach the Ka'bah." On that he (i.e., 'Abdullāh bin 'Umar) said, "We went out with the Prophet ﷺ (for *'Umra*), and when the Quraish infidels intervened between us and the Ka'bah, the Prophet ﷺ slaughtered his *Hady* and shaved (his head), and his Companions cut short their hair." Then 'Abdullāh bin 'Umar said, "I make you witness that I have intended to perform *'Umra* and if I am allowed to reach the Ka'bah, I will perform the *Ṭawāf*, and if something (i.e., obstacles) intervenes between me and the Ka'bah, then I will do what Allāh's Messenger ﷺ did." Then after going for a while, he said, "I consider the ceremonies (of both *'Umra* and *Ḥajj*) are one and the same, so I would like you to witness that I have intended to perform *Ḥajj* along with my *'Umra*." So, he performed only one *Ṭawāf* and one *Sa'y* (going between Aṣ-Ṣafa and Al-Marwa) and finished the *Iḥrām* of both (*'Umra* and *Ḥajj*).

٤١٨٥ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدِ ابنِ أسماءَ: حدَّثنا جُوَيْرِيَةُ، عَنْ نافعٍ: أَنَّ عُبَيْدَ اللهِ بنَ عَبْدِ اللهِ وسالِمَ بنَ عَبْدِ اللهِ أَخْبَراهُ أَنَّهُما كَلَّمَا عَبْدَ اللهِ بنَ عُمَرَ ح. وحدَّثنا مُوسى بنُ إسماعيلَ: حدَّثنا جُوَيْرِيَةُ، عَنْ نافعٍ: «أَنَّ بَعْضَ بَني عَبْدِ اللهِ قالَ لَهُ: لَوْ أَقَمْتَ العامَ فإنِّي أخافُ أَنْ لا تَصلَ إلى البَيْتِ، قالَ: خَرَجْنا مَعَ النَّبِيِّ ﷺ فَحالَ كُفَّارُ قُرَيْشٍ دُونَ البَيْتِ فَنَحَرَ النَّبِيُّ ﷺ هَدْياهُ وحَلَقَ وقَصَّرَ أَصْحابُهُ، وقالَ: أُشْهِدُكُمْ أَنِّي أَوْجَبْتُ عُمْرَةً، فإنْ خُلِّيَ بَيْني وبَيْنَ البَيْتِ طُفْتُ، وإنْ حِيلَ بَيْني وبَيْنَ البَيْتِ صَنَعْتُ كما صَنَعَ رَسُولُ اللهِ ﷺ. فَسارَ ساعَةً ثُمَّ قالَ: ما أَرَى شَأْنَهُما إلا واحِداً، أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجَّةً مَعَ عُمْرَتي، فَطافَ طَوافاً واحِداً وسَعْياً واحِداً حَتَّى حَلَّ مِنْهُما جميعاً. [راجع: ١٦٣٩]

4186. Narrated Nāfi': The people used to say that Ibn 'Umar had embraced Islām (or given the *Ḥudaibīya* Pledge) before 'Umar.

٤١٨٦ - حدَّثني شُجاعُ بنُ الوَلِيدِ: سَمِعَ النَّضْرَ بنَ مُحَمَّدٍ:

حدَّثَنا صَخْرٌ، عَنْ نافعٍ قال: إنَّ النَّاسَ يَتَحَدَّثُونَ أنَّ ابْنَ عُمَرَ أَسْلَمَ قَبْلَ عُمَرَ ولَيْس كذلكَ، ولَكِنْ عُمَرُ يَوْمَ الحُدَيْبِيَةِ أرْسَلَ عَبْدَ اللهِ إلى فَرَسٍ لَه عِنْدَ رَجُلٍ منَ الأنْصارِ يأتي بِهِ لِيُقاتِلَ عَلَيْهِ، ورَسُولُ اللهِ ﷺ يُبايعُ عِنْدَ الشَّجَرَةِ وعُمَرُ لا يدْرِي بِذلكَ فَبايَعَهُ عَبْدُ اللهِ ثُمَّ ذَهَبَ إلى الفَرَسِ فَجاءَ بِهِ إلى عُمَرَ وعُمَرُ يَسْتَلْئِمُ للقِتالِ، فأَخْبَرَهُ أنَّ رَسُولَ اللهِ ﷺ يُبايعُ تَحْتَ الشَّجَرَةِ. قالَ: فانْطَلَقَ فَذَهَبَ مَعَه حتَّى بايَعَ رَسُولَ اللهِ ﷺ فَهِيَ التي يَتَحَدَّثُ النَّاسُ أنَّ ابنَ عُمَرَ أَسْلَمَ قَبْلَ عُمَرَ. [راجع: ٣٩١٦]

This is not true. What happened is that ‘Umar sent ‘Abdullāh to bring his horse from an *Anṣārī* man so as to fight on it. At that time the people were giving the *Bai‘a* (pledge) to Allāh's Messenger ﷺ near the tree, and ‘Umar was not aware of that. So, ‘Abdullāh (bin ‘Umar) gave the *Bai‘a* (to the Prophet ﷺ) and went to take the horse and brought it to ‘Umar. While ‘Umar was putting on the armour to get ready for fighting, ‘Abdullāh informed him that the people were giving the *Bai‘a* to Allāh's Messenger ﷺ beneath the tree. So ‘Umar set out and ‘Abdullāh accompanied him till he gave the *Bai‘a* to Allāh's Messenger ﷺ, and it was this event that made people say that Ibn ‘Umar had embraced Islām (or given the Ḥudaibiya Pledge) before ‘Umar.

٤١٨٧ - وقالَ هِشامُ بنُ عمَّارٍ: حدَّثَنا الوَلِيدُ بنُ مُسْلِمٍ: حدَّثَنا عُمَرُ بنُ مُحَمَّدٍ العُمَرِيُّ: أَخْبرَني نافعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ النَّاسَ كانُوا مَعَ النَّبِيِّ ﷺ يومَ الحُدَيْبِيَةِ تَفَرَّقُوا في ظِلالِ الشَّجَرِ، فإذَا النَّاس مُحْدِقُونَ بالنَّبِيِّ ﷺ فَقالَ: يا عَبْدَ اللهِ، انْظُرْ ما شَأنُ النَّاسِ قَدْ أَحْدَقُوا بِرَسُولِ اللهِ ﷺ، فَوَجَدَهُمْ يُبايِعُونَ فَبايَعَ ثُمَّ رَجَعَ إلى عُمَرَ فَخَرَجَ فَبايَعَ. [راجع: ٣٩١٦]

4187. ‘Abdullāh bin ‘Umar added, “The people were along with the Prophet ﷺ on the day of *Al-Ḥudaibīya* spreading in the shade of the trees. Suddenly the people surrounded the Prophet ﷺ and started looking at him.” ‘Umar said, “O ‘Abdullāh! Go and see why the people are encircling Allāh's Messenger ﷺ and looking at him.” ‘Abdullāh bin ‘Umar then saw the people giving the *Bai‘a* to the Prophet ﷺ. So he also gave the *Bai‘a* and returned to ‘Umar, who went out in his turn and gave the *Bai‘a* (to the Prophet ﷺ).

٤١٨٨ - **حدَّثَنا** ابنُ نُمَيرٍ: حدَّثَنا يَعْلَى: حدَّثَنا إسماعِيل قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ أَبي أَوْفى رَضِيَ اللهُ

4188. Narrated ‘Abdullāh bin Abī Aūfā رَضِيَ اللهُ عَنْهُما: We were in the company of the Prophet ﷺ when he performed the *‘Umra*. He performed the *Ṭawāf* and we did the same; he offered the *Ṣalāt* (prayer) and we

عَنْهُما قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ حِينَ اعْتَمَرَ فَطافَ فَطُفْنا مَعَهُ، وصَلَّى وصَلَّيْنا مَعَهُ، وسَعَى بَيْنَ الصَّفا والمَرْوَةِ فَكُنا نَسْتُرُهُ مِنْ أَهْلِ مَكَّةَ لا يُصِيبُهُ أَحَدٌ بِشَيءٍ. [راجع: ١٦٠٠]

also offered the *Ṣalāt* (prayer) with him. Then he performed the *Sa'y* (i.e., going) between Aṣ-Ṣafā and Al-Marwa and we were guarding him against the people of Makkah so that nobody should harm him.

٤١٨٩ - حدَّثَنَا الحَسَنُ بنُ إسحَاقَ: حدَّثَنا مُحَمَّدُ بنُ سابِقٍ: حدَّثَنا مالكُ بنُ مِغْوَلٍ قالَ: سَمِعْتُ أَبا حَصِينٍ قالَ: قالَ أبو وائِلٍ: لَمَّا قَدِمَ سَهْلُ بنُ حُنَيْفٍ مِنْ صِفِّينَ أَتَيْناه نَسْتَخْبِرُهُ فَقالَ: اتَّهِمُوا الرأيَ فَلَقَدْ رَأَيْتُنِي يَوْمَ أَبي جَنْدَلٍ ولَوْ أَسْتَطِيعُ أَنْ أَردَّ عَلى رَسُولِ اللهِ ﷺ أَمْرَهُ لَرَدَدْتُ واللهُ ورَسُولُهُ أَعْلَمُ. وما وَضَعْنا أَسْيافَنا عَلى عَواتِقِنا لأَمْرٍ يُفْظِعُنَا إلا أَسْهَلْنَ بِنا إلى أَمْرٍ نَعْرِفُهُ قَبْلَ هذا الأَمْرِ، ما نَسُدُّ مِنها خُصْماً إِلَّا انْفَجَرَ عَلَيْنا خُصْمٌ ما نَدْرِي كَيْفَ نأْتي لَه. [راجع: ٣١٨١]

4189. Narrated Abū Wā'il: When Sahl bin Ḥunaif returned from (the battle of) Ṣiffīn,[1] we went to ask him (as to why he had come back). He replied, "(You should not consider me a coward) but blame your own opinions.[2] I saw myself on the day of Abū Jandal[3] (inclined to fight), and if I had the power of refusing the order of Allāh's Messenger ﷺ, then I would have refused it (and fought the infidels bravely). Allāh and His Messenger ﷺ know (what is convenient and) better. Whenever we put our swords on our shoulders for any matter that terrified us, our swords led us to an easy agreeable solution before the present situation (of disagreement and dispute between the Muslims). When we mend the breach in one side, it opened in another, and we do not know what to do about it."

٤١٩٠ - حدَّثَنَا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بن زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُجاهِدٍ، عَنِ ابنِ أَبي لَيْلى، عَنْ كَعْبِ ابنِ عُجْرَةَ رَضِيَ اللهُ

4190. Narrated Ka'b bin 'Ujra رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ came to me at the time of *Al-Ḥudaibīya* Pledge while lice were falling on my face. He said, "Are the lice of your head troubling you?" I said, "Yes." He said, "Shave your head and observe *Ṣaum* (fast)

(1) (H. 4189) A battle between 'Alī and Mu'āwiya.
(2) (H. 4189) They blamed him for not fighting properly in that battle, but he blamed them for fighting their Muslim brethren.
(3) (H. 4189) During the peace treaty of *Al-Ḥudaibīya,* Abū Jandal, a new convert, sought refuge with the Prophet ﷺ from the infidels who had persecuted him. But the Prophet ﷺ, abiding by the conditions of the Treaty, returned him to the infidels. The Companions of the Prophet ﷺ wished that he had not returned him and prepared to fight the infidels.

عَنْهُ قالَ: أَتى عَليَّ النَّبيُّ ﷺ زَمَنَ الحُدَيْبِيَةِ والقَمْلُ يَتَناثَرُ عَلى وجْهي فقالَ: «أَيُؤْذِيكَ هَوامُّ رَأْسِكَ؟» قُلْت: نَعَمْ، قالَ: «فاحْلِقْ وصُمْ ثَلاثَةَ أيامٍ، أوِ أَطْعِمْ سِتَّةَ مَساكِينَ، أوِ انْسُكْ نَسِيكَةً». قالَ أَيُّوبُ: لا أَدْري بأَيِّ هذا بَدَأَ. [راجع: ١٨١٤]

for three days, or feed six poor persons, or slaughter a sheep as sacrifice." (The subnarrator, Ayyūb said, "I do not know with which of these three options he started.")

٤١٩١ - حدَّثني مُحَمَّدُ بن هِشام أَبُو عَبْدِ اللهِ: حدَّثَنا هُشَيمٌ، عَنْ أَبي بِشْرٍ، عَنْ مُجاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أَبي لَيْلى، عَنْ كَعْبِ بنِ عُجْرَةَ قالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ بالحُدَيْبِيَةِ ونَحْنُ مُحْرِمُونَ وقَدْ حَصَرَنا المُشْرِكُون، قالَ: وكانَتْ لي وَفْرَةٌ فَجَعَلَتِ الهَوامُّ تَساقَطُ عَلى وجْهِي فَمَرَّ بي النَّبيُّ ﷺ فَقالَ: «أَيُؤْذِيكَ هَوامُّ رَأْسِكَ؟» قُلْتُ: نَعَمْ، قالَ: وأُنْزِلَتْ هذِهِ الآيَةُ ﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ [البقرة: ١٩٦]. [راجع: ١٨١٤]

4191. Narrated Ka'b bin 'Ujra رَضِيَ اللهُ عَنْهُ: We were in the company of Allāh's Messenger ﷺ at Al-Ḥudaibīya in the state of *Iḥrām* and *Al-Mushrikūn* did not allow us to proceed (to the Ka'bah). I had thick hair and lice started falling on my face. The Prophet ﷺ passed by me and said, "Are the lice of your head troubling you?" I replied, "Yes." (The sub-narrator added, "Then the following Divine Verse was revealed: '...And whosoever of you is ill or has an ailment in his scalp (necessitating shaving) he must pay a *Fidya* (ransom) of either observing *Ṣaum* (fasts) (three days) or giving *Ṣadaqa* (charity – feeding six poor) or offering sacrifice (one sheep)...'" (V.2:196)

(٣٧) بابُ قِصَّةِ عُكْلٍ وعُرَيْنَةَ

(37) CHAPTER. The story of (the tribes of) 'Ukl and 'Uraina.

٤١٩٢ - حدَّثَني عَبْدُ الأَعْلى بنُ حَمَّادٍ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ: أَنَّ أَنَساً رَضِيَ اللهُ عَنْهُ حدَّثَهُمْ: أَنَّ ناساً مِنْ عُكْلٍ وعُرَيْنَةَ قَدِمُوا المَدِينَةَ عَلى النَّبيِّ ﷺ

4192. Narrated Anas رَضِيَ اللهُ عَنْهُ: Some people of the tribe of 'Ukl and 'Uraina arrived at Al-Madīna to meet the Prophet ﷺ and embraced Islām and said, "O Allāh's Prophet! We are the owners of milch livestock (i.e., we are bedouins) and not farmers (i.e., countrymen)." They found the climate of Al-Madīna unsuitable for them.

So Allāh's Messenger ﷺ ordered that they should be provided with some milch camels and a shepherd and ordered them to go out of Al-Madīna and to drink the camels' milk and urine (as medicine). So they set out and when they reached Al-Ḥarra, they reverted to heathenism after embracing Islām, and killed the shepherd of the Prophet ﷺ and drove away the camels. When this news reached the Prophet ﷺ, he sent some people in pursuit of them. (So they were caught and brought back to the Prophet ﷺ). The Prophet ﷺ gave his orders in their concern. So their eyes were branded with heated pieces of iron and their hands and legs were cut off and they were left away in Ḥarra till they died in that state of theirs.

[See Vol. 1, *Ḥadīth* No.233]

وتَكَلَّمُوا بالإِسْلام فَقالُوا: يا نَبِيَّ اللهِ، إِنَّا كُنَّا أَهْلَ ضَرْعٍ ولَمْ نَكُنْ أَهْلَ رِيْفٍ واسْتَوْخَمُوا المَدِينَةَ فأَمَرَ لَهُمْ رَسُولُ اللهِ ﷺ بِذَوْدٍ ورَاعٍ، وأَمَرَهُمْ أَنْ يَخْرُجُوا فِيهِ فَيَشْرَبُوا مِنْ أَلْبانِها وأَبْوَالِها، فانْطَلَقُوا حَتَّى إِذَا كانُوا ناحِيَةَ الحَرَّةِ كَفَرُوا بَعْدَ إِسْلامِهِمْ وقَتَلُوا رَاعِيَ النَّبِيِّ ﷺ واسْتاقُوا الذَّوْدَ، فَبَلَغَ النَّبِيَّ ﷺ فَبَعَثَ الطَّلَبَ في آثارِهِمْ فأَمَرَ بِهِمْ فَسَمَرُوا أَعْيُنَهُمْ، وَقَطَعُوا أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وتُرِكُوا في ناحِيَةِ الحَرَّةِ حَتَّى ماتُوا عَلَى حالِهِمْ.

[راجع: ٢٣٣]

قالَ قَتادَةُ: وَبَلَغَنا أَنَّ النَّبِيَّ ﷺ بَعْدَ ذٰلِكَ كانَ يَحُثُّ عَلَى الصَّدَقَةِ ويَنْهَى عَنِ المُثْلَةِ. وقالَ شُعْبَةُ وأَبانُ وحَمَّادٌ، عَنْ قَتادَةَ: مِنْ عُرَيْنَةَ، قالَ يحيَى بنُ أَبي كَثِيرٍ وأَيُّوبُ، عَنْ أَبي قِلابَةَ عَنْ أَنَسٍ: قَدِمَ نَفَرٌ مِنْ عُكْلٍ.

4193. Narrated Abū Rajā', the freed slave of Abū Qilāba, who was with Abū Qilāba in Sham: 'Umar bin 'Abdul-'Azīz consulted the people saying, "What do you think of *Qasāma*."[1] They said, "It is a right (judgement) which Allāh's Messenger ﷺ and the caliphs before you acted on." Abū Qilāba was behind 'Umar's bed. 'Anbasa bin Sa'īd said, "But what about the narration concerning the people of ('Ukl and)

٤١٩٣ - حدَّثني مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: حدَّثنا حَفْصُ بنُ عُمَرَ أَبو عُمَرَ الحَوْضِيُّ: حدَّثنا حَمَّادُ بنُ زَيْدٍ: حدَّثنا أَيُّوبُ والحَجَّاجُ الصَّوَّافُ قالَا: حدَّثني أَبُو رَجاءٍ مَوْلَى أَبي قِلابَةَ وكانَ مَعَهُ بالشَّامِ: أَنَّ عُمَرَ بنَ عَبْدِ العَزِيزِ اسْتَشارَ النَّاسَ يَوْماً،

(1) (H. 4193) If somebody is murdered somewhere and the people of that area deny the murder and of knowing about the murderer, then fifty of them should take an oath to confirm their claim, and if they take such an oath *"Qasama,"* then the government pays the blood-money to the relatives of the deceased person.

'Uraina?"[1] Abū Qilāba said, "Anas bin Mālik narrated it to me," and then narrated the whole story.

[See Vol. 9, *Hadith* No.6899].

قالَ: ما تَقُولُونَ في هذِهِ القَسامَةِ؟ فَقالُوا: حقٌّ قَضَى بِها رَسُولُ اللهِ ﷺ وقَضَتْ بِها الخُلَفاءُ قَبْلَكَ. قالَ: وأبُو قِلابَةَ خَلْفَ سَرِيرِهِ. فَقالَ عَنْبَسَةُ بْنُ سَعِيدٍ: فَأيْنَ حَدِيثُ أنَسٍ في العُرَنِيِّينَ؟ قالَ أبُو قِلابَةَ: إيَّايَ حدَّثَهُ أنَسُ بنُ مالِكٍ، قالَ عَبْدُ العَزِيزِ بنُ صُهَيْبٍ، عَنْ أنَسٍ: مِنْ عُرَيْنَةَ، وقالَ أبُو قِلابَةَ، عَنْ أنَسٍ: مِنْ عُكْلٍ، وَذَكَرَ القِصَّةَ. [راجع: ٢٣٣]

(38) CHAPTER. *Ghazwā* Dhāt-Qarad in which the infidels attacked and took away the she-camels of the Prophet ﷺ three days before the battle of Khaibar.

(٣٨) بابُ غَزْوَةِ ذاتِ قَرَدٍ وَهِيَ الغَزْوَةُ الَّتي أغارُوا فِيْهَا عَلى لِقاحِ النَّبِيِّ ﷺ قَبْلَ خَيْبَرَ بِثَلاثٍ

4194. Narrated Salama bin Al-Akwa': Once, I went (from Al-Madīna) towards (Al-Ghāba) before the first *Ādhān* of the *Fajr* prayer. The she-camels of Allāh's Messenger ﷺ used to graze at a place called Dhī-Qarad. A slave of 'Abdur-Raḥmān bin 'Aūf met me (on the way) and said, "The she-camels of Allāh's Messenger ﷺ had been taken away by force." I asked, "Who had taken them?" He replied, "(The people of) Ghaṭafān." I made three loud cries (to the people of Al-Madīna) saying, "*Yā Ṣabāḥāh*!"[2] I made the people between the two mountains of Al-Madīna hear me. Then I rushed onward and caught up with the robbers while they were watering the camels. I started throwing arrows at them as I was a good archer and I was saying, "I am the son of Al-Akwa', and today will perish the mean

٤١٩٤ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا حاتِمٌ، عَنْ يَزِيدَ بنَ أبي عُبَيْدٍ قال: سَمِعْتُ سَلَمَةَ بنَ الأكْوَعِ يَقُولُ: خَرَجْتُ قَبْلَ أنْ يُؤَذَّنَ بالأُولى وكانَتْ لِقاحُ رَسُولِ اللهِ ﷺ تَرْعَى بِذِي قَرَدٍ، قالَ: فَلَقِيَنِي غُلامٌ لِعَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ فَقالَ: أُخِذَتْ لِقاحُ رَسُولِ اللهِ ﷺ، قُلْتُ: مَنْ أخَذَها؟ قالَ: غَطَفانُ، قالَ: فَصَرَخْتُ ثَلاثَ صَرَخاتٍ: يا صَباحاهُ، قالَ فأسْمَعْتُ ما بَيْنَ لابَتَي المَدِينَةِ، ثُمَّ انْدَفَعْتُ عَلى وَجْهِي حَتَّى أدْرَكْتُهُمْ وقَدْ أخَذُوا يَسْتَقُونَ مِنَ الماءِ فَجَعَلْتُ أرْمِيهِمْ

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(1) (H. 4193) The Prophet ﷺ did not ask the people of 'Uraina to take an oath concerning the murder of the shepherd, but he killed them. [See H. No. 4192]

(2) (H. 4194) *Yā Ṣabāḥāh!*: A call for help.

people." I kept on saying like that till I saved the she-camels (of the Prophet ﷺ), I also snatched thirty *Burda* (i.e., garments) from them. Then the Prophet ﷺ and the other people came there, and I said, "O Allāh's Prophet! I have stopped the people (of Ghaṭafān) from taking water and they are thirsty now. So send (some people) after them now." On that the Prophet ﷺ said, "O the son of Al-Akwa'! You have overpowered them, so forgive them." Then we all came back and Allāh's Messenger ﷺ seated me behind him on his she-camel till we entered Al-Madīna.

بِنَبْلِي، وكُنْتُ رَامِياً وأقُولُ: أنا ابنُ الأكْوَعِ، وَاليَوْمُ يَوْمُ الرُّضَّعِ، وأَرْتَجِزُ حتَّى اسْتَنْقَذْتُ اللِّقاحَ مِنْهُمْ وَاسْتَلَبْتُ مِنْهُمْ ثَلاثِينَ بُرْدَةً، قالَ: وجاء النَّبِيُّ ﷺ والنَّاسُ فَقُلْتُ: يا نَبِيَّ اللهِ، قَدْ حَمَيْتُ القَوْمَ المَاءَ وهُمْ عِطاشٌ، فابْعَثْ إليهِمُ السَّاعَةَ فَقالَ: «يا ابنَ الأكْوَعِ مَلَكْتَ فَأَسْجِحْ»، قالَ: ثُمَّ رَجَعْنا ويُرْدِفُني رَسُولُ اللهِ ﷺ عَلى ناقَتِهِ حتَّى دَخَلْنا المَدِينَةَ. [راجع: ٣٠٤١]

(39) CHAPTER. *Ghazwā* of Khaibar.

(٣٩) بابُ غَزْوَةِ خَيْبَرَ

4195. Narrated Suwaid bin An-Nu'mān: I went out in the company of the Prophet ﷺ in the year (the battle) of Khaibar, and when we reached Aṣ-Ṣahbā' which is the lower part of Khaibar, the Prophet ﷺ offered the *'Asr* prayer and then asked the people to collect the journey-food. Nothing was brought but *Sawīq* which the Prophet ﷺ ordered to be moistened with water, and then he ate it and we also ate it. Then he got up to offer the *Maghrib* prayer. He washed his mouth, and we too washed our mouths, and then he offered the *Ṣalāt* (prayer) without repeating his ablution.

٤١٩٥ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ بُشَيرِ بنِ يَسارٍ: أنَّ سُوَيْدَ بنَ النُّعْمانِ أخْبرَه أنَّهُ خَرَجَ مَعَ النَّبِيِّ ﷺ عامَ خَيْبَرَ حتَّى إذا كُنَّا بالصَّهْباءِ وهيَ مِنْ أدْنى خَيْبَرَ صَلَّى العَصْرَ ثُمَّ دَعا بالأَزْوَادِ فَلَمْ يُؤْتَ إلَّا بالسَّوِيقِ، فأمَرَ بِهِ فَثُرِّيَ فأكَلَ وأكَلْنا ثُمَّ قامَ إلى المَغْرِبِ فمَضْمَضَ ومَضْمَضْنا ثُمَّ صَلَّى ولَمْ يَتَوَضَّأْ. [راجع: ٢٠٩]

4196. Narrated Salama bin Al-Akwa' رَضِيَ اللهُ عَنْهُ: We went out to Khaibar in the company of the Prophet ﷺ. While we were proceeding at night, a man from the group said to 'Āmir, "O 'Āmir! Won't you let us hear your poetry?" 'Āmir was a poet, so he got down and started reciting for the people poetry that kept pace with the camel's footsteps, saying:

٤١٩٦ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثَنا حاتمُ بنُ إسماعِيلَ، عَنْ يَزِيدَ بنِ أبي عُبَيْدٍ، عَنْ سَلَمَةَ بنِ الأكْوَعِ رَضِيَ اللهُ عَنْهُ قالَ: خَرَجْنا مَعَ النَّبِيِّ ﷺ إلى خَيْبَرَ، فَسِرْنا لَيْلاً، فَقالَ رَجُلٌ مِنَ القَوْمِ لِعامِرٍ: يا

"O Allāh! Without You we would not have been guided on the right path

Neither would we have given *Ṣadaqa* (in charity), nor would we have offered *Ṣalāt* (prayer).

So please forgive us, what we have committed (i.e., our defects); let all of us be sacrificed for Your Cause.

And send *Sakīnah* (i.e., tranquillity and calmness) upon us

To make our feet firm when we meet our enemy,

And if they will call us towards an unjust thing, we will refuse.

The infidels have made a hue and cry to ask other's help against us."

The Prophet ﷺ on that, asked, "Who is that (camel) driver (reciting poetry)?" The people said, "He is 'Āmir bin Al-Akwa'." Then the Prophet ﷺ said, "May Allāh bestow His Mercy on him." A man amongst the people said, "O Allāh's Prophet! Has (martyrdom) been granted to him.[1] Would that you let us enjoy his company longer." Then we reached and besieged Khaibar till we were afflicted with severe hunger. Then Allāh تعالى helped the Muslims conquer it (i.e., Khaibar). In the evening of the day of the conquest of the city, the Muslims made huge fires. The Prophet ﷺ said, "What are these fires? For cooking what are you making the fire?" The people replied, "(For cooking) meat." He asked, "What kind of meat?" They (i.e., people) said, "The meat of donkeys." The Prophet ﷺ said, "Throw away the meat and break the pots!" Someone asked, "O Allāh's Messenger! Shall we throw away the meat and wash the pots instead?" He said, "(Yes, you can do) that too." So when the army files were arranged in rows

عامِرُ، أَلا تُسْمِعُنا مِنْ هُنَيهاتِكَ؟ – وكانَ عامِرٌ رَجُلاً شاعِراً – فَنزَلَ يَحْدو بالقَوْمِ يَقُولُ:

اللَّهُمَّ لَوْلا أَنْتَ ما اهْتَدَيْنا
ولا تَصَدَّقْنا ولا صَلَّيْنا
فاغْفِرْ فِدَاءً لكَ ما اتَّقَيْنَا
وأَلْقِيَنْ سَكِينَةً عَلَيْنَا
وثَبِّتِ الأَقْدَامَ إنْ لاقَيْنا
إنَّا إذَا صِيحَ بِنا أَتَيْنَا
وبالصِّياحِ عَوَّلُوا عَلَيْنا

فَقالَ رَسُولُ اللهِ ﷺ: «مَنْ هذا السَّائِقُ؟» قالُوا: عامِرُ بنُ الأَكْوَعِ، قالَ: «يَرْحَمُهُ اللهُ»، قالَ رَجُلٌ مِنَ القَوْمِ: وجَبَتْ يا نَبِيَّ اللهِ لَوْ أَمْتَعْتَنا بِهِ. فأَتَيْنا خَيْبَرَ فَحاصَرْناهُمْ حتَّى أَصابَتْنا مَخْمَصَةٌ شَدِيدَةٌ، ثُمَّ إنَّ اللهَ تَعالى فَتَحَها عَلَيهِمْ. فَلَمَّا أَمْسَى النَّاسُ مَساءَ اليَوْمِ الذي فُتِحَتْ عَلَيهِمْ أَوْقَدُوا نِيرَاناً كَثِيرَةً، فَقالَ النَّبِيُّ ﷺ: «ما هذِهِ النِّيرَانُ؟ عَلى أيِّ شَيءٍ تُوقِدُونَ؟» قالُوا: عَلى لحمٍ، قالَ: «عَلى أيِّ لحمٍ؟» قالُوا: لَحْمُ حُمُرِ الإنْسِيَّةِ، قالَ النَّبي ﷺ: «أَهْرِيقُوها واكْسِرُوها»، فَقالَ رَجُلٌ: يا رَسُولَ اللهِ، أَوْ نُهَرِيقُها ونَغْسِلُها؟ قالَ: «أَوْ ذاكَ»، فَلَمَّا تَصافَّ القَوْمُ كانَ سَيْفُ عامِرٍ قَصِيراً، فَتَناوَلَ بِهِ ساقَ يَهُودِيّ

(1) (H. 4196) The man, 'Umar, inferred from the invocation of the Prophet ﷺ that 'Āmir would be granted martyrdom.

لِيَضْرِبَهُ ويَرْجِعُ ذُبابُ سَيْفِهِ فأَصابَ عَيْنَ رُكْبَةِ عامِرٍ فماتَ مِنْهُ، قالَ: فَلَمَّا قَفَلُوا قالَ سَلَمَةُ: رآني رَسُولُ اللهِ ﷺ وهُوَ آخِذٌ يَدِي، قالَ: «ما لكَ؟» قُلْتُ لَهُ: فِدَاكَ أَبي وأُمِّي، زَعَمُوا أَنَّ عامِراً حَبِطَ عَمَلُهُ. قالَ النَّبِيُّ ﷺ: «كَذَبَ مَنْ قالَهُ، إِنَّ لَهُ أَجْرَيْنِ - وَجَمَعَ بينَ إِصْبَعَيْهِ - إِنَّهُ لجاهِدٌ مُجَاهِدٌ، قَلَّ عَرَبِيٌّ مَشَى بها مِثْلَهُ». حدَّثَنا قُتَيْبَةُ: حدَّثَنا حاتِمٌ قالَ: «نَشَأَ بها». [راجع: ٢٤٧٧]

(for the clash), 'Āmir's sword was short and he aimed at the leg of a Jew to strike it, but the sharp blade of the sword returned to him and injured his own knee, and that caused him to die. When they returned from the battle, Allāh's Messenger ﷺ saw me (in a sad mood). He took my hand and said, "What is bothering you?" I replied, "Let my father and mother be sacrificed for you! The people say that the deeds of 'Āmir are lost." The Prophet ﷺ said, "Whoever says so, is mistaken, for 'Āmir has got a double reward." The Prophet ﷺ raised two fingers and added, "He (i.e., 'Āmir) was a persevering struggler in the Cause of Allāh and there are few Arabs who achieved the like of (good deeds) 'Āmir had done."

٤١٩٧ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالكٌ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ أَتَى خَيْبَرَ لَيْلاً وكانَ إِذَا أَتَى قَوْماً بِلَيْلٍ لَمْ يُغِرْ بِهِمْ حتَّى يُصْبِحَ. فَلَمَّا أَصْبَحَ خَرَجَتِ اليهُودُ بِمَساحِيهِمْ ومكاتِلِهِمْ. فَلَمَّا رَأَوْهُ قالُوا: مُحَمَّدٌ واللهِ، مُحَمَّدٌ والخَمِيسُ. فَقالَ النَّبِيُّ ﷺ: «خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنا بِساحَةِ قَوْمٍ فَساءَ صَبَاحُ المُنْذَرِينَ». [راجع: ٣٧١]

4197. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ reached Khaibar at night and it was his habit that whenever he reached the enemy at night, he will not attack them till it was morning. When it was morning, the Jews came out with their spades and baskets, and when they saw him (i.e., the Prophet ﷺ), they said, "Muḥammad! By Allāh! Muḥammad and his army!" The Prophet ﷺ said, "Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned."

٤١٩٨ - أَخْبَرَنا صَدَقَةُ بنُ الفَضْلِ: أَخْبَرَنا ابنُ عُيَيْنَةَ: حدَّثَنا أَيُّوبُ، عَنْ مُحَمَّدِ ابنِ سِيرِينَ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ:

4198. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We reached Khaibar early in the morning[1] and the inhabitants of Khaibar came out carrying their spades, and when they saw the Prophet ﷺ they said, "Muḥammad! By

(1) (H. 4198) They came at night and stayed near to Khaibar till morning when they attacked it.

صَبَّحْنا خَيْبَرَ بُكْرَةً فَخَرَجَ أَهْلُها بالمَساحِي فَلَمَّا بَصُرُوا بالنَّبِيِّ ﷺ قالُوا: مُحَمَّدٌ واللهِ، مُحَمَّدٌ والخَمِيسُ، فَقالَ النَّبِيُّ ﷺ: «اللهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذا نَزَلْنا بِساحَةِ قَوْمٍ فَساءَ صَباحُ المُنْذَرِينَ». فأَصَبْنا مِنْ لُحُومِ الحُمُرِ. فَنادَى مُنادِي النَّبِيِّ ﷺ: إِنَّ اللهَ ورَسُولَهُ يَنْهَيانِكُمْ عَنْ لُحومِ الحُمُرِ فإِنَّها رِجْسٌ.

Allāh! Muḥammad and his army!" The Prophet ﷺ said, "*Allāhu Akbar*! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight) then evil will be the morning for those who have been warned." We then got the meat of donkeys (and intended to eat it), but an announcement was made by the announcer of the Prophet ﷺ, "Allāh and His Messenger ﷺ forbid you to eat the meat of donkeys as it is *Rijs* (an impure thing)."

٤١٩٩ - حدَّثَنَا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حَدَّثَنا عَبْدُ الوَهَّابِ: حدَّثَنا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ جاءَهُ جاءٍ فَقالَ: أُكِلَتِ الحُمُرُ، فَسَكَتَ. ثُمَّ أَتاهُ الثَّانِيَةَ فَقالَ: أُكِلَتِ الحُمُرُ، فَسَكَتَ. ثُمَّ أَتاهُ الثَّالِثَةَ فَقالَ: أُفْنِيَتِ الحُمُرُ، فَأَمَرَ مُنادِياً فَنادَى في النَّاسِ: إِنَّ اللهَ ورَسُولَهُ يَنْهيانِكُمْ عَنْ لُحُومِ الحُمُرِ الأَهْلِيَّةِ، فأُكْفِئَتِ القُدُورُ وإِنَّها لَتَفُورُ باللَّحْمِ.

[راجع: ٣٧١]

4199. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Someone came to Allāh's Messenger ﷺ and said, "The donkeys have been eaten (by the Muslims)." The Prophet ﷺ kept quiet. Then the man came again and said, "The donkeys have been eaten." The Prophet ﷺ kept quiet. The man came to him the third time and said, "The donkeys have been consumed." On that the Prophet ﷺ ordered an announcer to announce to the people, "Allāh and His Messenger ﷺ forbid you to eat the meat of donkeys." Then the cooking pots were upset while the meat was still boiling in them.

٤٢٠٠ - حدَّثنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ ثابِتٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّى النَّبِيُّ ﷺ الصُّبْحَ قَرِيباً مِنْ خَيْبَرَ بِغَلَسٍ ثُمَّ قالَ: «اللهُ أَكْبَرُ خَرِبَتْ خَيْبَرُ، إِنَّا إِذا نَزَلْنا بِساحَةِ قَوْمٍ فَساءَ

4200. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered the *Fajr* (morning) prayer near Khaibar when it was still dark and then said, "*Allāhu Akbar*! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned." Then the inhabitants of Khaibar came out running on the roads. The Prophet ﷺ had their warriors

killed, their offspring and woman taken as captives. Ṣafiyya was amongst the captives, she first came in the share of Diḥya Al-Kalbī but later on she belonged to the Prophet ﷺ. The Prophet ﷺ made her manumission as her *Mahr*.(1)

صَباحُ المُنْذَرِينَ». فَخَرَجُوا يَسْعَوْنَ في السِّكَكِ. فقَتَلَ النَّبِيُّ ﷺ المُقاتِلَةَ وسَبى الذُّرِّيَّةَ، وكانَ في السَّبي صَفِيَّةُ فَصارَتْ إلى دِحْيَةَ الكَلْبِيِّ ثُمَّ صارَتْ إلى النَّبِيِّ ﷺ فَجَعَلَ عِتْقَها صَداقَها. فَقالَ عَبْدُ العَزِيزِ بنُ صُهَيْبٍ لِثابِتٍ: يا أَبا مُحَمَّدٍ، آنْتَ قُلْتَ لأنَسٍ: ما أَصْدَقَها؟ فَحَرَّكَ ثابِتٌ رَأْسَهُ تَصْدِيقاً لَه. [راجع: ٣٧١]

4201. Narrated 'Abdul-'Azīz bin Ṣuhaib: Anas bin Mālik رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ took Ṣafiyya as a captive. He manumitted her and married her." Thābit asked Anas, "What did he give her as *Mahr*?"(2) Anas replied, "Her *Mahr* was herself, for he manumitted her."

٤٢٠١ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ، عَنْ عَبْدِ العَزِيزِ بنِ صُهَيْبٍ قالَ: سَمِعْتُ أَنَسَ ابنَ مالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: سَبى النَّبِيُّ ﷺ صَفِيَّةَ فَأَعْتَقَها وَتَزَوَّجَها، فَقالَ ثابِتٌ لأنَسٍ: ما أَصْدَقَها؟ قالَ: أَصْدَقَها نَفْسَها فَأَعْتَقَها. [راجع: ٣٧١]

4202. Narrated Abū Mūsa Al-Ash'arī رَضِيَ اللهُ عَنْهُ: When Allāh's Messenger ﷺ fought the battle of Khaibar, or when Allāh's Messenger ﷺ proceeded towards it, and the people (passed over a high place) overlooking a valley, they raised their voices saying, "*Allāhu Akbar*! *Allāhu Akbar*! (Allāh is the Most Great), *Lā ilāha illallāh* (none has the right to be worshipped but Allāh)." On that Allāh's Messenger ﷺ said (to them), "Lower your voices, for you are not calling a deaf or an absent one, but you are calling a Hearer Who is near, and He is with you." I was behind the riding animal of Allāh's Messenger ﷺ and he heard me saying, "*Lā hawla wa lā quwwata illa billāh* (there is

٤٢٠٢ - حدَّثَنا مُوسَى بنُ إسماعِيلَ: حدَّثَنا عَبْدُ الواحِدِ، عَنْ عاصِمٍ، عَنْ أَبي عُثمانَ، عَنْ أَبي مُوسَى الأشْعَرِيِّ قالَ: لَمَّا غَزا رَسُولُ اللهِ ﷺ خَيْبَرَ أَوْ قالَ: لَمَّا تَوَجَّهَ رَسُولُ اللهِ ﷺ أَشْرَفَ النَّاسُ عَلى وادٍ فَرفَعُوا أَصْواتَهُمْ بالتَّكْبِيرِ: اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، لا إِلَهَ إلَّا اللهُ، فَقالَ رَسُولُ اللهِ ﷺ: «ارْبَعُوا عَلى أَنْفُسِكُمْ إنَّكُمْ لا تَدْعُونَ أَصَمَّ ولا غائباً. إنَّكُمْ تَدْعُونَ سَمِيعاً قَرِيباً وهُوَ مَعَكُمْ»، وأَنا

(1) (H. 4200) The Prophet ﷺ married her after manumitting her.
(2) (H. 4200) *Mahr:* See the glossary.

خَلْفَ دَابَّةِ رَسُولِ اللهِ ﷺ فَسَمِعَني وأَنا أَقُولُ: لا حَوْلَ ولا قُوَّةَ إِلَّا باللهِ، فَقالَ لي: «يا عَبْدَ اللهِ بنَ قَيْسٍ»، قُلْتُ: لَبَّيْكَ رَسُولَ اللهِ، قالَ: «أَلا أَدُلُّكَ عَلى كَلِمَةٍ مِنْ كَنزٍ مِنْ كُنُوزِ الجَنَّةِ؟» قُلْتُ: بَلى يا رَسُولَ اللهِ فِدَاكَ أَبي وأُمِّي. قالَ: «لا حَوْلَ ولا قُوَّةَ إِلَّا باللهِ». [راجع: ٢٩٩٢]

neither might, nor power but with Allāh)." On that he said to me, "O 'Abdullāh bin Qais!" I said, "*Libbaik*. O Allāh's Messenger!" He said, "Shall I tell you a sentence which is one of the treasures of Paradise?" I said, "Yes, O Allāh's Messenger! Let my father and mother be sacrificed for your sake." He said, "It is: *Lā hawla wa lā quwwata illa billāh* (there is neither might nor power but with Allāh)."

٤٢٠٣ - **حدَّثنا** قُتَيْبَةُ: حدَّثنا يَعْقُوبُ، عَنْ أَبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ التَقى هُوَ والمُشْرِكُونَ فاقْتَتَلُوا، فَلَمَّا مالَ رَسُولُ اللهِ ﷺ إِلى عَسْكَرِهِ ومالَ الآخَرُونَ إِلى عَسْكَرِهِمْ وفي أَصحابِ رَسُولِ اللهِ ﷺ رَجُلٌ لا يَدَعُ لَهُمْ شاذَّةً ولا فاذَّةً إِلَّا اتَّبَعَها يَضْرِبُها بِسَيْفِهِ، فَقالَ: ما أَجْزَأَ مِنَّا اليَوْمَ أَحَدٌ كما أَجْزَأَ فُلانٌ، فَقالَ رَسُولُ اللهِ ﷺ: «أَمَا إِنَّهُ مِنْ أَهْلِ النَّارِ»، فَقالَ رَجُلٌ مِنَ القَوْمِ: أَنا صاحِبُهُ، قالَ: فَخَرَجَ مَعَهُ كُلَّما وَقَفَ وَقَفَ مَعَهُ وإِذا أَسْرَعَ أَسْرَعَ مَعَهُ، قالَ: فَجُرِحَ الرَّجُلُ جُرْحاً شَدِيداً فاسْتَعْجَلَ المَوْتَ فَوضَعَ سَيْفَهُ بالأَرْضِ وذُبابَهُ بَيْنَ ثَدْيَيْهِ ثُمَّ تَحامَلَ عَلى سَيْفِهِ فَقَتَلَ نَفْسَهُ، فَخَرَجَ الرَّجُلُ إِلى رَسُولِ اللهِ ﷺ فَقالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللهِ، قالَ: «وما ذاكَ؟» قالَ:

4203. Narrated Sahl bin Sa'd As-Sā'idī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ (and his army) met in a battle with *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) and the two armies fought and then Allāh's Messenger ﷺ returned to his army camp and the others (i.e the enemy) returned to their army camps. Amongst the Companions of the Prophet ﷺ there was a man who would follow and kill with his sword any *Mushrik* going alone. Somebody said, "None has benefited the Muslims today more than so-and-so." On that Allāh's Messenger ﷺ said, "Verily, he is from the people of the Hell-fire." A man amongst the people (i.e., Muslims) said, "I will accompany him (to know the fact)." So, he went along with him, and whenever he stopped, he stopped with him, and whenever he hastened, he hastened with him. The (brave) man then got wounded severely, and seeking to die at once, he planted his sword into the ground and put its point against his chest in between his breasts, and then threw himself on it and committed suicide. On that the person (who was accompanying the deceased all the time) came to Allāh's Messenger ﷺ and said, "I testify that you are the Messenger of Allāh." The Prophet ﷺ

said, "Why is that (what makes you say so)?" He said, "It is concerning the man whom you have already mentioned as one of the dwellers of the Hell-fire. The people were surprised by your statement, and I said to them, 'I will try to find out the truth about him for you.' So, I went out after him and he was then inflicted with a severe wound, and because of that, he hurried to bring death upon himself by planting the handle of his sword into the ground and directing its tip towards his chest between his breasts, and then he threw himself over it and committed suicide." Allāh's Messenger ﷺ then said, "A man may do what seem to the people as the deeds of the dweller of Paradise but he is from the dwellers of the Hell-fire, and another may do what seem to the people as the deeds of the dwellers of the (Hell) Fire, but he is from the dwellers of Paradise." (See H. 2898)

4204. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: We witnessed (the battle of) Khaibar. Allāh's Messenger ﷺ said about one of those who were with him and who claimed to be a Muslim. "This (man) is from the dwellers of the Hell-fire." When the battle started, that fellow fought so violently and bravely that he received plenty of wounds. Some of the people were about to doubt (the Prophet's statement), but the man, feeling the pain of his wounds, put his hand into his quiver and took out of it some arrows with which he slaughtered himself (committed suicide). Then some men amongst the Muslims came hurriedly and said, "O Allāh's Messenger! Allāh has made your statement true; so-and-so has committed suicide." The Prophet ﷺ said, "O so-and-so! Stand up and make an announcement that none will enter Paradise but a believer and that Allāh may support the religion (Islām) with a *Fājir* [a

الرَّجُلُ الَّذِي ذَكَرْتَ آنِفاً أَنَّهُ مِنْ أَهْلِ النَّارِ، فَأَعْظَمَ النَّاسُ ذٰلِكَ، فَقُلْتُ: أَنا لَكُمْ بِهِ، فَخَرَجْتُ فِي طَلَبِهِ ثُمَّ جُرِحَ جُرْحاً شَدِيداً فاسْتَعْجَلَ المَوْتَ فَوَضَعَ نَصْلَ سَيْفِهِ فِي الأَرْضِ وذُبابَهُ بَيْنَ ثَدْيَيْهِ ثُمَّ تحامَلَ عَلَيْهِ فَقَتَلَ نَفْسَهُ، فَقالَ رَسُولُ اللهِ ﷺ عِنْدَ ذٰلِكَ: «إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ الجَنَّةِ فِيما يَبْدُو لِلنَّاسِ وهُوَ مِنْ أَهْلِ النَّارِ، وإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ فِيما يَبْدُو لِلنَّاسِ وهُوَ مِنْ أَهْلِ الجَنَّةِ».

[راجع: ٢٨٩٨]

٤٢٠٤ - حدَّثَنا أَبو اليمانِ: أَخبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي سَعِيدُ ابنُ المُسَيَّبِ أَنَّ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: شَهِدْنا خَيْبَرَ فَقالَ رَسُولُ اللهِ ﷺ لِرَجُلٍ مِمَّنْ مَعَهُ يَدَّعِي الإِسْلامَ: «هذا مِنْ أَهْلِ النَّارِ». فَلَمَّا حَضَرَ القِتالُ قاتَلَ الرَّجُلُ أَشَدَّ القِتالِ حَتَّى كَثُرَتْ بِهِ الجِراحَةُ فَكادَ بَعْضُ النَّاسِ يَرْتابُ، فَوَجَدَ الرَّجُلُ أَلَمَ الجِراحَةِ فَأَهْوَى بِيَدِهِ إِلى كِنانَتِهِ فاسْتَخْرَجَ مِنْها أَسْهُماً فَنَحَرَ بِها نَفْسَهُ. فاشْتَدَّ رِجالٌ مِنَ المُسْلِمِينَ فَقالُوا: يا رَسُولَ اللهِ صَدَّقَ اللهُ حَدِيثَكَ، انْتَحَرَ فُلانٌ فَقَتَلَ نَفْسَهُ.

wicked (sinful)] man."

فَقالَ: «قُمْ يا فُلانُ فأَذِّنْ أنَّهُ لا يَدْخُلُ الجَنَّةَ إِلَّا مُؤْمِنٌ. إنَّ اللهَ يُؤَيِّدُ الدِّينَ بالرَّجُلِ الفاجِرِ»، تابَعَهُ مَعْمَرٌ، عَنِ الزُّهْرِيِّ. [راجع: ٣٠٦٢]

4205. Narration about the chain of the narrators.

٤٢٠٥ - وقالَ شَبِيبٌ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ: أَخبرَني ابنُ المُسَيَّبِ وعَبْدُ الرَّحْمٰنِ بنُ عَبْدِ اللهِ بنِ كَعْبٍ أَنَّ أبا هُرَيْرَةَ قالَ: شَهِدْنا مَعَ النَّبِيِّ ﷺ حُنَيْناً. وقالَ ابنُ المُبارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ عَنِ النَّبِيِّ ﷺ، تابَعَهُ صالِحٌ، عَنِ الزُّهْرِيِّ. وقالَ الزُّبَيْدِيُّ، أَخبرَني الزُّهْرِيُّ: أنَّ عَبْدَ الرَّحْمٰنِ بنَ كَعْبٍ أَخْبَرَهُ أنَّ عُبَيْدَ اللهِ بنَ كَعْبٍ قالَ: أَخْبرَني مَنْ شَهِدَ مَعَ النَّبِيِّ ﷺ خَيْبَرَ، قالَ: الزُّهْرِيُّ، وأَخْبرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ وسَعِيدٌ عَنِ النَّبِيِّ ﷺ.

4206. Narrated Yazīd bin Abī 'Ubaid: I saw the trace of a wound in Salama's leg. I said to him, "O Abū Muslim! What is this wound?" He said, "This was inflicted on me on the day (of the battle) of Khaibar and the people said, 'Salama has been wounded.' Then I went to the Prophet ﷺ and he blew with saliva *Nafatha* on it (i.e., the wound) thrice, and since then I have not had any pain in it till this hour."

٤٢٠٦ - **حدَّثَنا** المَكِّيُّ بنُ إبْراهِيمَ: حدَّثَنا يَزِيدُ بنُ أبي عُبَيْدٍ قالَ: رَأيْتُ أَثَرَ ضَرْبَةٍ في ساقِ سَلَمَةَ فَقُلْتُ: يا أَبا مُسْلِمٍ، ما هٰذِهِ الضَّرْبَةُ؟ قالَ: هٰذِه ضَرْبَةٌ أَصابَتْها يَوْمَ خَيْبَرَ. فَقالَ النَّاسُ: أُصِيبَ سَلَمَةُ، فأَتَيْتُ النَّبِيَّ ﷺ فَنَفَثَ فِيهِ ثَلاثَ نَفَثاتٍ فما اشْتَكَيْتُها حتَّى السَّاعَةِ.

4207. Narrated Sahl: During one of his *Ghazawāt*, the Prophet ﷺ met in a battle with *Al-Mushrikūn* (polytheists, pagans,

٤٢٠٧ - **حدَّثَنا** عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثَنا ابن أَبي حازِمٍ، عَنْ

أبِيهِ، عَنْ سَهْلٍ قالَ: التقى النَّبِيُّ ﷺ والمشْرِكُونَ في بَعْضِ مَغازِيهِ فاقْتَتَلُوا فمالَ كُلُّ قَوْمٍ إلى عَسْكَرِهِمْ وفي المُسْلِمِينَ رَجُلٌ لا يَدَعُ مِنَ المُشْرِكِينَ شاذَّةً ولا فاذَّةً إلّا اتَّبَعَها فَضَرَبَها بِسَيْفِهِ. فَقِيلَ: يا رَسُولَ اللهِ، ما أجْزَأَ أحَدٌ ما أجْزَأَ فُلانٌ، فَقالَ: «إنَّهُ مِنْ أهْلِ النَّارِ»، فَقالُوا: أيُّنا مِنْ أهْلِ الجَنَّةِ إنْ كانَ هذا من أهْلِ النَّارِ؟ فَقالَ رَجُلٌ مِنَ القَوْمِ: لأتَّبِعَنَّهُ فإذا أسْرَعَ وأبْطَأَ كُنْتُ مَعَهُ حتَّى جُرِحَ فاسْتَعْجَلَ المَوْتَ فَوَضَعَ نِصابَ سَيْفِهِ بالأرْضِ وذُبابَهُ بَينَ ثَدْيَيْهِ ثُمَّ تحامَلَ عَلَيْهِ فَقَتَلَ نَفْسَهُ، فَجاءَ الرَّجُلُ إلى النَّبِيِّ ﷺ فقالَ: أشْهَدُ أنَّكَ رَسُولُ اللهِ، فَقالَ: «وما ذاكَ؟» فَأخْبَرَهُ فَقالَ: «إنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أهْلِ الجَنَّةِ فِيما يَبْدُو للنَّاسِ وإنَّهُ مِنْ أهْلِ النَّارِ. ويَعْمَلُ بِعَمَلِ أهْلِ النَّارِ فِيما يَبْدُو للنَّاسِ وهُوَ مِنْ أهْلِ الجَنَّةِ».

[راجع: ٢٨٩٨]

idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) and the two armies fought, and then each of them returned to their army camps. Amongst the (army of the) Muslims there was a man who would follow every single isolated *Mushrik* and strike him with his sword. It was said, "O Allāh's Messenger! None has fought so satisfactorily as so-and-so (namely, that brave man)." The Prophet ﷺ said, "He is from the dwellers of the Hell-fire." The people said, "Who amongst us will be of the dwellers of Paradise if this (man) is from the dwellers of the Hell-fire?" Then a man from amongst the people said, "I will follow him and accompany him whether he ran fast or slow." The man got wounded, and hurried to die quickly, so he put the handle of his sword on the ground and its tip in between his breasts, and then threw himself over it, committing suicide. Then the man (who had watched the deceased) returned to the Prophet ﷺ and said, "I testify that you are the Messenger of Allāh." The Prophet ﷺ said, "What is this?" The man told him the whole story. The Prophet ﷺ said, "A man may do what may seem to the people as the deeds of the dwellers of Paradise, but he is of the dwellers of the Hell-fire and a man may do what may seem to the people as the deeds of the dwellers of the Hell-fire, but he is from the dwellers of Paradise."

٤٢٠٨ - حدَّثَنا مُحَمَّدُ بنُ سَعِيدٍ الخُزَاعِيُّ: حدَّثَنا زِيادُ بنُ الرَّبِيعِ، عَنْ أبي عِمْرانَ، قالَ: نَظَرَ أنَسٌ إلى النَّاسِ يَوْمَ الجُمُعَةِ فَرَأى طَيالِسَةً فَقالَ: كَأنَّهُمُ السَّاعَةَ يَهُودُ خَيْبَرَ.

4208. Narrated Abū 'Imrān: Anas looked at the people wearing *Ṭayalisa* (i.e., a special kind of head covering worn by Jews in olden days). On that Anas said, "At this moment they (i.e., those people) look like the Jews of Khaibar."(1)

(1) (H. 4208) Because the Jews of Khaibar used to wear such dresses. Anas did not mean that the wearing of such clothes was disliked, but he disapproved of their yellow colour.

4209. Narrated Salama رَضِيَ اللهُ عَنْهُ: 'Alī remained behind the Prophet ﷺ during the *Ghazwā* of Khaibar as he was suffering from eye trouble. He then said, "(How can) I remain behind the Prophet ﷺ," so he followed him. So when it was the (preceding) night of the conquest of Khaibar, the Prophet ﷺ said, "I will give the flag tomorrow," or said "tomorrow the flag will be taken by a man who is loved by Allāh and His Messenger, and (Khaibar) will be conquered through him, (with Allāh's Help)". While everyone of us was hopeful to have the flag, it was said, "Here is 'Alī", and the Prophet ﷺ gave him the flag and Khaibar was conquered through him (with Allāh's Help).

٤٢٠٩ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثَنا حاتِمٌ، عَنْ يَزِيدَ بنِ أَبي عُبَيْدٍ، عَنْ سَلَمَةَ رَضِيَ اللهُ عَنْهُ قالَ: كان عَلِيٌّ رَضِيَ اللهُ عَنْهُ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ في خَيْبَرَ وكانَ رَمِداً فَقالَ: أَنا أَتخَلَّفُ عَنِ النَّبِيِّ ﷺ فَلَحِقَ بِهِ فَلَمَّا بِتْنا اللَّيْلَةَ التي فُتِحَتْ قالَ: «لأُعْطِيَنَّ الرَّايَةَ أَوْ لَيَأْخُذَنَّ الرَّايَةَ غَداً رَجُلٌ يُحِبُّهُ اللهُ ورَسُولُهُ يُفْتَحُ عَلَيْهِ»، فَنَحْنُ نَرْجُوها فَقِيلَ: هٰذَا عَلِيٌّ، فأَعْطاهُ فَفُتِحَ عَلَيْهِ.

[راجع: ٢٩٧٦]

4210. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: On the day (of the battle) of Khaibar, Allāh's Messenger ﷺ said, "Tomorrow I will give this flag to a man through whose hands Allāh will give us victory. He loves Allāh and His Messenger, and he is loved by Allāh and His Messenger." The people remained that night, wondering as to who would be given the flag. In the morning the people went to Allāh's Messenger ﷺ and everyone of them was hopeful to receive it (i.e., the flag). The Prophet ﷺ asked, "Where is 'Alī bin Abī Ṭālib?" It was said, "He is suffering from eye trouble, O Allāh's Messenger." He said, "Send for him." 'Alī was brought and Allāh's Messenger ﷺ spat in his eye and invoked good upon him. So, 'Alī was cured as if he never had any trouble. Then the Prophet ﷺ gave him the flag. 'Alī said, "O Allāh's Messenger! I will fight with them till they become like us." Allāh's Messenger ﷺ said, "Proceed, and do not hurry. When you enter their territory, call them to embrace Islām and inform them of Allāh's Rights which they

٤٢١٠ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا يَعْقُوبُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي حازِمٍ قالَ: أَخْبَرَني سَهْلُ بنُ سَعْدٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ يَوْمَ خَيْبَرَ: «لأُعْطِيَنَّ هٰذِهِ الرَّايَةَ غَداً رَجُلاً يَفْتَحُ اللهُ عَلى يَدَيْهِ، يُحِبُّ اللهَ ورَسُولَهُ، ويُحِبُّهُ اللهُ ورَسُولُهُ». قالَ: فَباتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطاها فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلى رَسُولِ اللهِ ﷺ كُلُّهُمْ يَرْجُو أَنْ يُعْطاها فَقالَ: «أَيْنَ عَلِيُّ بنُ أَبي طالِبٍ؟» فَقِيلَ: هُوَ يا رَسُولَ اللهِ يَشْتَكِي عَيْنَيْهِ، قالَ: فأَرْسَلُوا إِلَيْهِ، فأُتِيَ بِهِ فَبَصَقَ رَسُولُ اللهِ ﷺ في عَيْنَيْهِ ودَعا لَهُ فَبَرَأَ حَتَّى كأَنْ لَمْ يَكُنْ بِهِ وَجَعٌ فأَعْطاهُ الرَّايَةَ فَقالَ عَلِيٌّ: يا

رَسُولَ اللهِ، أُقاتِلُهُمْ حتَّى يَكُونُوا مِثْلَنا؟ فقالَ عَلَيْهِ الصَّلاة وَالسَّلامُ: «انْفُذْ عَلى رِسْلِكَ حتَّى تَنزِلَ بِساحَتِهِمْ ثُمَّ ادْعُهُمْ إِلى الإِسْلامِ وأَخْبِرْهُمْ بِما يَجِبُ عَلَيهِمْ مِنْ حَقِّ اللهِ فِيهِ. فَوَاللهِ لأَنْ يَهْدِيَ اللهُ بِكَ رَجُلاً واحِداً خَيرٌ لكَ مِنْ أَنْ يَكُونَ لكَ حُمْرُ النَّعَمِ». [راجع: ٢٩٤٢]

should observe, for by Allāh, even if a single man is led on the right path (Islām) by Allāh through you, then that will be better for you than the nice red camels."

٤٢١١ - حدَّثَنا عَبْدُ الغَفَّارِ بنُ داوُدَ: حدَّثَنا يَعْقُوبُ بنُ عَبْدِ الرَّحْمٰنِ ح. وَحدَّثَني أَحْمَدُ: حدَّثَنا ابنُ وَهْبٍ قالَ: أَخبرَني يَعْقُوبُ بنُ عَبْدِ الرَّحْمٰنِ الزُّهْرِيُّ، عَنْ عَمْرٍو مَوْلى المُطَّلِبِ، عَنْ أَنَسِ بن مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: قَدِمْنا خَيْبَرَ فَلَمَّا فَتَحَ اللهُ عَلَيْهِ الحِصْنَ ذُكِرَ لَهُ جمالُ صَفِيَّةَ بِنْتِ حُيَيِّ بنِ أَخْطَبَ وقَدْ قُتِلَ زَوْجُها وكانَتْ عَرُوساً فاصْطَفاها النَّبِيُّ ﷺ لِنَفْسِهِ فَخَرَجَ بها حتَّى بَلَغَ بِهَا سَدَّ الصَّهْباءِ حَلَّتْ فَبَنىٰ بها رَسُولُ اللهِ ﷺ، ثُمَّ صَنَعَ حَيْساً في نِطَعٍ صَغِيرٍ ثُمَّ قالَ لي: «آذِنْ مَنْ حَوْلَكَ»، فَكانَتْ تِلْكَ ولِيمَتَهُ عَلى صَفِيَّةَ. ثُمَّ خَرَجْنا إِلى المَدِينَةِ فَرَأَيْتُ النَّبِيَّ ﷺ يُحَوِّي لَهَا وراءَهُ بِعَباءَةٍ ثُمَّ يَجْلِسُ عِنْدَ بَعِيرِهِ فَيَضَعُ رُكْبَتَهُ وتَضَعُ صَفِيَّةُ رِجْلَها عَلى رُكْبَتِهِ حتَّى تَرْكَبَ. [راجع: ٣٧١]

4211. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We arrived at Khaibar, and when Allāh helped His Messenger ﷺ to open the fort, the beauty of Ṣafiyya bint Ḥuyaī bin Akhṭab, whose husband had been killed while she was a bride, was mentioned to Allāh's Messenger ﷺ. The Prophet ﷺ selected her for himself, and set out with her, and when we reached a place called Sadd-aṣ-Ṣahbā', Ṣafiyya became clean from her menses, then Allāh's Messenger ﷺ married her. *Ḥais* (i.e., an Arabian dish) was served on a small leather mat. Then the Prophet ﷺ said to me, "Invite the people around you." So that was the marriage banquet of the Prophet ﷺ and Ṣafiyya. Then we proceeded towards Al-Madīna, and I saw the Prophet ﷺ making for her a kind of cushion with his cloak behind him (on his camel). He then sat beside his camel and put his knee for Ṣafiyya to put her foot on, in order to ride (on the camel).

4212. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ stayed with Ṣafiyya bint Ḥuyai for three days on the way of Khaibar where he consummated his marriage with her. Ṣafiyya was amongst those who were ordered to use a veil.

٤٢١٢ - حدَّثنا إسماعِيلُ قالَ: حدَّثَنا أخي، عَنْ سُلَيمانَ، عَنْ يَحْيَى، عَنْ حُمَيْدٍ الطَّوِيلِ: سَمِعَ أنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ أنَّ النَّبِيَّ ﷺ أقامَ عَلى صَفِيَّةَ بِنْتِ حُيَيٍّ بِطرِيْقِ خَيْبَرَ ثَلاثَةَ أيَّامٍ حتَّى أعْرَسَ بها. وكانَتْ فِيمَنْ ضُرِبَ عَلَيها الحِجابُ.

[راجع: ٣٧١]

4213. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ stayed for three nights between Khaibar and Al-Madīna and was married to Ṣafiyya. I invited the Muslims to his marriage banquet and there was neither meat nor bread in that banquet, but the Prophet ﷺ ordered Bilāl to spread the leather mats on which dates, dried yoghurt and butter were served. The Muslims said amongst themselves, "Will she (i.e., Ṣafiyya) be one of the Mothers of the believers (i.e., one of the wives of the Prophet ﷺ) or just (a lady captive) of what his right-hand possesses?" Some of them said, "If the Prophet ﷺ makes her observe the veil, then she will be one of the Mothers of the believers, and if he does not make her observe the veil, then she will be his lady-slave." So when he departed, he made a place for her behind him (on his camel) and made her observe the veil.

٤٢١٣ - حدَّثنا سَعِيدُ بنُ أبي مَرْيَمَ: أخبرَنا مُحَمَّدُ بنُ جَعْفَرِ بن أبي كَثِيرٍ: أخْبرَني حُمَيْدٌ أنَّهُ سَمِعَ أنَساً رَضِيَ اللهُ عَنْهُ يَقُولُ: أقامَ النَّبِيُّ ﷺ بَينَ خَيْبَرَ والمَدِينَةِ ثَلاثَ لَيالٍ يُبْنَى عَلَيْهِ بِصَفِيَّةَ، فَدَعَوْتُ المُسْلِمِينَ إلى وَلِيمَتِهِ وما كانَ فِيها مِنْ خُبزٍ ولا لَحْمٍ وما كانَ فِيها إلَّا أنْ أمَرَ بِلالاً بالأَنْطاعِ فَبُسِطَتْ فألقى عَلَيْها التَّمْرَ والأَقِطَ والسَّمْنَ. فَقالَ المُسْلِمُونَ: إحْدَى أُمَّهاتِ المُؤْمِنِينَ أوْ ما مَلَكَتْ يَمِينُهُ؟ قالُوا: إنْ حَجَبَها فَهِيَ إحْدَى أُمَّهاتِ المُؤْمِنِينَ، وإنْ لَمْ يَحْجُبْها فَهِيَ مِمَّا مَلَكَتْ يَمِينُهُ. فَلَمَّا ارْتَحَلَ وطَّأ لها خَلْفَهُ ومَدَّ الحجابَ. [راجع: ٣٧١]

4214. Narrated 'Abdullāh bin Mughaffal رَضِيَ اللهُ عَنْهُ: While we were besieging Khaibar, a person threw a leather container containing some fat and I ran to take it. Suddenly I looked behind, and behold! The Prophet ﷺ was there. So I felt shy (to take it then).

٤٢١٤ - حدَّثَنا أبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ ح. وحدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حَدَّثَنا وَهْبٌ: حدَّثَنا شُعْبَةُ، عَنْ حُمَيْدِ ابن هِلالٍ، عَنْ عَبْدِ اللهِ بن

مُغَفَّلٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا مُحاصِري خَيْبَرَ فَرَمى إنْسانٌ بِجِرَابٍ فِيهِ شَحْمٌ فَنَزَوْتُ لآخُذَهُ فالتَفَتُّ فإذَا النَّبِيُّ ﷺ فاسْتَحْيَيْتُ.

٤٢١٥ - حَدَّثَني عُبَيْدُ بنُ إسماعِيلَ، عَنْ أَبي أُسامَةَ، عَنْ عُبَيْدِ اللهِ، عَنْ نافعٍ وسالمٍ، عَنِ ابنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى يَوْمَ خَيْبَرَ عَنْ أَكْلِ الثُّوْمِ وعَنْ لُحُومِ الحُمُرِ الأَهْلِيَّةِ.
[راجع: ٨٥٣]

نَهَى عَنْ أَكْلِ الثُّوْمِ: هُوَ عَنْ نافعٍ وَحْدَهُ. ولُحُومِ الحُمُرِ الأَهْلِيَّةِ: عَنْ سالمٍ.

4215. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: On the day (of the battle) of Khaibar, Allāh's Messenger ﷺ forbade the eating of garlic and the meat of donkeys.

[See Vol. 1, *Hadith* No.854].

٤٢١٦ - حدَّثَني يَحْيَى بنُ قَزَعَةَ: حدَّثَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ اللهِ والحَسَنِ ابْنَيْ مُحَمَّد بن عَليٍّ، عنْ أَبِيهِما، عَنْ عَلِيِّ بن أَبي طالِبٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ مُتْعَةِ النِّساءِ يَوْمَ خَيْبَرَ، وعَنْ أَكْلِ لُحُومِ الحُمُرِ الإنْسِيَّةِ.
[انظر: ٥١١٥، ٥٥٢٣، ٦٩٦١]

4216. Narrated 'Alī bin Abī Ṭālib رَضِيَ اللهُ عَنْهُ: On the day (of the battle) of Khaibar, Allāh's Messenger ﷺ forbade the *Mut'a* (i.e., temporary marriage) and the eating of the meat of donkeys.

٤٢١٧ - حدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ: أَخْبَرَنا عَبْدُ اللهِ: حدَّثَنا عُبَيْدُ اللهِ بنُ عُمَرَ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى يَوْمَ خَيْبَرَ عَنْ لُحُومِ الحُمُرِ الأَهْلِيَّةِ.
[راجع: ٨٥٣]

4217. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: On the day (of the battle) of Khaibar, Allāh's Messenger ﷺ forbade the eating of the meat of donkeys.

٤٢١٨ - حدَّثَني إسحَاق بنُ

4218. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ forbade the eating

نَصْرٍ: حدَّثَنا مُحَمَّدُ بنُ عُبَيْدٍ: حدَّثَنا عُبَيْدُ اللهِ، عَنْ نافعٍ وسالمٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ أَكْلِ لُحُومِ الحُمُرِ الأَهْلِيَّةِ. [راجع: ٨٥٣]

of the meat of donkeys.

٤٢١٩ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ عَمْرٍو، عَنْ مُحَمَّدِ ابنِ عَليٍّ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: نَهَى رَسُولُ اللهِ ﷺ يَوْمَ خَيْبَرَ عَنْ لُحُومِ الحُمُرِ ورَخَّصَ في الخَيْلِ. [انظر: ٥٥٢٠، ٥٥٢٤]

4219. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: On the day (of the battle) of Khaibar, Allāh's Messenger ﷺ forbade the eating of the meat of donkeys and allowed the eating of the meat of horses.

٤٢٢٠ - حَدَّثَنا سَعِيدُ بنُ سُلَيمانَ: حدَّثَنا عَبَّادٌ، عَنِ الشَّيْبانِيِّ قالَ: سَمِعْتُ ابنَ أَبي أَوْفى رَضِيَ اللهُ عَنْهُما: أَصابَتْنا مَجاعَةٌ يَوْمَ خَيْبَرَ فإنَّ القُدُورَ لَتَغْلي، قالَ: وبَعْضُها نَضِجَتْ فَجاءَ مُنادِي النَّبيِّ ﷺ: لا تَأْكُلُوا مِنْ لُحُومِ الحُمُرِ شَيْئاً وأَهْرِيقُوها، قالَ ابنُ أَبي أَوْفى: فَتَحَدَّثْنا أَنَّه إِنَّما نَهَى عَنها لِأَنَّها لَمْ تُخَمَّسْ. وقالَ بَعْضُهُمْ: نَهَى عَنها البَتَّةَ لأَنَّها كانَتْ تَأْكُلُ العَذِرَةَ. [راجع: ٣١٥٥]

4220. Narrated Ibn Abī Aūfā رَضِيَ اللهُ عَنْهُما: We were afflicted with severe hunger on the day of Khaibar. While the cooking pots were boiling and some of the food was well-cooked, the announcer of the Prophet ﷺ came to say, "Do not eat anything of the meat of the donkey and upset the cooking pots." We then thought that the Prophet ﷺ had prohibited such food because the *Khumus* had not been taken out of it. Some others said, "He prohibited the meat of donkeys forever, because donkeys used to eat dirty things."

٤٢٢١، ٤٢٢٢ - حدَّثَنا حَجَّاجُ بنُ مِنْهالٍ: حدَّثَنا شُعْبَةُ: أَخبرَني عَدِيُّ بنُ ثابتٍ، عَنِ البراءِ وعَبْدِ اللهِ بنِ أَبي أَوْفى أَنَّهُمْ كانُوا مَعَ النَّبيِّ ﷺ فأَصابُوا حُمُراً واطبخوها، فَنادَى

4221, 4222. Narrated Al-Barā' and 'Abdullāh bin Abī Aūfa رَضِيَ اللهُ عَنْهُم that when they were in the company of the Prophet ﷺ, they got some donkeys which they (slaughtered and) cooked. Then the announcer of the Prophet ﷺ said, "Turn the cooking pots upside down (i.e., throw out the meat)".

مُنادِي النَّبِيِّ ﷺ: أَكْفِئُوا القُدُورَ.
[انظر: ٤٢٢٣، ٤٢٢٥، ٤٢٢٦، ٥٥٢٥]

4223, 4224. Narrated Al-Barā' and Ibn Abī Aūfa رَضِيَ اللهُ عَنْهُم: On the day (of the battle) of Khaibar when the cooking pots were put on the fire (with the meat of donkeys), the Prophet ﷺ said, "Turn the cooking pots upside down."

٤٢٢٣، ٤٢٢٤ - حدَّثني إِسحَاقُ: حدَّثنا عَبْدُ الصَّمَدِ: حدَّثنا شُعْبَةُ: حدَّثنا عَدِيُّ ابنُ ثابتٍ قالَ: سَمِعْتُ البَرَاءَ وابنَ أَبي أَوْفَى رَضِيَ اللهُ عَنْهُمْ يُحَدِّثانِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قالَ يَوْمَ خَيْبَرَ وَقَد نَصَبُوا القُدُورَ: «أَكْفِئُوا القُدُورَ». [راجع: ٣١٥٣، ٤٢٢١]

4225. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: We took part in a *Ghazwa* with the Prophet ﷺ... (same as *Hadīth* No.4223, 4224).

٤٢٢٥ - حدَّثنا مُسْلِمٌ: حدَّثنا شُعْبَةُ، عَنْ عَدِيِّ بنِ ثابتٍ، عَنِ البَرَاءِ قالَ: غَزَوْنا مَعَ النَّبِيِّ ﷺ نَحْوَهُ. [راجع: ٤٢٢١]

4226. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما: During the *Ghazwā* of Khaibar, the Prophet ﷺ ordered us to throw away the meat of the donkeys whether it was still raw or cooked. He did not allow us to eat it later on.

٤٢٢٦ - حدَّثني إِبْرَاهِيمُ بنُ مُوسَى: أَخبرَنا ابنُ أَبي زَائدَةَ: أَخْبرَنا عاصِمٌ، عَنْ عامِرٍ، عَنِ البَرَاءِ بنِ عازِبٍ رَضِيَ اللهُ عَنْهُما قالَ: أَمَرَنا النَّبِيُّ ﷺ في غَزْوَةِ خَيْبَرَ أَنْ نُلْقِيَ الحُمُرَ الأَهْلِيَّةَ نِيئَةً ونَضِيجَةً، ثُمَّ لَمْ يأمُرْنا بأَكْلِهِ بَعْدُ. [راجع: ٤٢٢١]

4227. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I do not know whether the Prophet ﷺ forbade the eating of donkey-meat (temporarily) because they were the beasts of burden for the people, and he disliked that their means of transportation should be lost, or he forbade it on the day (of the battle) of Khaibar permanently.

٤٢٢٧ - حَدَّثني مُحَمَّدُ بن أَبي الحُسَينِ: حدَّثنا عُمَرُ بنُ حَفْصٍ: حدَّثنا أَبي، عَنْ عاصِمٍ، عَنْ عامِرٍ، عَنِ ابنِ عَبَّاسٍ قالَ: لا أَدْرِي أَنَهى عَنْهُ رَسُولُ اللهِ ﷺ مِنْ أَجْلِ أَنَّهُ كانَ حَمُولَةَ النَّاسِ فكَرِهَ أَنْ تَذْهَبَ حَمُولَتُهُمْ أَوْ حَرَّمَهُ في يَوْمِ خَيْبَرَ لَحْمَ الحُمُرِ.

4228. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: On the day (of the battle) of Khaibar, Allāh's Messenger ﷺ divided (the war booty of Khaibar) with the ratio of two shares for the horse and one share for the foot soldier. The subnarrator, Nāfi' explained this, saying, "If a man had a horse, he was given three shares and if he had no horse, then he was given one share."

٤٢٢٨ - حدَّثنا الحَسَنُ بنُ إسحَاقَ: حدَّثَنا مُحَمَّدُ بنُ سابِقٍ: حدَّثَنا زَائِدَةُ، عَنْ عُبَيْدِ اللهِ بنِ عُمَرَ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قَسَمَ رَسُولُ اللهِ ﷺ يَوْمَ خَيْبَرَ للفَرَسِ سَهْمَينِ وللرَّاجلِ سَهْماً، قالَ: فَسَّرهُ نافِعٌ فَقالَ: إذَا كانَ مَعَ الرَّجُلِ فَرَسٌ فَلَهُ ثَلاثَةُ أَسْهُمٍ فإنْ لَمْ يَكُنْ لَهُ فَرَسٌ فَلَهُ سَهْمٌ. [راجع: ٢٨٦٣]

4229. Narrated Jubair bin Muṭ'im رَضِيَ اللهُ عَنْهُ: 'Uthmān bin 'Affān and I went to the Prophet ﷺ and said, "You had given Banū Al-Muṭṭalib from the *Khumus* of Khaibar's booty and left us in spite of the fact that we and Banū Al-Muṭṭalib are on equal family status with you." The Prophet ﷺ said, "Banū Hāshim and Banū Al-Muṭṭalib only are one and the same." So, the Prophet ﷺ did not give anything to Banū 'Abd Shams and Banū Nawfal.[1]

٤٢٢٩ - حدَّثنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، أَنَّ جُبَيرَ بنَ مُطْعِمٍ أخبَرَهُ قالَ: مَشَيْتُ أَنا وعُثْمانُ بنُ عَفَّانَ إلى النَّبيِّ ﷺ فَقُلْنا: أَعْطَيْتَ بَني المُطَّلِبِ مِنْ خُمْسِ خَيْبَرَ وَتَركْتَنا ونَحْنُ بمَنْزِلَةٍ وَاحِدَةٍ مِنْكَ؟ فَقالَ: «إنَّما بَنُو هاشِمٍ وَبَنو المُطَّلِبِ شَيءٌ وَاحدٌ». قالَ جُبَيرٌ: ولمْ يَقْسِمِ النَّبيُّ ﷺ لِبَني عَبْدِ شَمْسٍ وبَني نَوْفَلٍ شَيْئاً. [راجع: ٣١٤٠]

4230. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The news of the emigration of the Prophet ﷺ (from Makkah to Al-Madīna) reached us while we were in Yemen. So we set out as *Muhajirûn* (emigrants) towards him. We were (three) I and my two brothers. I was the youngest of them, and one of the two was

٤٢٣٠ - حدَّثني مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا أَبُو أُسامَةَ: حدَّثَنا بُرَيْدُ بنُ عَبْدِ اللهِ، عَنْ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: بَلَغَنا مَخْرَجُ النَّبيِّ ﷺ ونَحْنُ باليَمَنِ

(1) (H. 4229) 'Uthmān belonged to Banū 'Abd Shams and Jubair belonged to Banū Nawfal.

فَخَرَجْنا مُهاجِرِينَ إِلَيْهِ أَنا وأَخَوانِ لي أَنا أَصْغَرُهُمْ، أَحَدُهُما أَبو بُرْدَةَ والآخَرُ أَبو رُهْمٍ، إِمَّا قالَ: بِضْعاً، وإِمَّا قالَ: في ثَلاثَةٍ وخَمْسِينَ أَوِ اثْنَيْنَ وخَمْسِينَ رَجُلاً مِنْ قَوْمي، فَرَكِبْنا سَفِينَةً، فأَلْقَتْنا سَفِينَتُنا إِلى النَّجاشِيِّ بالحَبَشَةِ. فَوافَقْنا جَعْفَرَ بنَ أَبي طالِبٍ فأَقَمْنا مَعَهُ حتَّى قَدِمْنا جميعاً فَوافَقْنا النَّبيَّ ﷺ حِينَ افْتَتَحَ خَيْبَرَ. وكانَ أُناسٌ مِنَ النَّاسِ يَقُولُونَ لَنا يَعْني لأَهْلِ السَّفِينَةِ: سَبَقْناكُمْ بالهِجْرَةِ. ودَخَلَتْ أَسماءُ بِنْتُ عُمَيْسٍ، وَهيَ مِمَّنْ قَدِمَ مَعَنا، عَلى حَفْصَةَ زَوْجِ النَّبيِّ ﷺ زائِرَةً وَقَد كانَتْ هاجَرَتْ إِلى النَّجاشِيِّ فِيمَنْ هاجَرَ فَدَخَلَ عُمَرُ عَلى حَفْصَةَ، وأَسْماءُ عِنْدَها، فَقالَ عُمَرُ حِينَ رأَى أَسْماءَ: مَنْ هٰذِهِ؟ قالَتْ: أَسْماءُ بِنْتُ عُمَيْسٍ، قالَ عُمَرُ: آلحَبَشِيَّةُ هٰذِهِ؟ آلبَحْرِيَّةُ هٰذِهِ؟ قالَتْ أَسْماءُ: نَعَمْ، قالَ: سَبَقْناكُمْ بالهِجْرَةِ، فَنَحْنُ أَحَقُّ بِرَسُولِ اللهِ ﷺ مِنْكُمْ، فَغَضِبَتْ وقالَتْ: كَلَّا واللهِ، كُنْتُمْ مَعَ رَسُولِ اللهِ ﷺ يُطْعِمُ جائِعَكُمْ وَيَعِظُ جاهِلَكُمْ وكُنَّا في دارِ - أَوْ في أَرْضِ - البُعَداءِ البُغَضاءِ بالحَبَشَةِ وَذلكَ في اللهِ وفي رَسُولِهِ ﷺ، وَايمُ اللهِ لا أَطْعَمُ طَعاماً وَلا أَشْرَبُ شَراباً حتَّى

Abū Burda, and the other, Abū Ruhm, and our total number was either 53 or 52 men from my people. We got on board a boat and our boat took us to Najâshi (Negus) in Ethiopia. There we met Ja'far bin Abī Ṭālib and stayed with him. Then we all came (to Al-Madīna) and met the Prophet ﷺ at the time of the conquest of Khaibar. Some of the people used to say to us, namely the people of the boat, "We have emigrated before you." Asmā' bint 'Umais who was one of those who had come with us, came as a visitor to Ḥafṣa, the wife of the Prophet ﷺ. She had emigrated along with those other Muslims who emigrated to Najâshi. 'Umar came to Ḥafṣa while Asmā' bint 'Umais was with her. 'Umar, on seeing Asmā', said, "Who is this?" She said, "Asmā' bint 'Umais." 'Umar said, "Is she the Ethiopian? Is she the seafaring lady?" Asmā' replied, "Yes." 'Umar said, "We have emigrated before you (people of the boat), so we have got more right than you over Allāh's Messenger ﷺ." On that Asmā' became angry and said, "No, by Allāh, while you were with Allāh's Messenger ﷺ who was feeding the hungry ones amongst you, and advising the ignorant ones amongst you, we were in the far-off hated land of Ethiopia, and all that was for the sake of Allāh and (then) His Messenger ﷺ. By Allāh, I will neither eat any food nor drink anything till I inform Allāh's Messenger ﷺ of all that you have said. There we were harmed and frightened. I will mention this to the Prophet ﷺ and will ask him (about it). By Allāh I will not tell a lie or curtail your saying or add something to it."

أَذْكُرَ ما قُلْتَ لِرَسُولِ اللهِ ﷺ ونَحْنُ كُنَّا نُؤْذَى ونُخافُ، وسأذْكُرُ ذلكَ للنَّبِيِّ ﷺ وأسألُهُ وَاللهِ لا أكْذِبُ ولا أزيغُ وَلا أزِيدُ عَلَيْهِ. [راجع: ٣١٣٦]

4231. So when the Prophet ﷺ came, she said, "O Allāh's Prophet! 'Umar has said so-and-so." He ﷺ said (to Asmā'), "What did you say to him?" Asmā' said, "I told him so-and-so." The Prophet ﷺ said, "He (i.e., 'Umar) has not got more right than you people over me, as he and his companions have (the reward of) only one emigration, and you, the people of the boat, have (the reward of) two emigrations." Asmā' later on said, "I saw Abū Mūsa and the other people of the boat coming to me in successive groups, asking me about this narration, and to them nothing in the world was more cheerful and greater than what the Prophet ﷺ had said about them."

Narrated Abū Burda: Asmā' said, "I saw Abū Mūsa requesting me to repeat this narration again and again."

٤٢٣١ - فَلَمَّا جاءَ النَّبِيُّ ﷺ قالَتْ: يا نَبِيَّ اللهِ، إنَّ عُمَرَ قالَ كَذَا وكَذَا، قالَ: «فَما قُلْتِ لَهُ؟» قالَتْ: قُلْتُ لَهُ كَذا وكَذا، قالَ: «لَيْسَ بأحَقَّ بي مِنكُمْ، وَلَهُ ولأصحَابِهِ هِجْرَةٌ وَاحِدَةٌ، وَلَكُمْ أنْتُمْ أهْلَ السَّفِينَةِ هِجْرَتانِ». قالَتْ: فلَقَدْ رَأَيْتُ أبا مُوسَى وأصحَابَ السَّفِينَةِ يأتُونَني أرْسالاً يَسألُوني عَنْ هٰذَا الحَدِيثِ، ما منَ الدُّنْيا شَيءٌ هُمْ بهِ أفْرَحُ وَلا أعْظَمُ في أنْفُسِهِمْ مِمَّا قالَ لهُمُ النَّبِيُّ ﷺ. قالَ أبو بُرْدَةَ: قالَتْ أسْماءُ: فَلَقَدْ رأيْتُ أبا مُوسَى وإنَّهُ لَيَسْتَعِيدُ هٰذَا الحَدِيثَ مِنِّي.

4232. Narrated Abū Burda: Abū Mūsā said, "The Prophet ﷺ said, 'I recognize the voice of the group of *Al-Ash'ariyūn,* when they recite the Qur'ān, when they enter their homes at night, and I recognize their houses by (listening) to their voices when they are reciting the Qur'ān at night, although I have not seen their houses where they stayed during the daytime. Amongst them is Ḥakim who, on meeting the cavalry (or said the enemy), used to say to them (i.e., the enemy): My companions order you to wait for them.' "

٤٢٣٢ - قالَ أبو بُرْدَةَ، عَنْ أبي مُوسَى: قَال النَّبِيُّ ﷺ: «إنِّي لأعْرِفُ أصْوَاتَ رُفْقَةِ الأشْعَرِيِّينَ بالقُرآنِ حينَ يَدْخُلُونَ بالَّيْلِ، وأعْرِفُ مَنازِلَهُمْ مِنْ أصْوَاتِهِمْ بالقُرآنَ باللَّيْلِ وإنْ كُنْتُ لَمْ أرَ مَنازِلَهُمْ حينَ نَزَلُوا بالنَّهارِ. ومِنْهُمْ حَكِيمٌ إذا لَقِيَ الخَيْلَ - أوْ قالَ: العَدُوَّ - قالَ لهُمْ: إنَّ أصحَابي يأمُرُونكمْ أنْ تَنظُرُوهُمْ».

4233. Narrated Abū Mūsa: We came upon the Prophet ﷺ after he had conquered

٤٢٣٣ - حدَّثَني إسْحَاقُ بنُ

Khaibar. He then gave us a share (from the booty), but apart from us he did not give to anybody else who did not participate in the conquest.

إبراهِيمَ: سَمِعَ حَفْصَ بنَ غِياثٍ: حدَّثَنا بُرَيْدُ بنُ عَبْدِ اللهِ، عَنْ أَبي بُرْدَةَ، عَنْ أبي مُوسَى، قالَ: قَدِمْنا عَلى النَّبيِّ ﷺ بَعْدَ أَنِ افْتَتَحَ خَيْبَرَ فَقَسَمَ لَنَا ولَمْ يَقْسِمْ لأَحَدٍ لَمْ يَشْهَدِ الفَتْحَ غَيرنا. [راجع: ٣١٣٦]

4234. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When we conquered Khaibar, we gained neither gold nor silver as booty, but we gained cows, camels, goods and gardens. Then we departed with Allāh's Messenger ﷺ to the valley of Al-Qurā, and at that time Allāh's Messenger ﷺ had a slave called Mid'am who had been presented to him by one of Banū Aḍ-Ḍibāb. While the slave was dismounting the saddle of Allāh's Messenger ﷺ, an arrow, the thrower of which was unknown, hit that slave. The people said, "Congratulations to him for the martyrdom." Allāh's Messenger ﷺ said, "No, by Him in Whose Hand my soul is, the sheet (of cloth) which he had taken (illegally) on the day (of the battle) of Khaibar from the booty before the distribution of the booty, has become a flame of fire burning him." On hearing that, a man brought one or two leather straps of shoes to the Prophet ﷺ and said, "These are things I took (illegally)." On that Allāh's Messenger ﷺ said, "This is a strap" or "these are two straps of fire."

٤٢٣٤ - حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا مُعاوِيَةُ بنُ عَمْرٍو: قَالَ أَبو إِسحَاقَ، عَنْ مالكِ بنِ أَنَسٍ قالَ: حدَّثَني ثَوْرٌ: قَالَ سالِمٌ مَوْلى ابنِ مُطيعٍ: أَنَّهُ سَمِعَ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: افْتَتَحْنا خَيْبَرَ ولَمْ نَغْنَمْ ذَهَباً وَلا فِضَّةً، إِنَّما غَنِمْنا البَقَرَ والإِبِلَ والمَتاعَ والحَوائِطَ، ثُمَّ انْصَرَفْنا مَعَ رَسُولِ اللهِ ﷺ إِلى وَادي القُرَى وَمَعَهُ عَبْدٌ لَهُ يُقالُ لَهُ: مِدْعَمٌ، أَهْدَاهُ لَهُ أَحَدُ بَني الضِّبابِ، فَبَيْنما هُوَ يَحُطُّ رَحْلَ رَسُولِ اللهِ ﷺ إِذْ جاءَهُ سَهْمٌ عائِرٌ حتَّى أَصابَ ذلكَ العَبْدَ. فَقالَ النَّاسُ: هَنِيئاً لَهُ الشَّهادَةُ، فَقالَ رَسُولُ اللهِ ﷺ: «بَلْ وَالَّذي نَفْسِي بِيَدِهِ إِنَّ الشَّمْلَةَ التي أَصابَها يَوْمَ خَيْبَرَ مِنَ المَغانِمِ لَمْ تُصِبْها المَقاسِمُ لَتَشْتَعِلُ عَلَيْهِ ناراً». فَجاءَ رَجُلٌ حِينَ سَمِعَ ذلكَ مِنَ النَّبيِّ ﷺ بِشِرَاكٍ أَوْ بِشِراكَينِ فَقالَ: هٰذَا شَيءٌ كُنْتُ أَصَبْتُهُ، فَقالَ رَسُولُ اللهِ ﷺ: «شِرَاكٌ أَوْ شِرَاكانِ مِنْ نارٍ». [انظر: ٦٧٠٧]

٤٢٣٥ - حدَّثنا سَعيدُ بنُ أبي مَرْيمَ: أخبرَنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: أَخْبرَني زَيْدٌ، عَنْ أَبيهِ: أَنَّهُ سَمِعَ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ يَقُولُ: أَما وَالَّذي نَفْسِي بِيَدِهِ لَوْلا أَنْ أَتْرُكَ آخِرَ النَّاسِ بَبَّاناً لَيْسَ لَهُمْ شَيءٌ ما فُتِحَتْ عَلَيَّ قَرْيَةٌ إِلَّا قَسَمْتُها كما قَسَمَ النَّبيُّ ﷺ خَيْبَرَ ولٰكِنِّي أَتْرُكُها خِزَانَةً لَهُمْ يَقْتَسِمُونَها. [راجع: ٢٣٣٤]

4235. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: By Him in Whose Hand my soul is, were I not afraid that the other Muslims might be left in poverty, I would divide (the land of) whatever village I may conquer (among the fighters), as the Prophet ﷺ divided the land of Khaibar. But I prefer to leave it as a (source of) a common treasury for them to distribute its revenue amongst themselves.

٤٢٣٦ - حدَّثني مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا ابْنُ مَهْدِيٍّ، عَنْ مالكِ بنِ أَنَسٍ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ أَبيهِ، عن عُمَرَ رَضِيَ اللهُ عَنْهُ قالَ: لَوْلا آخِرُ المُسْلِمينَ ما فُتِحَتْ عَلَيْهِمْ قَرْيَةٌ إِلَّا قَسَمْتُها كما قَسَمَ النَّبيُّ ﷺ خَيْبَرَ. [راجع: ٢٣٣٤]

4236. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: But for the other Muslims (i.e., coming generations) I would divide (the land of) whatever villages the Muslims might conquer (among the fighters), as the Prophet ﷺ divided (the land of) Khaibar.

٤٢٣٧ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ قالَ: سَمِعْتُ الزُّهْرِيَّ وسأَلَهُ إِسْماعِيلُ بنُ أُمَيَّةَ قالَ: أَخْبرَني عَنْبَسَةُ بنُ سَعِيدٍ: أَنَّ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَتَى النَّبيَّ ﷺ فَسأَلَهُ قالَ لَهُ بَعْضُ بَني سَعِيدِ بنِ العاصِ: لا تُعْطِهِ يا رَسُولَ اللهِ، فَقالَ أَبو هُرَيْرَةَ: هٰذا قاتِلُ ابنِ قَوْقَلٍ، فَقالَ: وَاعَجَباهُ لِوَبْرٍ تَدَلَّى مِنْ قَدُومِ الضَّأْنِ. [راجع: ٢٨٢٧]

4237. Narrated 'Anbasa bin Sa'īd: Abū Hurairah رَضِيَ اللهُ عَنْهُ came to the Prophet ﷺ and asked him (for a share from the Khaibar booty). On that, one of the sons of Sa'īd bin Al-'Āṣ said to him, "O Allāh's Messenger! Do not give him." Abū Hurairah then said (to the Prophet ﷺ), "This is the murderer of Ibn Qauqal." Sa'īd's son said, "How strange! A guinea pig coming from Qadūm Aḍ-Ḍā'n[1]!"

٤٢٣٨ - وَيُذْكَرُ عَنِ الزُّبَيْدِيِّ،

4238. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ:

(1) (H. 4237) Qadūm Aḍ-Ḍā'n is the name of a mountain in the land of Abū Hurairah's tribe.

عَنِ الزُّهْرِيِّ قالَ: أَخْبرَنِي عَنْبَسَةُ بنُ سَعِيدٍ: أَنَّهُ سَمِعَ أبا هُرَيْرَةَ يُخْبِرُ سَعِيدَ بنَ العاصِ قالَ: بَعَثَ رَسُولُ اللهِ ﷺ أَبانَ عَلى سَرِيَّةٍ مِنَ المَدِينَةِ قِبَلَ نَجْدٍ، قالَ أَبو هُرَيْرَةَ: فَقدِمَ أَبانُ وأَصحابُهُ على النَّبِيِّ ﷺ بخَيْبَرَ بَعْدَما افْتَتَحَها وإِنَّ حُزمَ خَيْلِهِمْ لَلِيفٌ، قالَ أَبو هُرَيْرَةَ: قُلْتُ: يا رَسُولَ اللهِ لا تَقْسِمْ لَهُمْ، قالَ أَبانُ: وأَنْتَ بهٰذا يا وَبْرُ تَحَدَّرَ مِنْ رأْسِ ضَالٍ؟ فَقالَ النَّبِيُّ ﷺ: «يا أَبانُ اجْلِسْ»، فَلَمْ يَقْسِمْ لَهُمْ. قال أبو عبدِ اللهِ: الضَّالُ: السِّدْرُ [راجع: ٢٨٢٧]

Allāh's Messenger ﷺ sent Abān from Al-Madīna to Najd as the commander of a *Sarīya*. Abān and his companions came to the Prophet ﷺ at Khaibar after the Prophet had conquered it, and the reins of their horses were made of the fibre of date palm trees. I said, "O Allāh's Messenger! Do not give them a share of the booty." On that, Abān said (to me), "Strange! You suggest such a thing though you are what you are, O guinea pig coming down from the top of Aḍ-Ḍāl!" On that the Prophet ﷺ said, "O Abān, sit down!" and did not gave them any share.

٤٢٣٩ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا عَمْرُو بنُ يَحْيَى بنِ سَعِيدٍ: أَخبَرَني جَدِّي: أَنَّ أَبانَ بنَ سَعِيدٍ أَقْبَلَ إلى النَّبِيِّ ﷺ فَسَلَّمَ عَلَيْهِ فَقالَ أَبو هُرَيْرَةَ: يا رَسُولَ اللهِ، هٰذا قاتِلُ ابنِ قَوْقَلٍ. وقالَ أَبانُ لأَبي هُرَيْرَةَ: وَاعَجَبا لكَ، وَبْرٌ تَدأْدَأَ مِنْ قَدُومِ ضَأْنٍ يَنْعَى عَلَيَّ امْرأً أَكْرَمَهُ اللهُ بِيَدي، وَمَنَعَهُ أَنْ يُهِنِّي بيَدِهِ. [راجع: ٢٨٢٧]

4239. Narrated Sa'īd: Abān bin Sa'īd came to the Prophet ﷺ and greeted him. Abū Hurairah said, "O Allāh's Messenger! This (Abān) is the murderer of Ibn Qauqal." (On hearing that), Abān said to Abū Hurairah, "How strange your saying is! You, a guinea pig, descending from Qadūm Ḍā'n, blaming me for (killing) a person whom Allāh favoured (with martyrdom) with my hand, and whom He forbade to degrade me with his hand."[1]

٤٢٤٠، ٤٢٤١ - حدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ

4240, 4241. Narrated 'Āishah رَضِيَ اللهُ عَنها: Fāṭima عَليها السلام, the daughter of the Prophet ﷺ sent someone to Abū Bakr (when he was a caliph), asking for her

(1) (H. 4239) Abān wants to say, "If I had been killed by that person I would have been among the people of the Hell-fire." Abān, before embracing Islām killed Ibn Qauqal who was a Muslim.

inheritance of what Allāh's Messenger ﷺ had left of the property bestowed on him by Allāh from the *Fai* (i.e., booty gained without fighting) in Al-Madīna, and Fadak, and what remained of the *Khumus* of the Khaibar booty. On that, Abū Bakr said, "Allāh's Messenger ﷺ said, 'Our property is not inherited. Whatever we leave, is *Ṣadaqa* (charity), but the family of (the Prophet) Muḥammad ﷺ can eat of this property.' By Allāh, I will not make any change in the state of the *Ṣadaqa* of Allāh's Messenger and will leave it as it was during the lifetime of Allāh's Messenger ﷺ, and will dispose of it as Allāh's Messenger ﷺ used to do." So, Abū Bakr refused to give anything of that to Fāṭima. So she became angry with Abū Bakr and kept away from him, and did not talk to him till she died. She remained alive for six months after the death of the Prophet ﷺ. When she died, her husband 'Alī buried her at night without informing Abū Bakr and he offered the funeral prayer by himself. When Fāṭima was alive, the people used to respect 'Alī much, but after her death, 'Alī noticed a change in the people's attitude towards him. So, 'Alī sought reconciliation with Abū Bakr and gave him the *Bai'a* (pledge). 'Alī had not given the *Bai'a* (pledge) during those months (i.e., the period between the Prophet's death and Fāṭima's death). 'Alī sent someone to Abū Bakr saying, "Come to us, but let nobody come with you," as he disliked that 'Umar should come. 'Umar said (to Abū Bakr), "No, by Allāh, you shall not enter upon them alone." Abū Bakr said, "What do you think they will do to me? By Allāh, I will go to them". So, Abū Bakr entered upon them, and then 'Alī uttered *Tashahhud*[1] and said (to Abū Bakr), "We know well your

عائِشَةَ: أَنَّ فاطِمَةَ عَلَيْها السَّلامُ بِنْتَ النَّبِيِّ ﷺ أَرْسَلَتْ إلى أبي بَكْرٍ تَسألُهُ مِيراثَها مِنْ رَسُولِ اللهِ ﷺ مِمَّا أَفاءَ اللهُ عَلَيْهِ بالمَدينَةِ وَفَدَكٍ وَما بَقِيَ مِنْ خُمْسِ خَيْبَرَ، فَقالَ أبو بَكْرٍ: إنَّ رَسُولَ اللهِ ﷺ قالَ: «لا نُورَثُ، ما تَرَكْنا صَدَقَةٌ، إنَّما يأكُلُ آلُ مُحَمَّدٍ ﷺ في هٰذَا المَالِ»، وإنِّي واللهِ لا أُغَيِّرُ شَيْئاً مِنْ صَدَقَةِ رَسُولِ اللهِ ﷺ عَنْ حالِهَا التي كَانَ عَلَيْها في عَهْدِ رَسُولِ اللهِ ﷺ، ولأَعْمَلَنَّ فِيها بِمَا عَمِلَ بِهِ رَسُولُ اللهِ ﷺ. فأبى أبو بَكْرٍ أَنْ يَدْفَعَ إلى فاطِمَةَ مِنْها شَيْئاً فَوَجَدَتْ فاطِمَةُ عَلى أَبي بَكْرٍ في ذٰلك فَهَجَرَتْهُ فَلَمْ تُكَلِّمْهُ حتَّى تُوُفِّيَتْ: وعاشَتْ بَعْدَ النَّبِيِّ ﷺ سِتَّةَ أَشْهُرٍ، فَلَمَّا تُوُفِّيَتْ دَفَنَها زَوْجُها عَلِيٌّ لَيْلاً وَلَمْ يُؤْذِنْ بها أَبا بَكْرٍ وصَلَّى عَلَيْها. وكانَ لِعَلِيٍّ مِنَ النَّاسِ وَجْهٌ حَياةَ فاطمَةَ، فَلَمَّا تُوُفِّيَتِ اسْتَنْكَرَ عَلِيٌّ وُجوهَ النَّاسِ فالْتَمَسَ مُصالَحَةَ أَبي بَكْرٍ ومُبايَعَتَهُ وَلَمْ يَكُنْ يُبايِعُ تلكَ الأَشْهُرَ، فأَرْسَلَ إلى أبي بَكْرٍ: أَنِ ائْتِنا وَلا يَأْتِنَا أَحَدٌ مَعَك، كَراهِيَةً لِيَحْضُرَ عُمَرُ، فَقالَ عُمَرُ: لا وَاللهِ لا تَدْخُلُ عَلَيْهِمْ وَحْدَكَ، فَقالَ أَبُو بَكْرٍ: وَما عَسَيْتَهُمْ أَنْ يَفْعَلُوا بي؟ واللهِ لآتِيَنَّهُمْ، فَدَخَلَ عَلَيْهِمْ أَبو بَكْرٍ

(1) (H. 4241) "*Lā ilāha illallāh*" (none has the right to be worshipped but Allāh), and Muḥammad (ﷺ) is the Messenger of Allāh.

superiority and what Allāh has given you, and we are not jealous of the good what Allāh has bestowed upon you, but you did not consult us in the question of the rule, and we thought that we have got a right in it because of our near relationship to Allāh's Messenger ﷺ." Thereupon Abū Bakr's eyes flowed with tears. And when Abū Bakr spoke, he said, "By Him in Whose Hand my soul is, to keep good relations with the relatives of Allāh's Messenger ﷺ, is dearer to me than to keep good relations with my own relatives. But as for the trouble which arose between me and you about his property, I will do my best to spend it according to what is good, and will not leave any rule or regulation which I saw Allāh's Messenger ﷺ following, in disposing of it, but I will follow." On that 'Alī said to Abū Bakr, "I promise to give you the *Bai'a* (pledge) this afternoon." So, when Abū Bakr had offered the *Zuhr* prayer, he ascended the pulpit and uttered the *Tashah-hud* and then mentioned the story of 'Alī and his failure to give the *Bai'a* (pledge) and excused him, accepting what excuses he had offered. Then 'Alī (got up) and praying (to Allāh) for forgiveness, he uttered *Tashah-hud*, praised Abū Bakr's right, and said, that he had not done what he had done because of jealousy of Abū Bakr or as a protest of what Allāh had favoured him with. 'Alī added, "But we used to consider that we too had some right in this affair (of rulership) and that he (i.e., Abū Bakr) did not consult us in this matter, and therefore caused us to feel sorry." On that all the Muslims became happy and said, "You have done the right thing." The Muslims then became friendly with 'Alī as he did to what the people had done (i.e., giving the *Bai'a* (pledge) to Abū Bakr).

4242. Narrated 'Āishah رَضِيَ اللهُ عَنها: When Khaibar was conquered, we said,

فَتَشَهَّدَ عَلِيٌّ، فَقالَ: إنَّا قَدْ عَرَفْنا فَضْلَكَ وَما أَعْطاكَ اللهُ. وَلَمْ نَنْفَسْ عَلَيْكَ خَيراً ساقَهُ اللهُ إلَيْكَ. وَلٰكِنَّكَ اسْتَبْدَدْتَ عَلَيْنا بالأَمْرِ وكُنَّا نَرَى لِقَرابَتِنا مِنْ رَسُولِ اللهِ ﷺ نَصِيباً حتَّى فاضَتْ عَيْنا أَبي بَكْرٍ. فَلَمَّا تَكَلَّمَ أَبو بَكْرٍ قالَ: وَالذي نَفْسِي بِيَدِهِ لَقَرابَةُ رَسُولِ اللهِ ﷺ أَحَبُّ إلَيَّ أَنْ أَصِلَ مِنْ قَرابَتي. وأَمَّا الَّذي شَجَرَ بَيْني وَبَيْنَكُمْ مِنْ هٰذِهِ الأَمْوالِ فَلَمْ آلُ فِيْهَا عَنِ الخَيرِ وَلَمْ أَتْرُكْ أَمْراً رأيْتُ رَسُولَ اللهِ ﷺ يَصْنَعُهُ فِيها إلَّا صَنَعْتُهُ. فَقالَ عليٌّ لأبي بَكْرٍ: مَوْعِدُكَ العَشِيَّةَ لِلْبَيْعَةِ، فَلَمَّا صَلَّى أَبو بَكْرٍ الظُّهْرَ رَقِيَ المِنْبَرَ فَتَشَهَّدَ وَذَكَرَ شأنَ عَلِيٍّ وتَخَلُّفَهُ عَنِ البَيْعَةِ وَعَذَرَهُ بالَّذي اعْتَذَرَ إلَيْهِ. ثُمَّ اسْتَغْفَرَ وَتَشَهَّدَ عَلِيٌّ فَعَظَّمَ حَقَّ أَبي بَكْرٍ وَحَدَّثَ أَنَّهُ لَمْ يَحْمِلْهُ عَلى الَّذي صَنَعَ نَفاسَةً عَلى أَبي بَكْرٍ وَلا إنْكاراً لِلَّذي فَضَّلَهُ اللهُ بِهِ وَلٰكِنَّا نُرَى لَنَا في هٰذَا الأَمْرِ نَصِيباً. فاسْتَبَدَّ عَلَيْنا فَوَجَدْنا في أَنْفُسِنا، فَسُرَّ بِذٰلِكَ المُسْلِمُونَ وَقالُوا: أَصَبْتَ. وكانَ المُسْلِمُونَ إلى عَلِيٍّ قَرِيباً حِينَ رَاجَعَ الأَمْرَ المَعْرُوفَ. [راجع: ٣٠٩٢، ٣٠٩٣]

٤٢٤٢ - حَدَّثَني مُحَمَّدُ بنُ

بَشَّارٍ: حدَّثَنا حَرمِيٌّ: حدَّثَنا شُعْبَةُ: أَخْبَرَني عُمارَةُ، عَن عِكْرِمَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: لَمَّا فُتِحَتْ خَيْبَرُ قُلْنا: الآنَ نَشْبَعُ مِنَ التَّمْرِ.

"Now we will eat our fill of dates!"

٤٢٤٣ - حدَّثَنا الحَسَنُ: حدَّثَنا قُرَّةُ ابنُ حَبِيبٍ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ عَبْدِ اللهِ بنِ دينارٍ، عَنْ أَبيهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: ما شَبِعْنا حتَّى فَتَحْنا خَيْبَرَ.

4243. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: We did not eat our fill except after we had conquered Khaibar.

(٤٠) بابُ اسْتِعْمالِ النَّبِيِّ ﷺ عَلى أَهْلِ خَيْبَرَ

(40) CHAPTER. The appointment of a ruler for Khaibar by the Prophet ﷺ.

٤٢٤٤، ٤٢٤٥ - حدَّثَنا إسماعِيلُ: حدَّثَني مالكٌ، عَنْ عَبْدِ المَجِيدِ بنِ سُهَيْلٍ، عَنْ سَعيدِ بنِ المُسَيَّبِ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ، وأَبي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ اسْتَعْمَلَ رَجُلاً عَلى خَيْبَرَ فَجاءَهُ بِتَمْرٍ جَنِيبٍ، فَقالَ رَسُولُ اللهِ ﷺ: «كُلُّ تَمْرِ خَيْبَرَ هٰكَذا؟» فَقالَ: لا وَاللهِ يا رَسُولَ اللهِ إِنَّا لَنأخُذُ الصَّاعَ مِنْ هٰذا بالصَّاعَيْنِ، بالثَّلاثَةِ، فَقالَ: «لا تَفْعَلْ، بِعِ الجَمْعَ بالدَّراهِمِ ثُمَّ ابْتَعْ بالدَّراهِمِ جَنِيباً». [راجع: ٢٢٠١، ٢٢٠٢]

4244, 4245. Narrated Abū Sa'īd Al-Khudrī and Abū Hurairah رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ appointed a man as the ruler of Khaibar who later brought some *Janīb* (i.e., dates of good quality) to the Prophet ﷺ. On that, Allāh's Messenger ﷺ said (to him), "Are all the dates of Khaibar like this?" He said, "No, by Allāh, O Allāh's Messenger! But we take one *Ṣā'* of these (dates of good quality) for two or three *Ṣā'* of other dates (of inferior quality)." On that, Allāh's Messenger ﷺ said, "Do not do so as it is a kind of usury (*Ribā Faḍl*) but first sell the inferior quality dates for money and then with money, buy *Janīb*."

٤٢٤٦، ٤٢٤٧ - وَقالَ عَبْدُ العَزِيزِ ابنُ مُحَمَّدٍ، عَنْ عَبْدِ المَجِيدِ، عَنْ سَعِيدٍ: أَنَّ أَبا سَعيدٍ وأَبا هُرَيْرَةَ

4246, 4247. Abū Sa'īd and Abū Hurairah said, "The Prophet ﷺ made the brother of Banī 'Adī from the *Anṣār* as the ruler of Khaibar."

حَدَّثَاهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَ أخا بَني عَدِيٍّ مِنَ الأَنْصَارِ إلى خَيْبَرَ فأَمَّرَهُ عَلَيْها. [راجع: ٢٢٠١، ٢٢٠٢]

وَعَنْ عَبْدِ المَجِيدِ، عَنْ أَبي صَالِحٍ السَّمَّانِ، عَنْ أَبي هُرَيْرَةَ، وأبي سَعيدٍ مِثْلَه.

(٤١) بابُ مُعامَلَةِ النَّبِيِّ ﷺ أَهْلَ خَيْبَرَ

(41) CHAPTER. The dealing of the Prophet ﷺ with the people of Khaibar.

٤٢٤٨ - **حدَّثَنا** مُوسَى بنُ إسْمَاعِيلَ: حدَّثَنا جُوَيْرِيَةُ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: أَعْطَى النَّبِيُّ ﷺ خَيْبَرَ اليَهُودَ أَنْ يَعْمَلُوها ويَزْرَعُوها ولَهُمْ شَطْرُ ما يَخْرُجُ مِنْها. [راجع: ٢٢٨٥]

4248. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ gave (the land of) Khaibar to the Jews (of Khaibar) on condition that they would work on it and cultivate it and they would have half of its yield.

(٤٢) بابُ الشَّاةِ الَّتي سُمَّتْ للنَّبِيِّ ﷺ بخَيْبَرَ،

رَواهُ عُرْوَةُ، عَنْ عائِشَةَ عَنِ النَّبِيِّ ﷺ.

(42) CHAPTER. The sheep which was poisoned (and presented) to the Prophet ﷺ at Khaibar.

٤٢٤٩ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ: حدَّثَني سَعيدٌ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا فُتِحَتْ خَيْبَرُ أُهْدِيَتْ لِرَسُولِ اللهِ ﷺ شاةٌ فِيها سُمٌّ. [راجع: ٣١٦٩]

4249. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When Khaibar was conquered, a (cooked) sheep containing poison, was given as a present to Allāh's Messenger ﷺ.

(٤٣) باب غَزوةِ زَيْدِ بنِ حارِثَةَ

(43) CHAPTER. The *Ghazwā* of Zaid bin Ḥāritha.

٤٢٥٠ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيَى ابنُ سَعيدٍ: حدَّثَنا سُفْيانُ بنُ سَعيدٍ: حدَّثَنا عَبْدُ اللهِ بنُ دِينارٍ، عَنِ

4250. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ appointed Usāma bin Zaid as the commander of some people. Those people criticised his leadership. The Prophet ﷺ said, "If you speak ill of his

ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: أَمَّرَ رسُولُ اللهِ ﷺ أُسامةَ عَلى قَوْمٍ فَطَعَنُوا في إمارَتِهِ فَقالَ: «إنْ تَطْعَنوا في إمارَتِهِ فَقَدْ طَعَنْتُم في إمارَةِ أَبِيهِ مِنْ قَبْلِهِ، وايْمُ اللهِ لَقَدْ كانَ خَلِيقاً لِلإمارَةِ، وَإنْ كانَ مِنْ أَحَبِّ النَّاسِ إلَيَّ، وإنَّ هٰذَا لَمِنْ أَحَبِّ النَّاسِ إلَيَّ بَعْدَهُ». [راجع: ٣٧٣٠]

leadership, you have already spoken ill of his father's leadership before. By Allāh, he deserved to be a commander, and he was one of the most beloved persons to me and now this (i.e., Usāma) is one of the most beloved persons to me after him."

(٤٤) **بابُ عُمْرَةِ القَضاءِ،**

ذَكَرَهُ أَنَسٌ عَنِ النَّبِيِّ ﷺ.

(44) CHAPTER. The *'Umra Al-Qaḍā'* (i.e., an *'Umra* performed in lieu of an abandoned or missed or being prevented *'Umra*.)

٤٢٥١ - حدَّثني عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ إسْرَائِيلَ، عَنْ أَبي إسحاقَ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا اعْتَمَرَ النَّبِيُّ ﷺ في ذي القَعْدَةِ فأَبَى أَهْلُ مَكَّةَ أنْ يَدَعُوهُ يَدْخُلُ مَكَّةَ حتَّى قَاضَاهُمْ عَلى أَنْ يُقِيمَ بِها ثَلاثَةَ أيَّامٍ. فَلَمَّا كُتِبَ الكِتابُ كَتَبُوا: هٰذَا ما قاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللهِ. قالُوا: لا نُقِرُّ لَكَ بِهٰذَا. لَوْ نَعْلَمُ أَنَّكَ رَسُولُ اللهِ ما مَنَعْناكَ شَيْئاً، ولٰكِنْ أَنْتَ مُحَمَّدُ بنُ عَبْدِ اللهِ، فَقالَ: أنا رَسُولُ اللهِ، وأَنا مُحَمَّدُ بنُ عَبْدِ اللهِ. ثُمَّ قالَ لِعَلِيٍّ: «امْحُ رَسُولُ اللهِ»، قالَ عَلِيٌّ: لا وَاللهِ لا أَمْحوكَ أَبداً، فأَخَذَ رَسُولُ اللهِ ﷺ الكِتابَ وَلَيْسَ يُحْسِنُ يَكْتُبُ، فَكَتَبَ: هذا ما قاضَى مُحَمَّدُ بنُ عَبْدِ اللهِ لا

4251. Narrated Al-Barā' رَضِيَ الله عَنْهُ: When the Prophet ﷺ proceeded to perform *'Umra* in the month of Dhul-Qa'da, the people of Makkah stopped him from entering Makkah till he agreed to conclude a peace treaty with them by virtue of which he would stay in Makkah for three days only (in the following year). When the agreement was being written, the Muslims wrote: "This is the peace treaty, which Muḥammad the Messenger of Allāh has concluded."

The infidels said (to the Prophet ﷺ), "We do not agree with you on this, for if we knew that you are the Messenger of Allāh we would not have prevented you for anything (i.e., entering Makkah, etc.), but you are Muḥammad, the son of 'Abdullāh." Then he (ﷺ) said to 'Alī, "Erase (the name of) 'Messenger of Allāh'." 'Alī said, "No, by Allāh, I will never erase you (i.e., your name)." Then Allāh's Messenger ﷺ took the writing sheet— and he did not know a better writing... and he wrote[1] or got it the following written!

"This is the peace treaty which

(1) (H. 4251) See *Fatḥ Al-Bārī*.

Muḥammad, the son of 'Abdullāh, has concluded: Muḥammad should not bring arms into Makkah except sheathed swords, and should not take with him any person of the people of Makkah even if such a person wanted to follow him, and if any of his companions wants to stay in Makkah, he should not forbid him."

(In the next year) when the Prophet ﷺ entered Makkah and when the stipulated period of stay elapsed, the infidels came to 'Alī and said, "Tell your companion (Muḥammad ﷺ) to go out, as the stipulated period of his stay has finished." So the Prophet ﷺ departed (from Makkah) and the daughter of Ḥamza followed him shouting "O Uncle, O Uncle!" 'Alī took her by the hand and said to Fāṭima عليها السلام "Take the daughter of your uncle." So, she made her ride (on her horse). (When they reached Al-Madīna) 'Alī, Zaid and Ja'far quarreled about her. 'Alī said, "I took her for she is the daughter of my uncle." Ja'far said, "She is the daughter of my uncle and her aunt is my wife." Zaid said, "She is the daughter of my brother." On that, the Prophet ﷺ gave her to her aunt and said, "The aunt is of the same status as the mother." He then said to 'Alī, "You are from me, and I am from you," and said to Ja'far, "You resemble me in appearance and character," and said to Zaid, "You are our brother and our freed slave." 'Alī said to the Prophet ﷺ "Won't you marry the daughter of Ḥamza?" The Prophet ﷺ said, "She is the daughter of my foster milk-suckling brother."

يُدْخِلُ مَكَّةَ السِّلاحَ إِلَّا السَّيْفَ فِي القِرَابِ، وأَنْ لا يَخْرُجَ مِنْ أَهْلِها بأَحَدٍ إِنْ أَرَادَ أَنْ يَتْبَعَهُ، وأَنْ لا يَمْنَعَ مِنْ أَصحَابِهِ أَحَداً إِنْ أَرَادَ أَنْ يُقِيمَ بها. فَلَمَّا دَخَلَها وَمَضَى الأَجَلُ أَتَوْا عَلِيّاً فقالُوا: قُلْ لِصَاحِبِكَ: اخْرُجْ عَنَّا فَقَدْ مَضَى الأَجَلُ. فَخَرَجَ النَّبِيُّ ﷺ فَتَبِعَتْهُ ابْنَةُ حَمْزَةَ تُنادي: يا عَمِّ يا عَمِّ، فَتَناوَلَها عَلِيٌّ فأَخَذَ بيَدِها وقالَ لفاطِمَةَ عَلَيْها السَّلامُ: دُونَكِ ابْنَةَ عَمِّكِ، حَمَلَتْها. فاخْتَصَمَ فِيها عَلِيٌّ وَزَيْدٌ وَجَعْفَرٌ، فَقالَ عَلِيٌّ: أَنا أَخَذْتُها وَهيَ بنتُ عَمِّي. وقالَ جَعْفَرٌ: ابْنَةُ عَمِّي وَخالَتُها تَحْتِي. وَقالَ زَيْدٌ: بنتُ أَخِي، فَقَضَى بِها النَّبِيُّ ﷺ لِخالَتِها وقالَ: «الخالَةُ بِمَنْزِلَةِ الأُمِّ». وَقالَ لِعَلِيٍّ: «أَنتَ مِنِّي وأنا مِنْكَ». وَقالَ لِجَعْفَرٍ: «أَشْبَهْتَ خَلْقِي وخُلُقِي». وَقالَ لِزَيْدٍ: «أَنتَ أَخُونا وَمَوْلانا». وقالَ عَلِيٌّ: أَلا تَتزَوَّجُ بِنْتَ حَمْزَةَ؟ قالَ: «إِنَّها بِنْتُ أَخِي مِنَ الرَّضاعَةِ». [راجع: ١٧٨١]

4252. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ set out with the intention of performing *'Umra*, but the infidels of Quraish intervened between him and the Ka'bah, so the Prophet ﷺ slaughtered his *Hady* (i.e., sacrificing

٤٢٥٢ - حدَّثَني مُحَمَّدٌ - هُوا بنُ رَافِعٍ -: حدَّثَنا سُرَيجٌ: حدَّثَنا فُلَيْحٌ ح. وحدَّثَني مُحَمَّدُ بنُ الحُسَينِ بنِ إبْراهيمَ: حدَّثَني أَبي: حدَّثَنا فُلَيْحٌ

animal) and shaved his head at Al-Ḥudaibīya and concluded a treaty with them (i.e., the infidels) on condition that he would perform *'Umra* the next year and that he would not carry arms against them except swords, and would not stay (in Makkah) more than what they would allow. So, the Prophet ﷺ performed the *'Umra* in the following year and according to the peace treaty, he entered Makkah, and when he had stayed there for three days, the infidels ordered him to leave, and he left.

بنُ سُلَيْمانَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ مُعْتَمِراً فحالَ كُفَّارُ قُرَيْشٍ بَيْنَهُ وَبينَ البَيْتِ، فَنَحَرَ هَدْيَهُ وَحَلَقَ رَأْسَهُ بالحُدَيْبِيَةِ وَقاضاهُمْ عَلى أَنْ يَعْتَمِرَ العامَ المُقْبِلَ، وَلا يَحْمِلَ سلاحاً عَلَيْهِمْ إلَّا سُيُوفاً، وَلا يُقِيمَ بِها إلَّا ما أَحَبُّوا. فاعْتَمَرَ مِنَ العامِ المُقْبِلِ فَدَخَلَها كَما كانَ صالَحَهُمْ. فَلَمَّا أَنْ أَقامَ بِها ثَلاثاً أَمَرُوهُ أَنْ يَخْرُجَ فَخَرَجَ.

4253. Narrated Mujāhid: 'Urwa and I entered the mosque and found 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُ sitting beside the dwelling place of 'Āishah. 'Urwa asked (Ibn 'Umar), "How many *'Umra* did the Prophet ﷺ perform?" Ibn 'Umar replied, "Four, one of which was in the month of Rajab."

٤٢٥٣ - حدَّثَني عُثْمانُ بنُ أَبي شَيْبَةَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجاهِدٍ قالَ: دَخَلْتُ أنا وَعُرْوَةُ بنُ الزُّبَيرِ المَسْجِدَ فإِذا عَبْدُ اللهِ بنُ عُمَرَ رَضِيَ اللهُ عَنْهُما جالِسٌ إلى حُجْرَةِ عائشَةَ ثُمَّ قالَ: كَمِ اعْتَمَرَ النَّبِيُّ ﷺ؟ قالَ: أَرْبَعاً إِحْداهُنَّ في رجب.

[راجع: ١٧٧٥]

4254. Then we heard 'Āishah brushing her teeth whereupon 'Urwa said, 'O Mother of the believers! Don't you hear what Abū 'Abdur-Raḥmān is saying? He is saying that the Prophet ﷺ performed four *'Umra*, one of which was in the month of Rajab." 'Āishah said, "The Prophet ﷺ did not perform any *'Umra* but he (i.e., Ibn 'Umar) witnessed it. And he (the Prophet ﷺ) never did any *'Umra* in (the month of) Rajab."

٤٢٥٤ - ثُمَّ سَمِعْنا اسْتِنانَ عائشَةَ. قالَ عُرْوَةُ: يا أُمَّ المُؤْمِنِينَ، أَلا تَسْمَعِينَ ما يَقُولُ أَبو عَبْدِ الرَّحْمٰنِ؟ إنَّ النَّبِيَّ ﷺ اعْتَمَرَ أَرْبَعَ عُمَرٍ إِحْداهُنَّ في رجب، فَقالَتْ: ما اعْتَمَرَ النَّبِيُّ ﷺ عُمْرَةً إلَّا وهُوَ شاهدٌ، وَما اعْتَمَرَ في رَجَبٍ قَطُّ.

[راجع: ١٧٧٦]

4255. Narrated Ibn Abī Aūfa رَضِيَ اللهُ عَنْهُما: When Allāh's Messenger ﷺ performed the

٤٢٥٥ - حدَّثَنا عَلِيُّ بنُ عَبْدِ

'*Umra* (which he performed in the year following the treaty of *Al-Ḥudaibīya*) we were screening Allāh's Messenger ﷺ from the infidels and their boys lest they should harm him.

اللهِ: حدَّثنا سُفيانُ، عَنْ إسْماعِيلَ بنِ أَبي خالِدٍ، سَمِعَ ابنَ أبي أَوْفى يقولُ: لمَّا اعْتَمَرَ رَسُولُ اللهِ ﷺ سَتَرْناهُ مِنْ غِلْمانِ المُشْرِكِينَ ومِنْهُمْ أَنْ يُؤْذُوا رَسُولَ اللهِ ﷺ. [راجع: ١٦٠٠]

4256. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When Allāh's Messenger ﷺ and his Companions arrived (at Makkah), *Al-Mushrikūn*" (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ said, "There have come to you a group of people who have been weakened by the fever of Yathrib (i.e., Al-Madīna)." So the Prophet ﷺ ordered his Companions to do *Ramal*[1] in the first three rounds of *Ṭawāf* around the Ka'bah and to walk in between the two corners (i.e., the Black Stone and the Yemenite Corner). The only thing which prevented the Prophet ﷺ from ordering them to do *Ramal* in all the rounds of *Ṭawāf*, was that he pitied them.

Ibn 'Abbās added, "When the Prophet ﷺ arrived (at Makkah) in the year of peace (following that of *Al-Ḥudaibīya* Treaty with the *Mushrikūn* of Makkah), he (ordered his Companions) to do *Ramal* in order to show their strength to *Al-Mushrikūn*" and *Al-Mushrikūn* were watching (the Muslims) from (the hill of) Qu'aiqi'ān.

٤٢٥٦ - **حدَّثَنَا** سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادٌ هُوَ ابنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قَدِمَ رَسُولُ اللهِ ﷺ وأَصحابُهُ فَقالَ المُشْرِكُونَ: إنَّهُ يَقْدَمُ عَلَيْكُمْ وَفْدٌ وَهَنَتْهُم حُمَّى يَثْرِبَ. فأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ يَرْمُلُوا الأَشْوَاطَ الثَّلاثَةَ، وأَنْ يَمْشُوا ما بَينَ الرُّكْنَينِ. ولمْ يَمْنَعْهُ أَنْ يأمُرَهُمْ أَنْ يَرْمُلُوا الأَشْوَاطَ كُلَّها إلَّا الإِبْقاءُ عَلَيْهِمْ. وَزَادَ ابنُ سَلَمَةَ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ قالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ لعامِهِ الَّذي اسْتَأْمَنَ قالَ: «ارْمُلوا، لِيَرَى المُشْرِكونَ قُوَّتَكُمْ». والمُشْرِكُونَ مِنْ قِبَلِ قُعَيْقِعانَ. [راجع: ١٦٠٢]

4257. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ hastened in going around the Ka'bah and between the Aṣ-Ṣafā and Al-Marwa in order to show *Al-Mushrikūn*" (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in

٤٢٥٧ - **حدَّثَني** مُحَمَّدٌ، عَنْ سُفْيانَ ابنِ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ عَطاءٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: إنَّما سَعَى النَّبِيُّ ﷺ

(1) (H. 4256) *Ramal*: See the glossary.

His Messenger Muḥammad ﷺ) his strength.

بالبَيْتِ وَبينَ الصَّفا والمَرْوَةِ لِيُرِيَ المُشْرِكِينَ قُوَّتَهُ. [راجع: ١٦٤٩]

4258. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ married Maimūna (during the *Umrat Al-Qaḍā'* while he was in the state of *Iḥrām* but he consummated that marriage after finishing that state. Maimūna died at Sarif (a place near Makkah).

٤٢٥٨ - **حدَّثنا** مُوسَى بنُ إسماعيلَ: حدَّثنا وُهَيْبٌ قالَ: حدَّثنا أيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: تَزَوَّجَ النَّبِيُّ ﷺ مَيْمُونَةَ وَهُوَ مُحْرِمٌ، وَبَنى بِها وَهُوَ حَلالٌ، وَماتَتْ بِسَرِفَ. [راجع: ١٨٣٧]

4259. Ibn 'Abbās added: The Prophet ﷺ married Maimūna during the *'Umra Al-Qaḍā'* (i.e., the *'Umra* performed in lieu of the *'Umra* which the Prophet ﷺ could not perform because *Al-Mushrikūn*, prevented him to perform that *'Umra*).

٤٢٥٩ - قَالَ أَبُو عَبْدِ اللهِ وَزَادَ ابنُ إسحاقَ: حدَّثني ابنُ أَبي نَجِيحٍ وأَبانُ بنُ صالِحٍ، عَنْ عَطاءٍ ومُجاهِدٍ، عَنِ ابنِ عَبَّاسٍ قالَ: تَزَوَّجَ النَّبِيُّ ﷺ مَيْمُونَةَ في عُمْرَةِ القَضاءِ. [راجع: ١٨٣٧]

(45) CHAPTER. The *Ghazwā* of Mu'tah in the land of Sham.

(٤٥) بابٌ غَزْوَةِ مُوتَةَ مِنْ أرْضِ الشَّام

4260. Narrated Nāfi': Ibn 'Umar informed me that on the day (of the battle of Mu'tah) he stood beside Ja'far who was dead (i.e., killed in the battle), and he counted fifty wounds in his body, caused by stabs or strokes, and none of those wounds was in his back.

٤٢٦٠ - **حدَّثنا** أَحْمَدُ: حدَّثنا ابنُ وَهْبٍ، عَنْ عَمْرٍو، عَنِ ابنِ أَبي هِلالٍ قالَ: وأَخْبرَني نافِعٌ أَنَّ ابنَ عُمَرَ أَخْبرَهُ: أَنَّهُ وَقَفَ عَلى جَعْفَرٍ يَوْمَئِذٍ وَهُوَ قَتِيلٌ فعَدَدْتُ بِهِ خَمْسِينَ بَيْنَ طَعْنَةٍ وضَرْبَةٍ، لَيْسَ مِنْها شَيءٌ في دُبُرِهِ، يَعْني في ظَهْرِهِ. [انظر: ٤٢٦١]

4261. 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما said, "Allāh's Messenger ﷺ appointed Zaid bin Ḥāritha as the commander of the army during the *Ghazwā* of Mu'tah and said, 'If Zaid is martyred, Ja'far should take over his position, and if Ja'far is martyred, 'Abdullāh

٤٢٦١ - **أَخبرَنا** أَحْمَدُ بنُ أَبي بَكْرٍ: حدَّثنا مُغِيرَةُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللهِ ابنِ سَعِيدٍ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما

قالَ: أَمَّرَ رَسُولُ اللهِ ﷺ في غَزْوَةِ مُؤْتَةَ زَيْدَ بنَ حارِثَةَ فقالَ رَسُولُ اللهِ ﷺ: «إنْ قُتِلَ زَيْدٌ فجَعْفَرٌ، وإنْ قُتِلَ جَعْفَرٌ فعَبْدُ اللهِ بنُ رَوَاحَةَ». قالَ عَبْدُ اللهِ: كُنْتُ فِيهِمْ في تلكَ الغَزْوَةِ فالتَمَسْنا جَعْفَرَ ابنَ أَبي طالِبٍ فَوَجدْناهُ في القَتْلَى ووجَدْنا ما في جَسَدِهِ بِضْعاً وتِسْعِين مِنْ طَعْنَةٍ وَرَمْيَةٍ. [راجع: ٤٢٦٠]

bin Rawāḥa should take over his position.'" 'Abdullāh bin 'Umar further said, "I was present amongst them in that battle and we searched for Ja'far bin Abī Ṭālib and found his body amongst the bodies of the martyred ones, and found over ninety wounds over his body, caused by stabs or shots (of arrows).

٤٢٦٢ - حدَّثَنا أَحْمَدُ بنُ واقِدٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بنِ هِلالٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ نَعَى زَيْداً وَجَعْفَراً وَابنَ رَوَاحَةَ للنَّاسِ قَبْلَ أَنْ يأتِيَهُمْ خَبرُهُمْ فَقالَ: «أَخَذَ الرَّايَةَ زَيْدٌ فأُصِيبَ، ثُمَّ أَخَذَ جَعْفَرٌ فأُصِيبَ. ثُمَّ أَخَذَ ابنُ رَوَاحَةَ فأُصِيبَ - وَعَيْنَاهُ تَذْرِفانِ - حتَّى أَخَذَ الرَّايَةَ سَيْفٌ مِنْ سُيُوفِ اللهِ حتَّى فَتَحَ اللهُ عَلَيهِمْ». [راجع: ١٢٤٦]

4262. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ had informed the people of the martyrdom of Zaid, Ja'far and Ibn Rawāḥa before the news of their death reached. The Prophet ﷺ said, "Zaid took the flag (as the commander of the army) and was martyred, then Ja'far took it and was martyred and then Ibn Rawāḥa took it and was martyred." At that time the Prophet's eyes were overflowing with tears. He added, "Then the flag was taken by a sword amongst the swords of Allāh (i.e., Khālid) and Allāh made them (i.e., the Muslims) victorious."

٤٢٦٣ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا عَبْدُ الوَهَّابِ قالَ: سَمِعْتُ يَحْيَى بنَ سَعِيدٍ قالَ: أَخبرَتْني عَمْرَةُ قالَتْ: سَمِعْتُ عائِشَةَ رَضِيَ اللهُ عَنْها تَقُولُ: لَمَّا جاءَ قَتْلُ ابنِ حارِثَةَ وجَعْفَرِ بنِ أَبي طالبٍ وَعَبْدِ اللهِ بنِ رَوَاحَةَ رَضِيَ اللهُ عَنْهُمْ جَلَسَ رَسُولُ اللهِ ﷺ يُعْرَفُ فِيهِ الحُزْنُ، قالَتْ عائشَةُ: وأَنا أَطَّلِعُ مِنْ

4263. Narrated 'Amra: I heard 'Āishah رَضِيَ اللهُ عَنها saying, "When the news of the martyrdom of Ibn Ḥāritha, Ja'far bin Abī Ṭālib and 'Abdullāh bin Rawāḥa رَضِيَ اللهُ عَنهُم reached, Allāh's Messenger ﷺ sat with sorrow explicit on his face." 'Āishah added, "I was then peeping through a chink in the door. A man came to him and said, 'O Allāh's Messenger! The women of Ja'far are crying.' Thereupon the Prophet ﷺ told him to forbid them to do so. So the man went away and returned saying, 'I forbade them

but they did not listen to me.' The Prophet ﷺ ordered him again to go (and forbid them). He went again and came saying, 'By Allāh, they overpowered me (i.e., did not listen to me).'" 'Āishah added: "Allāh's Messenger ﷺ said (to him), "Go and throw dust into their mouths." 'Āishah further added, "I said, 'May Allāh put your nose in the dust! By Allāh, neither have you done what you have been ordered, nor have you relieved Allāh's Messenger ﷺ from (his) distress.' "

4264. Narrated 'Āmir رَضِيَ اللهُ عَنْهُ: Whenever Ibn 'Umar greeted the son of Ja'far, he used to say (to him), "*As-Salāmu 'Alaika* (i.e., peace be on you) O the son of two-winged person."

4265. Narrated Khālid bin Al-Walīd رَضِيَ اللهُ عَنْهُ: On the day (of the battle of) Mū'tah, nine swords were broken in my hand, and nothing was left in my hand except a Yemenite sword of mine.

4266. Narrated Khālid bin Al-Walīd رَضِيَ اللهُ عَنْهُ: On the day (of the battle) of Mu'tah, nine swords were broken in my hand and only a Yemenite sword of mine remained in my hand.

صَائِرِ البابِ، تَعْنِي مِنْ شِقِّ البابِ، فأَتاهُ رَجُلٌ فَقالَ: أي رَسُولَ اللهِ، إنَّ نِساءَ جَعْفَرٍ قالَ، فَذَكَرَ بُكاءَهُنَّ فأَمَرَهُ أَنْ يَنْهاهُنَّ، قالَ: فَذَهَبَ الرَّجُلُ ثُمَّ أَتى فَقالَ: قَدْ نَهَيْتُهُنَّ وَذَكَرَ أَنَّهُ لَمْ يُطِعْنَهُ، قالَ: فأَمَرَ أَيْضاً فَذَهَبَ ثُمَّ أَتى فَقالَ: وَاللهِ لَقَدْ غَلَبْنَنا. فَزَعَمَتْ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «فَاحْثُ في أَفْوَاهِهِنَّ مِنَ التُّرَابِ»، قالَتْ عائِشَةُ: فَقُلْتُ: أَرْغَمَ اللهُ أَنْفَكَ، فَوَاللهِ ما أَنْتَ تَفْعَلُ وَما تَرَكْتَ رَسُولَ اللهِ ﷺ مِنَ العَناءِ. [راجع: ١٢٩٩]

٤٢٦٤ - حدَّثني مُحَمَّدُ بنُ أَبي بَكْرٍ: حدَّثَنا عُمَرُ بنُ عَلِيٍّ، عَن إسماعِيلَ ابن أبي خالِدٍ، عَنْ عامِرٍ قالَ: كانَ ابنُ عُمَرَ إِذَا حَيَّا ابنَ جَعْفَرٍ قالَ: السَّلامُ عَلَيْكَ يا ابْنَ ذي الجَنَاحَيْنِ. [راجع: ٣٧٠٩]

٤٢٦٥ - حدَّثَنا إبراهيمُ: حدَّثَنا سُفْيانُ، عَنْ إسْماعِيلَ، عَنْ قَيْسِ بن أَبي حازِمٍ قالَ: سَمِعْتُ خالدَ بنَ الوَلِيدِ يَقُولُ: لَقَد انْقَطَعَتْ في يَدِي يَوْمَ مُوتَةَ تِسْعَةُ أَسْيافٍ فَمَا بَقِيَ في يَدي إِلَّا صَفيحَةٌ يَمانِيَةٌ. [انظر: ٤٢٦٦]

٤٢٦٦ - حدَّثَني مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيَى، عَنْ إسْماعِيلَ قالَ: حدَّثَنِي قَيْسٌ قالَ: سَمِعْتُ خالِدَ بنَ الوَلِيْدِ يقُولُ: لَقَدْ دُقَّ في

يَدي يَوْمَ مُوتَةَ تِسْعَةُ أَسْيافٍ وَصَبَرَتْ فِي يَدي صَفيحَةٌ لِي يَمانِيَةٌ. [راجع: ٤٢٦٥]

٤٢٦٧ - حدَّثني عِمْرَانُ بنُ مَيْسَرَةَ: حدَّثَنا مُحَمَّدُ بنُ فُضَيْلٍ، عَنْ حُصَينٍ، عَنْ عامِرٍ، عَنِ النُّعْمان بن بَشِيرٍ رَضِيَ اللهُ عَنْهُما قالَ: أُغْمِيَ عَلى عَبْدِ الله بن رَوَاحَةَ فَجَعَلَتْ أُخْتُهُ عَمْرَةُ تَبْكي: وَاجَبَلاهُ، وَاكَذَا، وَاكَذَا، تُعَدِّدُ عَلَيْهِ. فَقالَ حينَ أفاقَ: ما قُلْتِ شَيْئاً إِلَّا قِيلَ لي: آنْتَ كَذٰلكَ؟. [انظر: ٤٢٦٨]

4267. Narrated An-Nu'mān bin Bashīr رَضِيَ اللهُ عَنْهُما: 'Abdullāh bin Rawāha fell down unconscious and his sister 'Amra started crying and was saying loudly, "O Jabalā! O so-and-so! so-and-so![1]" and went on calling him by his (good) qualities one by one. When he came to his senses, he said (to his sister), "Whenever you said something, I was asked, 'Are you really so (i.e., as she says)?' "

٤٢٦٨ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا عَبْثَرٌ: عَنْ حُصَينٍ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمان ابنِ بَشيرٍ قالَ: أُغْمِيَ عَلى عَبْدِ اللهِ بن رَوَاحَةَ، بِهٰذا، فَلَمَّا ماتَ لَمْ تَبْكِ عَلَيْهِ. [راجع: ٤٢٦٧]

4268. Narrated Ash-Sha'bī: An-Nu'mān bin Bashīr said, " 'Abdullāh bin Rawāha fell down unconscious..." (and mentioned the above *Hadīth* adding, "Thereupon, when he died she (i.e., his sister) did not weep over him."

(٤٦) بابُ بَعْثِ النَّبِيِّ ﷺ أُسامَةَ بنَ زَيْدٍ إِلى الحُرَقاتِ مِنْ جُهَيْنَةَ

(46) CHAPTER. The despatch of Usāma bin Zaid by the Prophet ﷺ towards Al-Ḥuraqāt, (a place of the tribe of Juhaina).

٤٢٦٩ - حدَّثني عَمْرُو بنُ مُحَمَّدٍ: حدَّثَنا هُشَيْمٌ: أَخبرَنا حُصَينٌ: أَخبرَنا أَبو ظَبْيانَ قالَ: سَمِعْتُ أُسامَةَ بنَ زَيْدٍ رَضِيَ اللهُ عَنْهُما يقُولُ: بَعَثَنا رَسُولُ اللهِ ﷺ إِلى الحُرَقَةِ فَصَبَّحْنا القَوْمَ فَهَزَمْناهُمْ ولَحِقْتُ أنا وَرَجُلٌ مِنَ الأَنْصارِ رَجُلاً مِنْهُمْ، فَلَمَّا غَشِيناهُ قالَ: لا إِلٰهَ إِلَّا

4269. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ sent us towards Al-Ḥuraqa, and in the morning we attacked them and defeated them. I, and an *Anṣārī* man followed a man from among them and when we took him over, he said, "*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)." On hearing that, the *Anṣārī* man stopped, but I killed him by stabbing him with my spear. When we returned, the Prophet ﷺ came to know about that and he said, "O Usāma! Did you kill him after he

(1) (H. 4267) '*Jabal*' literally means 'mountain'. 'Amra means 'Oh my supporter!'

had said *'Lā ilāha illallāh'*?" I said, "But he said so only to save himself." The Prophet ﷺ kept on repeating that so often that I wished I had not embraced Islām before that day.

اللهُ، فكَفَّ الأَنْصارِيُّ فَطَعَنْتُهُ بِرُمْحي حتَّى قَتَلْتُهُ. فَلَمَّا قَدِمْنا بَلَغَ النَّبِيَّ ﷺ فَقالَ: «يا أُسامَةُ، أَقَتَلْتَهُ بَعْدَما قالَ: لا إِلَهَ إِلَّا اللهُ؟» قُلْتُ: كانَ مُتَعَوِّذاً، فَمَا زَالَ يُكَرِّرُها حتَّى تَمَنَّيْتُ أَنِّي لم أَكُنْ أَسْلَمْتُ قَبْلَ ذٰلكَ اليَوْمِ. [انظر: ٦٨٧٢]

4270. Narrated Salama bin Al-Akwā' رَضِيَ اللهُ عَنْهُ: I fought in seven *Ghazawāt* (i.e., battles) in the company of the Prophet ﷺ, and fought in nine (other) battles, fought by armies despatched by the Prophet ﷺ. Once Abū Bakr was our commander and at another time, Usāma was our commander.

٤٢٧٠ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا حاتِمٌ، عَنْ يَزِيدَ بنِ أبي عُبَيْدٍ قالَ: سَمِعْتُ سَلَمَةَ بنَ الأَكْوَعِ يَقُولُ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ سَبْعَ غَزَوَاتٍ، وَخَرَجْتُ فِيما يَبْعَثُ مِنَ البُعُوثِ تِسْعَ غَزَوَاتٍ، مَرَّةً عَلَيْنا أبو بَكْرٍ، وَمَرَّةً عَلَيْنا أُسامَةُ. [انظر: ٤٢٧١، ٤٢٧٢، ٤٢٧٣]

4271. Narrated Salama in another narration: I fought seven *Ghazawāt* (i.e., battles) in the company of the Prophet ﷺ and also fought in nine (other) battles, in armies sent by the Prophet ﷺ. Once Abū Bakr was our commander and another time, Usāma was (our commander).

٤٢٧١ - وَقالَ عُمَرُ بنُ حَفْصٍ: حدَّثَنا أَبي، عَنْ يَزِيدَ بنِ أبي عُبَيْدٍ قالَ: سَمِعْتُ سَلَمَةَ يَقولُ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ سَبْعَ غَزَوَاتٍ وَخَرَجْتُ فِيما يَبْعَثُ مِنَ البَعْثِ تِسْعَ غَزَوَاتٍ، مَرَّةً عَلَيْنا أَبو بَكْرٍ وَمَرَّةً أُسامَةُ. [راجع: ٤٢٧٠]

4272. Narrated Salama bin Al-Akwa' رَضِيَ اللهُ عَنْهُ: I fought in nine *Ghazawāt* along with the Prophet ﷺ, I also fought along with Ibn Ḥāritha when the Prophet ﷺ made him our commander.

٤٢٧٢ - حدَّثَنا أبو عاصِمٍ الضَّحَّاكُ ابنُ مَخْلَدٍ: حدَّثَنا يَزِيدُ بنُ أبي عبيد عَنْ سَلَمَةَ ابنِ الأَكْوَعِ رَضِيَ اللهُ عَنْهُ قالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ تِسعَ غَزَوَاتٍ، وَغَزَوْتُ مَعَ ابنِ حارِثَةَ اسْتَعْمَلَهُ عَلَيْنا. [راجع: ٤٢٧٠]

٤٢٧٣ - حدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ: حدَّثَنا حَمَّادُ بنُ مَسْعَدَةَ، عَنْ يَزِيدَ بنِ أبي عُبَيْدٍ، عَنْ سَلَمَةَ بنِ الأكْوَعِ قالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ سَبْعَ غَزَوَاتٍ، فذَكَرَ خَيْبَرَ والحُدَيْبِيَةَ وَيَوْمَ حُنَينٍ ويَوْمَ القَرَدِ، قالَ يَزِيدُ: وَنَسِيتُ بَقِيَّتَهُمْ. [راجع: ٤٢٧٠]

4273. Narrated Yazīd bin Abī 'Ubaid: Salama bin Al-Akwā' said, "I fought in seven *Ghazawāt* along with the Prophet ﷺ." He then mentioned Khaibar, Al-Ḥudaibiya, the day (i.e., battle) of Ḥunain and the day of Al-Qarad. I forgot the names of the other *Ghazawāt*.

(٤٧) بابُ غَزْوَةِ الفَتْحِ،

وَما بَعَثَ بِهِ حاطِبُ بنُ أبي بَلْتَعَةَ إلى أهْلِ مَكَّةَ يُخْبِرُهُمْ بِغَزْوِ النَّبِيِّ ﷺ.

(47) CHAPTER. The *Ghazwā* of *Al-Fatḥ*.

And what Ḥāṭib bin Abī Balta'a sent to the people of Makkah informing them about the *Ghazwā* of the Prophet ﷺ.

٤٢٧٤ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا سُفْيانُ، عَنْ عَمْرِو بنِ دِينارٍ قالَ: أخْبرَني الحَسَنُ بنُ مُحَمَّدٍ أنَّهُ سَمِعَ عُبَيْدَ اللهِ بنَ أبي رَافِعٍ يَقُولُ: سَمِعْتُ عَلِيًّا رَضِيَ اللهُ عَنْهُ يَقُولُ: بَعَثَنِي رَسُولُ اللهِ ﷺ أنا وَالزُّبَيرَ والمِقْدَادَ فَقالَ: «انطَلِقُوا حَتَّى تَأتُوا رَوْضَةَ خاخٍ فإنَّ بِها ظَعِينَةً مَعَها كِتابٌ فخُذُوا مِنْها». قالَ: فانْطَلَقْنا تَعادَى بِنا خَيْلُنا حتَّى أتَيْنا الرَّوْضَةَ فإذَا نَحْنُ بالظَّعِينَةِ، قُلْنا لها: أخْرِجي الكِتابَ، قالَتْ: ما مَعي كِتابٌ، فَقُلْنا: لَتُخْرِجِنَّ الكِتابَ، أوْ لَنُلْقِيَنَّ الثِّيابَ، قالَ: فأخْرَجَتْهُ مِنْ عِقاصِها. فأتَيْنا بِهِ رَسُولَ اللهِ ﷺ فإذَا فِيهِ: مِنْ حاطِبِ بنِ أبي بَلْتَعَةَ إلى ناسٍ بِمَكَّةَ مِنَ المُشْرِكِينَ، يُخْبِرُهُمْ بِبَعْضِ أمْرِ رَسُولِ

4274. Narrated 'Alī رَضِيَ الله عَنْهُ Allāh's Messenger ﷺ sent me, Az-Zubair and Al-Miqdād saying, "Proceed till you reach Rawḍa Khākh where there is a lady carrying a letter, and take that (letter) from her." So we proceeded on our way with our horses galloping till we reached Rawḍa, and there we found the lady and said to her, "Take out the letter." She said, "I have no letter." We said, "Take out the letter, or else we will take off your clothes (to search for the letter)." So she took it out of her braid, and we brought the letter to Allāh's Messenger ﷺ. The letter was addressed from Ḥāṭib bin Abī Balta'a to some *Mushrikūn* of Makkah, telling them about what Allāh's Messenger ﷺ intended to do. Allāh's Messenger ﷺ said, "O Ḥāṭib! What is this?" Ḥāṭib replied, "O Allāh's Messenger! Do not make a hasty decision about me. I was a person not belonging to Quraish but I was an ally to them from outside and had no blood relation with them, and all the emigrants who were with you, have got their kinsmen (in Makkah) who can protect their families and properties. So I liked to do them a favour so that they might

protect my relatives as I have no blood relation with them. I did not do this to renegade from my religion (Islām), nor did I do it to choose heathenism after Islām." Allāh's Messenger ﷺ said to his Companions, "As regards him, he (Ḥāṭib) has told you the truth." 'Umar said, "O Allāh's Messenger! Allow me to chop off the head of this hypocrite!" The Prophet ﷺ said, "He (Ḥāṭib) has witnessed the battle of Badr (i.e., fought in it) and what could tell you, perhaps Allāh looked at those who witnessed Badr and said, "O the people of Badr (Badr Muslim warriors), do what you like, for I have forgiven you." Then Allāh revealed the *Sūrah*:

"O you who believe! Take not My enemies and your enemies (i.e., disbelievers and polytheists) as friends showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e., Islāmic Monotheism, this Qur'ān and Prophet Muḥammad ﷺ), (to the end of Verse)... then indeed he has gone (far) astray (away) from the Straight Path." (V.60:1)

اللهِ ﷺ، فَقالَ رَسُولُ اللهِ ﷺ: «يا حاطِبُ، ما هٰذَا؟» قالَ: يا رَسُولَ اللهِ لا تَعْجَلْ عَلَيَّ، إِنِّي كُنْتُ امْرأً مُلْصَقاً في قُرَيْشٍ، يَقُولُ: كُنْتُ حَلِيفاً، ولَمْ أَكُنْ مِنْ أَنْفُسِها. وكانَ مَنْ مَعَكَ مِنَ المُهاجِرِينَ مَنْ لَهُمْ قَرَاباتٌ يَحْمُونَ أَهْلِيهِمْ وأَمْوَالَهُمْ. فأَحْبَبْتُ إِذْ فاتَنِي ذٰلكَ مِنَ النَّسَبِ فِيهِمْ أَنْ أَتَّخِذَ عِنْدَهُمْ يَداً يَحْمُونَ بِهَا قَرَابَتِي، ولَمْ أَفْعَلْهُ ارْتِدَاداً عَنْ دِينِي وَلا رِضًا بالكُفْرِ بَعْدَ الإسْلامِ. فَقالَ رَسُولُ اللهِ ﷺ: «أَما إِنَّهُ قَدْ صَدَقَكُمْ»، فَقالَ عُمَرُ: يا رَسُولَ اللهِ، دَعْنِي أَضْرِبْ عُنُقَ هٰذَا المُنافِقِ، فَقالَ: «إِنَّهُ قَدْ شَهِدَ بَدْراً وَما يُدْرِيكَ لَعَلَّ اللهَ اطَّلَعَ عَلى مَنْ شَهِدَ بَدْراً قالَ: اعْمَلُوا ما شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ»، فأَنْزَلَ اللهُ السُّورَةَ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَقَدْ كَفَرُواْ بِمَا جَآءَكُم مِّنَ ٱلْحَقِّ﴾ إلى قوله: ﴿فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ﴾. [راجع: ٣٠٠٧]

(48) CHAPTER. The *Ghazwā* of *Al-Fatḥ* (was fought) during Ramaḍān.

(٤٨) بابُ غَزْوَةِ الفَتْحِ في رَمَضانَ

4275. Narrated 'Ubaidullāh bin 'Abdullāh bin 'Utba: Ibn 'Abbās said, "Allāh's Messenger ﷺ fought the *Ghazwā* (i.e., battle) of *Al-Fatḥ* during Ramaḍān."

Narrated Az-Zuhrī: Ibn Al-Musaiyab (also) said the same. Ibn 'Abbās رَضِيَ الله

٤٢٧٥ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ قَالَ: حدَّثَنِي عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ الله بنِ عُتْبَةَ: أَنَّ ابنَ

عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللهِ ﷺ غَزَا غَزْوَةَ الفَتْحِ فِي رَمَضَانَ. قَالَ: وسَمِعْتُ ابنَ المُسَيَّبِ يَقُولُ مِثْلَ ذٰلِكَ.

وَعَنْ عُبَيْدِ اللهِ بنِ عبدِ اللهِ أخبره: أَنَّ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قَالَ: صَامَ النَّبِيُّ ﷺ حتَّى إِذَا بَلَغَ الكَدِيدَ - المَاءَ الَّذي بَينَ قُدَيْدٍ وَعُسْفانَ - أَفْطَرَ فَلَمْ يَزَلْ مُفْطِراً حتَّى انْسَلَخَ الشَّهْرُ. [راجع: ١٩٤٤]

عَنْهُما added, "The Prophet ﷺ observed *Ṣaum* (fast) and when he reached Al-Kadīd, a place where there is water between Qudaid and 'Usfān, he broke his *Ṣaum* and did not observed *Ṣaum* afterwards till the whole month had passed away."

٤٢٧٦ - حدَّثني مَحْمُودٌ: أَخبرَنا عَبْدُ الرَّزَّاقِ: أَخْبرَنا مَعْمَرٌ: أخبرَني الزُّهْرِيُّ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ فِي رَمَضَانَ مِنَ المَدِينَةِ ومَعَهُ عَشَرَةُ آلافٍ، وَذٰلكَ عَلى رأسِ ثَمانِ سِنِينَ وَنِصْفٍ، مِنْ مَقْدَمِهِ المَدِينَةَ، فَسارَ هُوَ وَمَنْ مَعَهُ مِنَ المُسْلِمِينَ إلى مَكَّةَ، يَصُومُ ويَصُومونَ، حتَّى بَلَغَ الكَدِيدَ - وَهُوَ ماءٌ بَينَ عُسْفانَ وَقُدَيْدٍ - أَفْطَرَ وأَفْطَرُوا. قالَ الزُّهْرِيُّ: وإِنَّما يُؤْخَذُ مِنْ أَمْرِ رَسُولِ اللهِ ﷺ الآخِرُ فالآخِرُ. [راجع: ١٩٤٤]

4276. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ left Al-Madīna (for Makkah) in the company of ten thousand (Muslim warriors) in (the month of) Ramaḍān, and that was eight and a half years after his emigration to Al-Madīna. He and the Muslims who were with him, proceeded on their way to Makkah. He was observing *Ṣaum* (fast) and they were observing *Ṣaum* (fast), but when they reached a place called Al-Kadīd, which was a place of water between 'Usfān and Qudaid, he broke his *Saum* (fast) and so did they. [Az-Zuhrī said, "One should take the last action of Allāh's Messenger ﷺ and leave his early action (while taking a verdict)."]

٤٢٧٧ - حدَّثَنا عَيَّاشُ بنُ الوَلِيدِ: حدَّثنا عَبْدُ الأَعْلَى: حدَّثنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ في رَمَضانَ إلى حُنَيْنٍ والنَّاسُ مُخْتَلِفُونَ

4277. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ set out towards Ḥunain in the month of Ramaḍān; and some of the people were observing *Saum* (fast) while some others were not observing *Ṣaum* (fast), and when the Prophet ﷺ mounted his she-camel, he asked for a tumbler of milk or water and put it on the palm of his hand or on

his she-camel and then the people looked at him; and those who were not observing *Ṣaum* (fast) told those who were observing *Ṣaum* (fast), to break their *Ṣaum* (fast) (i.e., as the Prophet ﷺ had done so).

فَصَائِمٌ وَمُفْطِرٌ، فَلَمَّا اسْتَوَى عَلَى رَاحِلَتِهِ دَعا بِإِناءٍ مِنْ لَبَنٍ أَوْ ماءٍ فَوَضَعَهُ عَلَى رَاحَتِهِ - أَوْ رَاحِلَتِهِ - ثُمَّ نَظَرَ النَّاسَ، فَقالَ المُفْطِرُونَ لِلصَّوَّمِ: أَفْطِرُوا. [راجع: ١٩٤٤]

4278. Ibn 'Abbās added, "The Prophet ﷺ went (to Ḥunain) in the year of the conquest (of Makkah)."

٤٢٧٨ - وَقالَ عَبْدُ الرَّزَّاقِ: أَخْبرَنا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: خَرَجَ النَّبِيُّ ﷺ عامَ الفَتْحِ. وقالَ حَمَّادُ بنُ زَيْدٍ، عَنْ أَيُّوبَ، عن عِكرِمَةَ عَنِ ابنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. [راجع: ١٩٤٤]

4279. Narrated Ṭāwūs: Ibn 'Abbās said, "Allāh's Messenger ﷺ travelled in the month of Ramaḍān and he observed *Ṣaum* (fast) till he reached (a place called) 'Usfān, then he asked for a tumbler of water and drank it by the daytime so that the people might see him. He broke his *Ṣaum* (fast) till he reached Makkah." 'Ibn 'Abbās used to say, "Allāh's Messenger ﷺ observed *Ṣaum* (fast) and sometimes did not observed *Ṣaum* (fast) while travelling, so one may observe *Ṣaum* (fast) or may not (on journeys)."

٤٢٧٩ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجاهِدٍ، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ قالَ: سافَرَ رَسُولُ اللهِ ﷺ في رَمَضانَ فَصامَ حتَّى بَلَغَ عُسْفانَ ثُمَّ دَعا بِإِناءٍ مِنْ ماءٍ فَشَرِبَ نَهاراً لِيَراهُ النَّاسُ فَأَفْطَرَ حتَّى قَدِمَ مَكَّةَ، قالَ: وكانَ ابنُ عَبَّاسٍ يَقُولُ: صَامَ رَسُولُ اللهِ ﷺ في السَّفَرِ وأَفْطَرَ، فَمَنْ شاءَ صَامَ وَمَنْ شاءَ أَفْطَرَ. [راجع: ١٩٤٤]

(49) CHAPTER. Where did the Prophet ﷺ fix the flag on the day of the conquest of Makkah?

(٤٩) بابٌ: أَيْنَ رَكَزَ النَّبِيُّ ﷺ الرَّايَةَ يَوْمَ الفَتْحِ؟

4280. Narrated Hishām's father: When Allāh's Messenger ﷺ set out (towards Makkah) during the year of the conquest (of Makkah) and this news reached (the infidels of Quraish), Abū Sufyān, Ḥakīm bin Ḥizām and Budail bin Warqā' came out to

٤٢٨٠ - حدَّثَني عُبَيْدُ اللهِ بنُ إِسماعِيلَ: حدَّثَنا أَبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ قالَ: لَمَّا سارَ رَسُولُ اللهِ ﷺ عامَ الفَتْحِ فَبَلَغَ ذٰلِكَ قُرَيْشاً

gather information about Allāh's Messenger ﷺ. They proceeded on their way till they reached a place called Marr-aẓ-Ẓahrān (which is near Makkah). Behold! There they saw many fires as if they were the fires of 'Arafāt. Abū Sufyān said, "What is this? It looked like the fires of 'Arafāt." Budail bin Warqā' said, "Banū 'Amr are less in number than that." Some of the guards of Allāh's Messenger ﷺ saw them and took them over, caught them and brought them to Allāh's Messenger ﷺ. Abū Sufyān embraced Islām. When the Prophet proceeded, he said to Al-'Abbās, "Keep Abū Sufyān standing at the top of the mountain so that he would look at the Muslims. So Al-'Abbās kept him standing (at that place) and the tribes with the Prophet ﷺ started passing in front of Abū Sufyān in military batches. A batch passed and Abū Sufyān said, "O 'Abbās! Who are these?" 'Abbās said, "They are (Banū) Ghifār." Abū Sufyān said, "I have got nothing to do with Ghifār." Then (a batch of the tribe of) Juhaina passed by and Abū Sūfiyān said what he said before. Then (a batch of the tribe of) Sa'd bin Ḥuzaim passed by and he said similarly as above. Then (Banū) Sulaim passed by and he said similarly as above. Then came a batch, the like of which Abū Sufyān had not seen. He said, "Who are these?" 'Abbās said, "They are the *Anṣār*, headed by Sa'd bin 'Ubāda, the one holding the flag." Sa'd bin 'Ubāda said, "O Abū Sufyān! Today is the day of a great battle and today (what is prohibited in) the Ka'bah will be permissible." Abū Sufyān said, "O 'Abbās! How excellent the day of destruction is!" Then came another batch (of warriors) which was the smallest of all the batches, and in it there was Allāh's Messenger ﷺ and his Companions and the flag of the Prophet ﷺ was carried by Az-

خَرَجَ أَبو سُفْيانَ بنُ حَرْبٍ وَحَكيمُ بنُ حِزامٍ وَبُدَيْلُ ابنُ وَرْقاءَ يَلْتَمِسونَ الخَبَرَ عَنْ رَسُولِ اللهِ ﷺ فأَقْبَلُوا يَسِيرُونَ حتَّى أَتَوْا مَرَّ الظَّهْرانِ، فإِذَا هُمْ بِنيرانٍ كأنَّها نِيرانُ عَرَفَةَ. فَقالَ أَبُو سُفْيانَ: ما هٰذِهِ؟ لكأنَّها نِيرانُ عَرَفَةَ. فَقال بُدَيْلُ بنُ وَرْقاءَ: نِيرانُ بَني عَمْرٍو. فَقالَ أَبو سُفْيانَ: عَمْرٌو أَقَلُّ مِنْ ذٰلكَ. فرآهُمْ ناسٌ مِنْ حَرَسِ رَسُولِ اللهِ ﷺ فأَدْرَكوهُمْ فأخَذُوهم فأَتَوْا بِهِمْ رَسُولَ اللهِ ﷺ فأَسْلَمَ أبو سُفْيانَ فَلَمَّا سارَ قالَ للْعَبّاسِ: «احْبِسْ أَبا سَفْيانَ عِنْدَ خَطْمِ الجَبَلِ حتَّى يَنْظُرَ إلى المُسْلِمينَ». فَحَبَسَهُ العَبَّاسُ فجَعَلَتِ القبائِلُ تَمُرُّ مَعَ النَّبيِّ ﷺ كَتيبَةً كَتيبَةً عَلى أبي سُفْيانَ، فَمَرَّتْ كَتيبَةٌ فَقالَ: يا عَبَّاسُ مَنْ هٰذِهِ؟ فَقالَ: هٰذِهِ غِفارُ، قالَ: ما لي وَلغفارَ؟ ثُمَّ مَرَّتْ جُهَيْنَةُ قالَ مِثْلَ ذٰلكَ، ثُمَّ مَرَّتْ سَعْدُ بنُ هُذَيْمٍ فَقالَ مِثْلَ ذٰلك وَمَرَّتْ سُلَيْمٌ فَقالَ مِثْلَ ذٰلكَ حتَّى أَقْبَلَتْ كَتيبَةٌ لَمْ يَرَ مِثْلَها. قالَ: مَنْ هٰذِهِ؟ قالَ: هٰؤُلاءِ الأَنْصارُ، عَلَيْهِمْ سَعْدُ بنُ عُبادَةَ مَعَهُ الرَّايَةُ. فَقالَ سَعْدُ بنُ عُبادَةَ: يا أَبا سُفْيانَ! اليَوْمُ يَوْمُ المَلْحَمَةِ. اليَوْمَ تُسْتَحَلُّ الكَعْبَةُ، فَقالَ أَبو سُفْيانَ: يا عَبَّاسُ حَبَّذَا يَوْمُ الذِّمارِ. ثُمَّ جاءَتْ كَتيبَةٌ

Zubair bin Al-'Awwām رَضِيَ اللهُ عَنْهُ. When Allāh's Messenger ﷺ passed by Abū Sufyān, the latter said, (to the Prophet ﷺ), "Do you know what Sa'd bin 'Ubāda said?" The Prophet ﷺ said, "What did he say?" Abū Sufyān said, "He said so-and-so." The Prophet ﷺ said, "Sa'd told a lie, but today Allāh will give superiority to the Ka'bah, and today the Ka'bah will be covered with a (cloth) covering." Allāh's Messenger ﷺ ordered that his flag be fixed at Al-Ḥajūn.

Narrated 'Urwa: Nāfi' bin Jubair bin Muṭ'im said, "I heard Al-'Abbās saying to Az-Zubair bin Al-'Awwām, 'O Abū 'Abdullāh! Did Allāh's Messenger ﷺ order you to fix the flag here?' " Allāh's Messenger ﷺ ordered Khālid bin Al-Walīd to enter Makkah from its upper part from Kada' while the Prophet ﷺ himself entered from Kuda. Two men from the cavalry of Khālid bin Al-Walīd رَضِيَ اللهُ عَنْهُ named Ḥubaish bin Al-Ash'ar and Kurz bin Jābir Al-Fihrī were martyred on that day.

وَهِيَ أَقَلُّ الكَتَائِبِ فِيهِمْ رَسُولُ اللهِ ﷺ وأَصحابُهُ وَرَايَةُ النَّبِيِّ ﷺ مَعَ الزُّبَيرِ بنِ العَوَّامِ. فَلَمَّا مَرَّ رَسُولُ اللهِ ﷺ بأبي سُفْيانَ قالَ: أَلَمْ تَعْلَمْ ما قالَ سَعْدُ بنُ عُبادَةَ؟ قالَ: «ما قالَ؟» قالَ: قالَ كَذَا وكَذَا. فَقالَ: «كَذَبَ سَعْدٌ ولٰكِنْ هٰذَا يَوْمٌ يُعَظِّمُ اللهُ فيهِ الكَعْبَةَ، وَيَوْمٌ تُكْسَى فيهِ الكَعْبَةُ». قالَ: وأَمَرَ رَسُولُ اللهِ ﷺ أَنْ تُرْكَزَ رَايَتُهُ بالحَجُونِ. وَقالَ عُرْوَةُ: وأَخْبَرَني نافِعُ بنُ جُبَيرِ بنِ مُطْعِمٍ قالَ: سَمِعْتُ العَبَّاسَ يَقُولُ لِلزُّبَيرِ بنِ العَوَّامِ: يا أَبا عَبْدِ اللهِ، هاهُنا أَمَرَكَ رَسُولُ اللهِ ﷺ أَنْ تَرْكُزَ الرَّايَةَ؟ قال: وأَمَرَ رَسُولُ اللهِ ﷺ يَوْمَئِذٍ خالدَ بنَ الوَلِيدِ أَنْ يَدْخُلَ مِنْ أَعْلَا مَكَّةَ مِنْ كَدَاءٍ وَدَخَلَ النَّبِيُّ ﷺ مِنْ كُدَا فَقُتِلَ مِنْ خَيْلِ خالِدِ بن الوليد رَضِيَ اللهُ عَنْهُ يَوْمَئِذٍ رَجُلانِ: حُبَيْشُ بنُ الأَشْعَرِ، وكُرْزُ بنُ جابِرٍ الفِهْرِيُّ.

4281. Narrated 'Abdullāh bin Mughaffal رَضِيَ اللهُ عَنْهُ: I saw Allāh's Messenger ﷺ on the day of the conquest of Makkah over his she-camel, reciting *Sūrat Al-Fatḥ* in a vibrant quivering tone. (The subnarrator, Mu'āwiya added, "Were I not (afraid) that the people may gather around me, I would recite in vibrant quivering tone as he (i.e., 'Abdullāh bin Mughaffal) did, imitating Allāh's Messenger ﷺ)."

٤٢٨١ - **حدَّثَنا** أَبو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ مُعاوِيَةَ بنِ قُرَّةَ قالَ: سَمِعْتُ عَبْدَ اللهِ ابنَ مُغَفَّلٍ يَقُولُ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ عَلى ناقَتِهِ وَهُوَ يَقرأُ سُورَةَ الفَتْحِ يُرَجِّعُ وقالَ: لَوْلا أَن يَجْتَمعَ النَّاسُ حَوْلي لَرَجَّعْتُ كَمَا رَجَّعَ. [انظر: ٤٨٣٥، ٥٠٣٤، ٥٠٤٧، ٧٥٤٠]

4282. Narrated 'Amr bin 'Uthmān: Usāma bin Zaid said during the conquest (of Makkah), "O Allāh's Messenger! Where will we encamp tomorrow?" The Prophet ﷺ said, "But has 'Aqīl left for us any house to lodge in?"

٤٢٨٢ - حدَّثنا سُلَيْمانُ بنُ عَبْدِ الرَّحْمٰنِ: حدَّثنا سَعْدَانُ بنُ يَحْيى: حدَّثنا مُحَمَّدُ ابنُ أبي حَفصَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَليِّ بنِ حُسَينٍ، عَنْ عَمْرِو ابنِ عُثْمانَ، عَنْ أُسامَةَ ابنِ زَيْدٍ أنَّهُ قالَ زَمَنَ الفَتْحِ: يا رَسُولَ اللهِ أيْنَ نَنزِلُ غداً؟ قالَ النَّبِيُّ ﷺ: «وَهَلْ تَرَكَ لَنَا عَقِيلٌ مِنْ مَنْزِلٍ؟». [راجع: ١٥٨٨]

4283. He then added, "No believer will inherit an infidel's property, and no infidel will inherit the property of a believer." Az-Zuhrī was asked, "Who inherited Abū Ṭālib?" Az-Zuhrī replied, " 'Aqīl and Ṭālib inherited him."

٤٢٨٣ - ثُمَّ قالَ: «لا يَرِثُ المُؤمِنُ الكافِرَ، وَلا الكافِرُ المُؤمِنَ». قِيلَ للزُّهْرِيِّ: مَنْ وَرِثَ أبا طالِبٍ؟ قالَ: وَرِثَهُ عَقِيلٌ وَطالِبٌ. قالَ مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أيْنَ نَنزِلُ غداً، في حَجَّتِهِ. ولَمْ يَقُلْ يُونُسُ: حَجَّتِهِ، ولا زَمَنَ الفَتْحِ.

4284. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If Allāh makes us victorious, our encamping place will be Al-Khaif, the place where the infidels took an oath to be loyal to heathenism (by boycotting Banū Hāshim, the Prophet's folk)."

٤٢٨٤ - حدَّثنا أبُو اليَمانِ: حدَّثنا شُعَيْبٌ: حدَّثنا أبو الزِّنادِ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْزِلُنا إنْ شاءَ اللهُ إذَا فَتَحَ اللهُ، الخَيْفُ حَيْثُ تَقاسَمُوا عَلى الكُفْرِ».

[راجع: ١٥٨٩]

4285. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When Allāh's Messenger ﷺ intended to carry on the *Ghazwā* of Ḥunain, he said, "Tomorrow, if Allāh wished, our encamping place will be Khaif Banī Kināna where (the infidels) took an oath to be loyal to heathenism."

٤٢٨٥ - حدَّثنا مُوسَى بنُ إسْماعِيلَ: حدَّثنا إبْراهِيمُ بنُ سَعْدٍ: أخبَرَنا ابنُ شِهابٍ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ حِينَ أرادَ حُنَيْناً: «مَنْزِلُنا غداً إنْ شاءَ اللهُ بِخَيْفِ بَني

كِنانَةَ حَيْثُ تَقاسَمُوا عَلى الكُفْرِ».

[راجع: ١٥٨٩]

4286. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: On the day of the Conquest, the Prophet ﷺ entered Makkah, wearing a helmet on his head. When he took it off, a man came and said, "Ibn Khaṭal is clinging to the curtain of the Ka'bah." The Prophet ﷺ said, "Kill him." (Mālik a sub-narrator said, "On that day the Prophet ﷺ was not in a state of *Iḥrām* as it appeared to us, and Allāh knows better.")

٤٢٨٦ - حدَّثَنا يَحْيى بنُ قَزَعَةَ: حدَّثَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ أَنَسِ ابنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ يَوْمَ الفَتْحِ وَعلَى رَأْسِهِ المِغْفَرُ فَلَمَّا نَزَعَهُ جاءَ رَجُلٌ فَقالَ: ابنُ خَطَلٍ مُتَعَلِّقٌ بِأَسْتارِ الكَعْبَةِ، فَقالَ: «اقْتُلْهُ»، قالَ مالِكٌ: ولَمْ يَكُنِ النَّبِيُّ ﷺ فِيما نَرَى - وَاللهُ أَعْلَمُ - يَوْمَئِذٍ مُحْرِماً. [راجع: ١٨٤٦]

4287. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ entered Makkah on the day of the Conquest (of Makkah), there were 360 idols around the Ka'bah. The Prophet ﷺ started striking them with a stick he had in his hand and was saying, "*Al-Ḥaq* (the Truth i.e., Islāmic Monotheism, or this Qur'ān or *Jihād* against polytheists) has come and *Al-Bāṭil* (falsehood i.e., Satan, or polytheism) vanished [V.17:81]. The Truth (the Qur'ān and Allāh's Revelation) has come, and *Al-Bātil* [falsehood – *Iblīs* (Satan)] can neither create anything nor resurrect (anything)." (V.34:49).

٤٢٨٧ - حدَّثَنا صَدَقَةُ بنُ الفَضْلِ: أَخْبَرَنا ابنُ عُيَيْنَةَ، عنِ ابنِ أَبي نَجِيحٍ، عَنْ مُجاهِدٍ، عَنْ أَبي مَعْمَرٍ، عَنْ عَبْدِ اللهِ قالَ: دَخَلَ النَّبِيُّ ﷺ مَكَّةَ يَوْمَ الفَتْحِ وحَوْلَ البَيْتِ سِتُّونَ وثلاثُمِائَةِ نُصُبٍ فَجَعَلَ يَطْعنُها بِعُودٍ في يَدِهِ ويَقُولُ: ﴿جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ﴾، ﴿جَآءَ ٱلْحَقُّ وَمَا يُبْدِئُ ٱلْبَٰطِلُ وَمَا يُعِيدُ﴾. [راجع: ٢٤٧٨]

4288. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When Allāh's Messenger ﷺ arrived in Makkah, he refused to enter the Ka'bah while there were idols in it. So, he ordered that they be taken out. The pictures of the (Prophets) Ibrāhīm (Abraham) and Ismā'il (Ishmael), holding arrows of divination in their hands, were carried out. The Prophet ﷺ said, "May Allāh ruin them (i.e., the infidels) for they knew very well that they (i.e., Ibrāhīm and Isma'īl) never drew lots by

٤٢٨٨ - حدَّثَني إِسحاقُ: حدَّثَنا عَبْدُ الصَّمَدِ: حدَّثَني أَبي: حدَّثَني أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ لَمَّا قَدِمَ مَكَّةَ أَبى أَنْ يَدْخُلَ البَيْتَ وَفيهِ الآلِهَةُ فأَمَرَ بِها فأُخْرِجَتْ، فأُخْرِجَ صُورَةُ إِبْراهِيمَ

وإِسْماعِيلَ في أَيْدِيهِما مِنَ الأَزْلام، فَقالَ النَّبِيُّ ﷺ: «قاتَلَهُمُ اللهُ، لَقَدْ عَلِمُوا ما اسْتَقسَما بِها قَطُّ». ثُمَّ دَخَلَ البَيْتَ فَكَبَّرَ في نَواحي البَيْتِ وَخَرَجَ ولَمْ يُصَلِّ فيهِ. تابَعَهُ مَعْمَرٌ، عَنْ أَيُّوبَ. وَقالَ وُهَيْبٌ: حدَّثَنا أَيُّوبُ، عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ ﷺ. [راجع: ٣٩٨]

these (divination arrows)". Then the Prophet ﷺ entered the Ka'bah and said, "*Allāhu Akbar*" in all its directions and came out and did not offer any *Ṣalāt* (prayer) therein.

(٥٠) بابُ دُخولِ النَّبِيِّ ﷺ مِنْ أَعْلَى مَكَّةَ

(50) CHAPTER. The entrance of the Prophet ﷺ from the upper part of Makkah.

٤٢٨٩ - وقالَ اللَّيْثُ: حدَّثَني يُونُسُ: أَخْبَرَني نافِعٌ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ أَقْبَلَ يَوْمَ الفَتْحِ مِنْ أَعْلَى مَكَّةَ عَلى رَاحِلَتِهِ مُرْدِفاً أُسامَةَ ابنَ زَيْدٍ وَمَعَه بلالٌ وَمَعَه عُثْمانُ بنُ طَلْحَةَ مِنَ الحَجَبَةِ حتَّى أَناخَ في المَسْجِدِ فأَمَرَهُ أَنْ يَأْتِيَ بِمِفْتاحِ البَيْتِ فَدَخَلَ رَسُولُ اللهِ ﷺ وَمَعَه أُسامَةُ ابنُ زَيْدٍ وَبِلالٌ وَعُثْمانُ بنُ طَلْحَةَ فَمَكَثَ فِيهِ نَهاراً طَوِيلاً، ثُمَّ خَرَجَ فاسْتَبَقَ النَّاسُ فَكانَ عَبْدُ اللهِ بنُ عُمَرَ أَوَّلَ مَنْ دَخَلَ فَوَجَدَ بلالاً وَرَاءَ البابِ قائماً فَسأَلَهُ: أَينَ صَلَّى رَسُولُ اللهِ ﷺ؟ فأَشارَ لَهُ إِلى المَكانِ الَّذِي صَلَّى فيهِ. قالَ عَبْدُ اللهِ: فَنَسِيتُ أَنْ أَسأَلَهُ: كَمْ صَلَّى مِنْ سَجْدَةٍ؟ [راجع: ٣٩٧]

4289. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنهُما: Allāh's Messenger ﷺ entered Makkah through its upper part and he was riding his she-camel. Usāma bin Zaid was his Companion-rider behind him (on the same she-camel). In his company were Bilāl and 'Uthmān bin Ṭalḥa, who was one of the *Al-Hajabah* (who keep the key of the gate of the Ka'bah). When he made his she-camel kneel down in the Mosque (i.e., *Al-Masjid-al-Ḥarām*), he ordered him (i.e., 'Uthmān) to bring the key of the Ka'bah. Then Allāh's Messenger ﷺ entered the Ka'bah along with 'Usāma bin Zaid, Bilāl and 'Uthmān bin Ṭalḥa, and he stayed in it for a long period and then came out. The people rushed (to get in) and 'Abdullāh bin 'Umar was the first to enter and he found Bilāl standing behind the door. Ibn 'Umar asked Bilāl, "Where did Allāh's Messenger ﷺ offer the *Ṣalāt* (prayer)?" Bilāl showed him the place where he (ﷺ) had offered *Ṣalāt* (prayer). 'Abdullāh later on said, "I forgot to ask Bilāl how many prostrations (i.e., *Rak'a*) the Prophet ﷺ offered."

٤٢٩٠ - حدَّثَنا الهَيْثَمُ بنُ

4290. Narrated 'Āishah رَضِيَ الله عَنها: During the year of the Conquest (of

خارِجَةَ: حدَّثَنا حَفْصُ بنُ مَيْسَرَةَ، عَنْ هشام بنِ عُرْوَةَ، عَنْ أَبِيهِ: أَنَّ عائشَةَ رَضِيَ اللهُ عَنْها أَخْبرَتْهُ أَنَّ النَّبِيَّ ﷺ دَخَلَ عامَ الفَتْحِ مِنْ كَدَاءٍ التي بأَعْلَى مَكَّةَ. تابَعَهُ أَبو أُسامَةَ وَوُهَيْبٌ في كَدَاءٍ. [راجع: ١٥٧٧]

Makkah), the Prophet ﷺ entered Makkah through Kadā' which was at the upper part of Makkah.

٤٢٩١ - حدَّثَنا عُبَيْدُ بنُ إسْماعِيلَ: حدَّثَنا أَبو أُسامَةَ، عَنْ هشامٍ، عَنْ أَبِيهِ: دَخَلَ النَّبِيُّ ﷺ عامَ الفَتْحِ مِنْ أَعْلَى مَكَّةَ مِنْ كَدَاءٍ. [راجع: ١٥٧٧]

4291. Narrated Hishām's father: During the year of the Conquest (of Makkah), the Prophet ﷺ entered Makkah through its upper part through Kadā'.

(٥١) بابٌ مَنْزِلِ النَّبِيِّ ﷺ يَوْمَ الفَتْحِ

(51) CHAPTER. The encamping place of the Prophet ﷺ on the day of the Conquest (of Makkah).

٤٢٩٢ - حدَّثَنا أَبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ عَمْرٍو، عَنِ ابنِ أَبي لَيْلَى قالَ: ما أَخْبَرَنا أَحَدٌ أَنَّهُ رَأَى النَّبِيَّ ﷺ يُصَلِّي الضُّحَى غَيرَ أُمِّ هانِئٍ، فإنَّها ذَكَرَتْ أَنَّهُ يَوْمَ فَتْحِ مَكَّةَ اغْتَسَلَ في بَيْتِها، ثُمَّ صَلَّى ثَمانِ رَكَعاتٍ. قالَتْ: لَمْ أَرَهُ صَلَّى صَلاةً أَخَفَّ مِنْهَا غَيرَ أَنَّهُ يُتِمُّ الرُّكُوعَ والسُّجُودَ. [راجع: ١١٠٣]

4292. Narrated Ibn Lailā: None informed us that he saw the Prophet ﷺ offering the *Ḍuḥā* (i.e., forenoon) *Ṣalāt* (prayer), except Umm Hānī, who mentioned that the Prophet ﷺ took a bath in her house on the day of the Conquest (of Makkah) and then offered an eight *Rak'a Ṣalāt* (prayer). She added, "I never saw the Prophet ﷺ offering a lighter *Ṣalāt* (prayer) than that *Ṣalāt* (prayer), but he was performing perfect bowings and prostrations."

(٥٢) بابٌ:

(52) CHAPTER.

٤٢٩٣ - حدَّثَني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ النَّبِيُّ ﷺ يَقُولُ في

4293. Narrated 'Āishah رَضِيَ الله عَنها: The Prophet ﷺ used to say in his bowings and prostrations, "*Subḥānaka Allāhumma Rabbanā wa biḥamdika, Allāhumma ighfirlī* (Glorified be You, O Allāh, our Lord! All the praises are for You. O Allāh, forgive me)!"

رُكوعِهِ وسُجُودِهِ: «سُبْحانَكَ اللَّهُمَّ رَبَّنا وبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي».

[راجع: ٧٩٤]

٤٢٩٤ - حَدَّثَنا أَبو النُّعْمانِ: حدَّثَنا أَبو عَوانَةَ، عَنْ أَبي بِشْرٍ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ عُمَرُ يُدْخِلُني مَعَ أَشْياخِ بَدْرٍ فَقالَ بَعْضُهُمْ: لِمَ تُدْخِلُ هٰذَا الفَتى مَعَنا وَلَنا أَبْناءٌ مِثْلُهُ؟ فَقالَ: إنَّهُ مِمَّنْ قَدْ عَلِمْتُمْ فَدَعاهُمْ ذَاتَ يَوْمٍ وَدَعاني مَعَهُمْ. قالَ: وَما أُرِيتُهُ دَعاني يَوْمَئِذٍ إِلَّا لِيُرِيَهُمْ مِنِّي، فَقالَ: ما تَقُولُونَ في ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝١ وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا ۝٢﴾؟ حتَّى خَتَمَ السُّورَةَ، فَقالَ بَعْضُهُمْ: أُمِرْنا أَنْ نَحْمَدَ اللهَ ونَسْتَغْفِرَهُ إِذَا نُصِرْنا وَفُتِحَ عَلَيْنا. وَقالَ بَعْضُهُمْ: لا نَدري، وَ لَمْ يَقُلْ بَعْضُهُمْ شَيْئاً. فَقالَ لي: يا ابنَ عَبَّاسٍ، أَكَذاكَ تَقُولُ؟ قُلْتُ: لا، قالَ: فَما تَقولُ؟ قُلْتُ: هُوَ أَجَلُ رَسُولِ اللهِ ﷺ أَعْلَمَهُ اللهُ لَهُ ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝١﴾ فَتْحُ مَكَّةَ فَذاكَ عَلامَةُ أَجَلِكَ ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ إِنَّهُۥ كَانَ تَوَّابَۢا ۝٣﴾ قالَ عُمَرُ: ما أَعْلَمُ مِنْها إِلَّا ما تَعْلَمُ.

[راجع: ٣٦٢٧]

٤٢٩٥ - حَدَّثَنا سَعِيدُ بنُ

4294. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: 'Umar used to make me sit with elderly men who had fought in the battle of Badr. Some of them said (to 'Umar), "Why do you allow this young man to sit with us, while we have sons of his age?" 'Umar said, "You know what a person he is." One day 'Umar called them and called me along with them, I had thought he called me on that day to show them something about me (i.e., my knowledge). 'Umar asked them, "What do you say about (the *Sūrah*):

"When there comes the Help of Allāh (to you, O Muḥammad ﷺ against your enemies) and the Conquest (of Makkah). And you see that the people enter Allāh's religion (Islām) in crowds." (V.110:1-3)

Some of them replied, "We are ordered to praise Allāh and repent to Him if we are helped and granted victory." Some said, "We do not know." Others kept quiet. 'Umar then said to me, "Do you say the same?" I said, "No." 'Umar said, "What do you say then?" I said, "This Verse indicates the approaching of the death of Allāh's Messenger ﷺ, of which Allāh informed him. When there comes the Help of Allāh (to you, O Muḥammad ﷺ against your enemies) and the Conquest, i.e., the conquest of Makkah, that will be the sign (of your Prophet's) approaching death, so glorify the praises of your Lord and ask for His forgiveness. Verily, He is the One Who accepts the repentance and forgives." On that, 'Umar said, "I do not know about it anything other than what you know."

4295. Narrated Abū Shuraiḥ Al-'Adawī that he said to 'Amr bin Sa'īd while the latter

شُرَحْبِيلَ: حدَّثنا اللَّيْثُ، عَنِ المَقْبُرِيِّ، عَنْ أَبي شُرَيْحٍ العَدَوِيِّ: أَنَّهُ قالَ لعَمْرِو بنِ سَعِيدٍ وَهُوَ يَبْعَثُ البُعُوثَ إلى مَكَّةَ: ائْذَنْ لي أيُّها الأميرُ أُحَدِّثْكَ قَوْلاً قامَ به رَسُولُ اللهِ ﷺ الغَدَ مِن يَوْمِ الفَتْحِ، سَمِعَتْهُ أُذُنايَ وَوَعاهُ قَلْبي وأَبْصَرَتْهُ عَيْنايَ حِينَ تَكَلَّمَ بِهِ. أنَّهُ حَمِدَ اللهَ وأثْنَى عَلَيْهِ ثُمَّ قالَ: «إنَّ مَكَّةَ حَرَّمَها اللهُ، ولمْ يُحَرِّمْها النَّاسُ. لا يَحِلُّ لامْرِئٍ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ أنْ يَسْفِكَ بِها دَماً وَلا يَعْضِدَ بِها شَجَراً، فإنْ أَحَدٌ تَرَخَّصَ لِقِتالِ رَسُولِ اللهِ ﷺ فِيها فَقُولُوا لَهُ: إنَّ اللهَ أَذِنَ لِرَسولِهِ ولَمْ يأذَنْ لَكُمْ، وإنَّما أَذِنَ لَهُ فِيهِ ساعَةً مِنْ نَهارٍ وَقَدْ عادَتْ حُرْمَتُها اليَوْمَ كحُرْمَتِها بالأمْسِ، وَلْيُبَلِّغِ الشَّاهِدُ الغائِبَ». فَقِيلَ لأبي شُرَيْحٍ: ماذَا قالَ لكَ عَمْرٌو؟ قالَ: قالَ: أنا أعْلَمُ بذلكَ مِنْكَ يا أبا شُرَيْحٍ، إنَّ الحَرَمَ لا يُعِيذُ عاصِياً وَلا فارّاً بدَمٍ وَلا فارّاً بخَرْبَةٍ.

قال أبو عبد الله: الخربة: البلية. [راجع: ١٠٤]

was sending troops in batches to Makkah, "O chief! Allow me to tell you a statement which Allāh's Messenger ﷺ said on the day following the conquest of Makkah. My two ears heard it and my heart comprehended it and my two eyes saw him when he said it. He (i.e., the Prophet ﷺ) praised Allāh and then said, 'Makkah has been made a sanctuary by Allāh and not by the people, so it is not lawful for a person, who believes in Allāh and the Last Day (i.e., a Muslim) to shed blood in it, or to cut its trees; and if someone asks the permission to fight in Makkah because Allāh's Messenger ﷺ was allowed to fight in it, say to him: Allāh permitted His Messenger ﷺ and did not allow you, and even he (i.e., the Messenger ﷺ) was allowed for a few hours on that day (of the Conquest), and today (now) its (Makkah's) sanctity is the same valid as it was before. So it is incumbent upon those who are present to convey it (this information) to those who are absent.'"

Then Abū Shuraiḥ was asked, "What did 'Amr say to you?" Abū Shuraiḥ said, "He said, 'I knew that better than you, O Abū Shuraiḥ! The *Ḥaram* (i.e., Makkah) does not give refuge to a sinner or a fleeing murderer or a person running away after committing crimes.'"

[See Vol.1, *Ḥadīth* No.104]

٤٢٩٦ - حدَّثنا قُتَيْبَةُ: حدَّثنا لَيث، عَنْ يَزِيدَ بنِ أبي حَبِيبٍ، عَنْ عَطاءِ بنِ أبي رَباحٍ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما أنَّهُ سَمِعَ

4296. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما that he heard Allāh's Messenger ﷺ saying in the year of the Conquest (of Makkah) while he was in Makkah, "Allāh and His Messenger ﷺ have made the selling of wine (i.e., alcoholic drinks) unlawful."

(53) CHAPTER. The stay of the Prophet ﷺ in Makkah during the period of the Conquest (of Makkah).

4297. Narrated Anas رَضِيَ الله عَنْهُ: We stayed (in Makkah) for ten days along with the Prophet ﷺ ; and used to offer shortened *Ṣalāt* (prayer) [i.e., journey *Ṣalāt* (prayer)].

4298. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: The Prophet ﷺ stayed in Makkah for 19 days during which he prayed two *Rak'a* in each *Ṣalāt* (prayer).

4299. Narrated 'Ikrima رَضِيَ الله عَنْهُ: Ibn 'Abbās رَضِيَ الله عَنْهُما said, "We stayed for 19 days with the Prophet ﷺ on a journey during which we used to offer shortened *Ṣalāt* (prayers)." Ibn 'Abbās added, "We offer the *Qaṣr Ṣalāt* (prayer) [i.e., shortened *Ṣalāt* (prayer)], if we stay up to 19 days as travellers, but if we stay longer, we offer complete *Ṣalāt* (prayer)."

(54) CHAPTER.

4300. Narrated 'Abdullāh bin Tha'laba bin Ṣu'air whose face was rubbed by the Prophet ﷺ during the year of the Conquest (of Makkah).

رَسُولَ اللهِ ﷺ يَقُولُ عَامَ الفَتْحِ وَهُوَ بِمَكَّةَ: «إِنَّ اللهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الخَمْرِ». [راجع: ٢٢٣٦]

(٥٣) **بابُ** مُقامِ النَّبِيِّ ﷺ بِمَكَّةَ زَمَنَ الفَتْحِ

٤٢٩٧ - **حدَّثَنا** أبو نُعَيْمٍ: حدَّثَنا سُفْيانُ ح وَحدَّثَنا قَبِيصَةُ قالَ: حدَّثَنا سُفْيانُ، عَنْ يَحْيَى بنِ أَبي إسحاقَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: أَقَمْنَا مَعَ النَّبِيِّ ﷺ عَشْراً نَقصُرُ الصَّلاةَ. [راجع: ١٠٨١]

٤٢٩٨ - **حدَّثَنا** عَبْدَانُ: أَخْبرَنا عَبْدُ اللهِ قالَ: أَخْبرَنا عاصِمٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: أَقامَ النَّبِيُّ ﷺ بِمَكَّةَ تِسْعَةَ عَشَرَ يَوْماً يُصَلِّي رَكْعَتَينِ. [راجع: ١٠٨٠]

٤٢٩٩ - **حدَّثَنا** أَحْمَد بن يُونُسَ: حدَّثَنا أَبو شِهابٍ، عَنْ عاصِمٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: أَقَمْنا مَعَ النَّبِيِّ ﷺ في سَفَرٍ تِسْعَ عَشْرَةَ نَقْصُرُ الصَّلاةَ. وَقالَ ابنُ عَبَّاسٍ: ونَحْنُ نَقْصُرُ ما بَيْنَنا وبَينَ تِسْعَ عَشْرَةَ فإذَا زِدْنا أَتْمَمْنا. [راجع: ١٠٨٠]

(٥٤) **بابٌ**:

٤٣٠٠ - وَقالَ اللَّيْثُ: حدَّثَني يُونُس، عَنِ ابن شِهابٍ: أَخْبرَني عَبْدُ

اللهِ ابنُ ثَعْلَبَةَ ابن صُعَيْرٍ، وكانَ النَّبيُّ ﷺ قَدْ مَسَحَ وَجْهَهُ عامَ الفَتْحِ.

[انظر: ٦٣٥٦]

4301. Narrated Az-Zuhrī: While we were in the company of Ibn Al-Musaiyab, Sunain Abī Jamīla informed us (a *Hadīth*). Abū Jamīla said that he lived during the lifetime of the Prophet ﷺ and that he had accompanied him (to Makkah) during the year of the Conquest (of Makkah).

٤٣٠١ - حدَّثني إبْرَاهِيمُ بنُ مُوسَى: أخْبرَنا هِشامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سُنَيْنٍ أبي جَمِيلَةَ قالَ: أَخْبرَنا ونَحْن مَعَ ابنِ المُسَيَّبِ قالَ: وَزَعَمَ أبُو جميلَةَ أنَّهُ أَدْرَكَ النَّبِيَّ ﷺ وخَرَجَ مَعَه عامَ الفَتْحِ.

4302. Narrated 'Amr bin Salama: We were at a place which was a thoroughfare for the people, and the caravans used to pass by us and we would ask them, "What is wrong with the people? What is wrong with the people? Who is that man?" They would say, "That man claims that Allāh has sent him (as a Messenger), that he has been inspired Divinely, that Allāh has revealed to him such and such." I used to memorize that (Divine) Talk, and feel as if it was inculcated in my chest (i.e., mind). And the Arabs (other than Quraish) delayed their conversion to Islām till the Conquest (of Makkah). They used to say, "Leave him (i.e., Muhammad ﷺ) and his people Quraish; if he overpowers them, then he is a true Prophet." So, when Makkah was conquered, then every tribe rushed to embrace Islām, and my father hurried to embrace Islām before (the other members of) my tribe. When my father returned (from the Prophet ﷺ) to his tribe, he said, "By Allāh, I have come to you from the Prophet ﷺ for sure!" The Prophet ﷺ afterwards said to them, "Offer such and such *Salāt* (prayer) at such and such time, and when the time for the *Salāt* (prayer) becomes due, then one of you should pronounce the *Adhān* (for the *Salāt*), and

٤٣٠٢ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ أَبي قلابَةَ، عَنْ عَمْرِو بنِ سَلَمَةَ قَالَ: قالَ لي أَبو قلابَةَ: أَلا تَلْقاهُ فَتَسأَلَهُ؟ قالَ: فَلَقيتُهُ فَسأَلْتُهُ فَقالَ: كُنَّا بِمَا مَمَرَّ النَّاسِ وكانَ يَمُرُّ بنا الرُّكْبان فَنَسأَلُهُمْ: ما لِلنَّاسِ؟ ما للنَّاسِ؟ ما هٰذَا الرَّجُلُ؟ فَيَقولُونَ: يَزْعُمُ أنَّ اللهَ أَرْسَلَهُ، أَوْحَى إلَيْهِ، أَوْحَى اللهُ بكَذَا. فَكُنْتُ أَحْفَظ ذَاكَ الكَلامَ فكأَنَّما يُقَرُّ في صَدْري وكانَتِ العَرَبُ تَلَوَّمُ بإسْلامِهِمُ الفَتْحَ فَيَقولُونَ: اترُكُوهُ وقَوْمَهُ فَإنَّهُ إنْ ظَهَرَ عَلَيْهِمْ فَهُوَ نَبيٌّ صَادِقٌ. فَلَمَّا كانَتْ وَقْعَةُ أَهْلِ الفَتْحِ بادَرَ كُلُّ قَوْمٍ بإسْلَامِهِمْ وَبَدَرَ أَبي قَوْمي بإسْلامِهِمْ فَلَمَّا قَدِمَ قالَ: جِئْتُكُمْ وَاللهِ مِنْ عِنْدِ النَّبِيِّ ﷺ حَقًّا. فَقالَ: «صَلُّوا صَلاةَ كَذَا في حينِ كَذَا وَصَلُّوا صَلَاةَ كذا

let the one amongst you who knows the Qur'ān most should lead the *Ṣalāt* (prayer)." So they looked for such a person and found none who knew more of the Qur'ān than I because of the Qurānic Verses which I used to learn from the caravans. They therefore made me their *Imām* [to lead the *Ṣalāt* (prayer)] and at that time I was a boy of six or seven years, wearing a *Burda* (i.e., a black square garment) proved to be very short for me (and my body became partly exposed). A lady from the tribe said, "Won't you cover the buttocks of your reciter for us?" So they bought (a piece of cloth) and made a shirt for me. I had never been so happy with anything before as I was with that shirt.

4303. Narrated 'Āishah رَضِيَ اللهُ عَنها: 'Utba bin Abī Waqqāṣ authorized his brother Sa'd to take the son of the slave-girl of Zam'a into his custody. 'Utba said (to him), "He is my son." When Allāh's Messenger ﷺ arrived in Makkah during the conquest (of Makkah), Sa'd bin Abī Waqqāṣ took the son of the slave-girl of Zam'a to the Prophet ﷺ. 'Abd bin Zam'a, too, came along with him. Sa'd said, "This is the son of my brother and the latter has informed me that he is his son." 'Abd bin Zam'a said, "O Allāh's Messenger! This is my brother who is the son of the slave-girl of Zam'a and was born on his (i.e., Zam'a's) bed." Allāh's Messenger ﷺ cast a glance at the son of the slave-girl of Zam'a and noticed that he, of all the people had the greatest resemblance to 'Utba bin Abī Waqqāṣ. Allāh's Messenger ﷺ then said (to 'Abd), "He is yours; he is your brother, O 'Abd bin Zam'a, as he was born on the bed (of your father)." (At the same time) Allāh's Messenger ﷺ said (to his wife Sauda), "O Sauda! Screen yourself from him (i.e., the son of the slave-girl),"[1] because of the

فِي حِينِ كذا. فإذَا حَضَرَتِ الصَّلاةُ فَلْيُؤَذِّنْ أَحَدُكُمْ وَلْيَؤُمَّكُمْ أَكْثَرُكُمْ قُرْآناً». فَنَظَروا فَلَمْ يَكُنْ أَحَدٌ أَكْثَرَ قُرْآناً مِنِّي لِمَا كُنْتُ أَتَلَقَّى مِنَ الرُّكْبانِ فَقَدَّمُونِي بَيْنَ أَيْدِيهِمْ وأَنا ابنُ سِتٍّ أَوْ سَبْعِ سِنِينَ وكانَت عَلَيَّ بُرْدَةٌ كُنْتُ إِذَا سَجَدْتُ تَقَلَّصَتْ عَنِّي، فَقالَتِ امْرَأَةٌ مِنَ الحَيِّ: أَلا تُغَطُّونَ عَنَّا اسْتَ قارِئِكُمْ؟ فاشْتَرَوْا فَقَطَعُوا لِي قَمِيصاً فَمَا فَرِحْتُ بِشَيْءٍ فَرَحِي بذلكَ القَمِيصِ.

٤٣٠٣ - حدَّثَنَا عَبْدُ اللهِ بن مَسْلَمَةَ، عَنْ مالِكٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ ابنِ الزُّبيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها عَنِ النَّبِيِّ ﷺ. وقالَ اللَّيْثُ: حدَّثَنِي يُونُسُ، عَنِ ابنِ شِهابٍ: حَدَّثَنِي عُرْوَةُ بنُ الزُّبَيرِ: أَنَّ عائِشَةَ قالَتْ: كانَ عُتْبَةُ بنُ أَبي وَقَّاصٍ عَهِدَ إِلى أَخِيهِ سَعْدٍ أَنْ يَقْبِضَ ابنَ وَلِيدَةِ زَمْعَةَ، وقالَ عُتْبَةُ: إِنَّهُ ابْنِي. فَلَمَّا قَدِمَ رَسُولُ اللهِ ﷺ مَكَّةَ فِي الفَتْحِ أَخَذَ سَعْدُ ابنَ وَلِيدَةِ زَمْعَةَ فأَقْبَلَ بِهِ إِلى النَّبِيِّ ﷺ وأَقْبَلَ مَعَهُ عَبْدُ ابنُ زَمْعَةَ، فَقالَ سَعْدُ بنُ أَبي وَقَّاصٍ: هٰذَا ابنُ أَخِي عَهِدَ إِلَيَّ أَنَّهُ ابْنُهُ، فَقالَ عَبْدُ بنُ زَمْعَةَ: يا رَسُولَ اللهِ، هٰذَا أَخِي، هٰذَا ابنُ ولِيدَةِ زَمْعَةَ

(1) (H. 4303) Sauda was the daughter of Zam'a and the wife of the Prophet ﷺ. The son=

وُلِدَ عَلَى فِرَاشِهِ، فَنَظَرَ رَسُولُ اللهِ ﷺ إِلَى ابنِ وَلِيدَةِ زَمْعَةَ فَإِذَا أَشْبَهُ النَّاسِ بِعُتْبَةَ بن أبي وَقَّاصٍ. فَقالَ رَسُولُ الله ﷺ: «هُوَ لكَ، هُوَ أَخُوكَ يا عَبْدُ بنَ زَمْعَةَ» مِنْ أَجْلِ أَنَّهُ وُلِدَ عَلى فِرَاشِهِ. وَقالَ رَسُولُ اللهِ ﷺ: «احْتَجِبي مِنْهُ يا سَوْدَةُ»، لِمَا رأى مِنْ شَبَهِ عُتْبَةَ بن أَبي وَقَّاصٍ. قالَ ابنُ شِهابٍ: قالَتْ عائِشَةُ: قالَ رَسُولُ الله ﷺ: «الوَلَدُ لِلفِرَاشِ ولِلْعاهِرِ الحَجَرُ». وَقالَ ابنُ شِهابٍ وكانَ أبو هُرَيْرَةَ يَصيحُ بذٰلكَ.

[راجع: ٢٠٥٣]

resemblance he noticed between him and 'Utba bin Abī Waqqāṣ. Allāh's Messenger ﷺ added, "The boy is for the bed (i.e., for the owner of the bed where he is born), and stone is for the adulterer."(1)

[Ibn Shihāb said, "Abū Hurairah used to say publicly that (i.e., the last statement of the Prophet ﷺ in the above *Ḥadīth* No.4303.")]

٤٣٠٤ - حدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ: أَخبرَنا عَبْدُ الله: أَخبرَنا يُونُسُ، عَنِ الزُّهْرِيِّ: أَخبرَني عُرْوَةُ بنُ الزُّبَيرِ أَنَّ امْرأَةً سَرَقَتْ في عَهْدِ رَسُولِ الله ﷺ في غَزْوَةِ الفَتْحِ، فَفَزِعَ قَوْمُها إِلى أُسامَةَ بنِ زَيْدٍ يَسْتَشْفِعُونَهُ. قالَ عُرْوَةُ: فَلَمَّا كَلَّمَهُ أُسامَةُ فِيها تَلَوَّنَ وَجْهُ رَسُولِ اللهِ ﷺ فَقالَ: «أَتُكَلِّمُني في حَدٍّ مِنْ حُدُودِ اللهِ؟» قالَ أُسامَةُ: اسْتَغْفِرْ لي يا رَسُولَ اللهِ، فَلَمَّا كانَ العَشِيُّ قامَ رَسُولُ اللهِ خَطيباً فَأَثْنَى عَلى اللهِ بِما هُوَ أَهْلُهُ ثُمَّ قالَ: «أَمَّا بَعْدُ فإنَّما أَهْلَكَ النَّاسَ

4304. Narrated 'Urwa bin Az-Zubair: A lady committed theft during the lifetime of Allāh's Messenger ﷺ in the *Ghazwā* of *Al-Fatḥ* (i.e., the conquest of Makkah). Her folk went to Usāma bin Zaid to intercede for her (with the Prophet ﷺ). When Usāma interceded for her with Allāh's Messenger ﷺ, the colour of the face of Allāh's Messenger ﷺ changed and he said, "Do you intercede with me in a matter involving one of the legal punishments prescribed by Allāh?" Usāma said, "O Allāh's Messenger! Ask Allāh's Forgiveness for me." So in the afternoon, Allāh's Messenger ﷺ got up and addressed the people. He praised Allāh as He deserved and then said, "*Amma ba'du* (then after)! The nations before you were destroyed because if a noble amongst them stole, they used to excuse him, and if a poor person amongst them stole, they would apply

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=of the slave-girl of Zam'a proved not to be the son of Zam'a and consequently not a relative to Sauda.

(1) (H. 4303) The adulterer is to be stoned to death (if he or she is a married one) according to Islāmic Law.

(Allāh's) Legal Punishment to him. By Him in Whose Hand Muḥammad's soul is, if Fāṭima, the daughter of Muḥammad stole, I would cut her hand." Then Allāh's Messenger ﷺ gave his order in the case of that woman and her hand was cut off. Afterwards her repentance proved sincere and she got married. 'Āishah said, "That lady used to visit me and I used to convey her demands to Allāh's Messenger ﷺ."

قَبْلَكُمْ أَنَّهُمْ كانُوا إِذَا سَرقَ فِيْهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرقَ فِيْهِمُ الضَّعِيفُ أَقامُوا عَلَيْهِ الحَدَّ. وَالَّذي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنَّ فاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَها»، ثُمَّ أَمَرَ رَسُولُ اللهِ ﷺ بِتِلْكَ المَرأَةِ، فَقُطِعَتْ يَدُها، فَحَسُنَتْ تَوْبَتُها بَعْدَ ذٰلِكَ وتَزَوَّجَتْ. قالَتْ عائِشَةُ: فَكانَتْ تَأْتِيْني بَعْدَ ذٰلكَ فأَرْفَعُ حاجَتَها إِلى رَسُولِ اللهِ ﷺ. [راجع: ٢٦٤٨]

4305, 4306. Narrated Mujāshi': I took my brother to the Prophet ﷺ after the Conquest (of Makkah) and said, "O Allāh's Messenger! I have come to you with my brother so that you may take a *Bai'a* (pledge) from him for emigration."

The Prophet ﷺ said, "The people of emigration (i.e., those who emigrated to Al-Madīna before the Conquest) enjoyed the privileges of emigration (i.e., there is no need for emigration anymore)." I said to the Prophet ﷺ, "For what will you take his *Bai'a*?" The Prophet ﷺ said, "I will take his *Bai'a* for Islām, *'Īmān* (belief), and for *Jihād* (i.e., fighting in Allāh's Cause)".

٤٣٠٥، ٤٣٠٦ - حدَّثَنا عَمْرُو بنُ خالِدٍ: حدَّثَنا زُهَيرٌ: حدَّثَنا عاصِمٌ، عَنْ أَبي عُثْمانَ: حدَّثَنِي مُجاشِعٌ قالَ: أَتَيْتُ النَّبِيَّ ﷺ بأَخي بَعْدَ الفَتْحِ فَقُلْتُ: يا رَسُولَ اللهِ، جِئْتُكَ بأَخي لِتُبايِعَهُ على الهِجْرَةِ، قالَ: «ذَهَبَ أَهْلُ الهِجْرَةِ بِمَا فِيها». فَقُلْتُ: عَلى أَيِّ شَيْءٍ تُبايِعُهُ؟ قالَ: «أُبايِعُهُ عَلى الإِسْلامِ والإِيمانِ والجِهادِ». فَلَقِيتُ معبداً بَعْدُ وكانَ أَكْبرَهُما، فَسأَلْتُهُ فَقالَ: صَدَقَ مُجَاشِعٌ. [راجع: ٢٩٦٢، ٢٩٦٣]

4307, 4308. Narrated Mujāshi' bin Mas'ūd: I took Abū Ma'bad to the Prophet ﷺ in order that he might give him the *Bai'a* (pledge) for emigration. The Prophet ﷺ said, "Emigration has gone along with its people,[1] but I take the *Bai'a* (pledge) from him (i.e., Abū Ma'bad) for Islām and *Jihād*."

٤٣٠٧، ٤٣٠٨ - حدَّثَنا مُحَمَّدُ بنُ أَبي بَكْرٍ: حدَّثَنا فُضَيْلُ بنُ سُلَيْمانَ: حدَّثَنا عاصِمٌ، عَنْ أَبي عُثْمانَ النَّهْدِيِّ، عَنْ مُجَاشِعِ بنِ مَسْعُودٍ: انْطَلَقْتُ بأَبي مَعْبَدٍ إِلى النَّبِيِّ

(1) (H. 4307) Emigration is no longer required after the conquest of Makkah. Before that, emigration was rewardable, but it is not so after the conquest of Makkah.

ﷺ ليُبايِعَهُ عَلى الهِجْرَةِ قالَ: «مَضَتِ الهِجْرَةُ لأَهْلِها، أُبايِعُهُ على الإِسْلامِ والجِهادِ». فَلَقِيتُ أَبا مَعْبَدٍ فسأَلْتُهُ فَقالَ: صَدَقَ مُجَاشِعٌ. وَقالَ خالِدٌ، عَنْ أَبي عُثْمانَ، عَنْ مُجَاشِعٍ: إِنَّهُ جاءَ بأَخيهِ مُجَالِدٍ. [راجع: ٢٩٦٢، ٢٩٦٣]

٤٣٠٩ - حدَّثَني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ أَبي بِشْرٍ، عَنْ مُجاهِدٍ: قُلْتُ لابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: إِنِّي أُريدُ أَنْ أُهاجِرَ إِلى الشامِ. قالَ: لا هِجْرَةَ ولٰكِنْ جِهادٌ فانْطَلِقْ فاعْرِضْ نَفْسَكَ فإِنْ وَجَدْتَ شَيْئاً وَإِلَّا رَجَعْتَ. [راجع: ٣٨٩٩]

4309. Narrated Mujāhid: I said to Ibn 'Umar رَضِيَ اللهُ عَنْهُما: "I want to emigrate to Sham." He said, "There is no emigration, but *Jihād* (for Allāh's Cause). Go and offer yourself for *Jihād*, and if you find an opportunity for *Jihād* (stay there) otherwise, come back."

٤٣١٠ - وَقالَ النَّضْرُ: أَخبَرَنا شُعْبَةُ: أَخبَرَنا أَبو بِشْرٍ: سَمِعْتُ مُجاهِداً: قُلْتُ لابنِ عُمَرَ فَقالَ: لا هِجْرَةَ اليَوْمَ - أَوْ بَعْدَ رَسُولِ اللهِ ﷺ - مِثْلَهُ. [راجع: ٣٨٩٩]

4310. In another narration Ibn 'Umar said, "There is no emigration today" or said, "after Allāh's Messenger," (and completed his statement as above.)

٤٣١١ - حدَّثَنا إِسحاقُ بنُ يَزيدَ: حدَّثَنا يَحْيَى بنُ حَمْزَةَ قالَ: حدَّثَني أَبو عَمْرٍو الأَوزاعِيُّ، عَنْ عَبْدَةَ بنِ أَبي لُبابَةَ، عَنْ مُجاهِدِ بنِ جَبرٍ: أَنَّ عَبْدَ اللهِ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما كانَ يَقولُ: لا هِجْرَةَ بَعْدَ الفَتْحِ. [راجع: ٣٨٩٩]

4311. Narrated Mujāhid bin Jabr: 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما used to say, "There is no emigration after the Conquest (of Makkah)."

٤٣١٢ - حدَّثَنا إِسحاقُ بنُ

4312. Narrated 'Aṭā' bin Abī-Rabāḥ: 'Ubaid bin 'Umair and I visited 'Āishah,

and he asked her about the emigration. She said, "There is no emigration today. A believer used to flee with his religion to Allāh and His Prophet ﷺ for fear that he might be put to trial as regards his religion. Today, Allāh has rendered Islām victorious; therefore a believer can worship his Lord (Allāh) wherever he wishes. But there is *Jihād* (for Allāh's Cause) and intentions."

[See Vol. 4, *Ḥadīth* No.2783, for its explanation]

4313. Narrated Mujāhid: Allāh's Messenger ﷺ got up on the day of the Conquest of Makkah and said, "Allāh has made Makkah a sanctuary since the day He created the heavens and the earth, and it will remain a sanctuary by virtue of the sanctity Allāh has bestowed on it till the Day of Resurrection. It (i.e., fighting in it) was not made lawful to anyone before me, nor will it be made lawful to anyone after me, and it was not made lawful for me except for a short period of time.[1] Its game should not be chased, nor should its trees be cut, nor its vegetation or grass uprooted, nor its *Luqaṭa* (i.e., lost things) picked up except by one who makes a public announcement about it." Al-'Abbās bin 'Abdul-Muṭṭalib said, "O Allāh's Messenger! "Except the *Idhkhir*, as it is indispensible for blacksmiths and houses." On that, the Prophet ﷺ kept quiet and then said, "Except the *Idhkhir* as it is lawful to cut."

يَزِيدَ: حدَّثنا يَحْيَى بنُ حَمْزَةَ: حدَّثني الأَوْزَاعِيُّ، عَنْ عَطاء بن أبي رَباحٍ قالَ: زُرْتُ عائِشَةَ مَعَ عُبَيْدِ بن عُمَيرٍ فَسأَلَها عَنِ الهِجْرَةِ فَقالَتْ: لا هِجْرَةَ اليَوْمَ، كانَ المُؤْمِنُ يَفِرُّ أَحَدُهُمْ بِدِينِهِ إلى الله وَإلى رَسُوله ﷺ مَخافَةَ أَنْ يُفْتَنَ عَلَيْهِ فأَمَّا اليَوْمَ فَقَدْ أَظْهَرَ الله الإِسْلامَ فالمُؤْمِنُ يَعْبُدُ رَبَّهُ حَيْثُ شاءَ، ولٰكِنْ جِهادٌ وَنِيَّةٌ.

[راجع: ٣٠٨٠]

٤٣١٣ - **حدَّثنا** إسحَاقُ: حدَّثنا أَبو عاصِمٍ، عَنِ ابن جُرَيْجٍ: أَخْبَرَني حَسَنُ ابنُ مُسْلِمٍ، عَنْ مُجاهِدٍ: أَنَّ رَسُولَ الله ﷺ قَامَ يَوْمَ الفَتْحِ فَقالَ: «إنَّ الله حَرَّمَ مَكَّةَ يَوْمَ خَلَقَ السَّمٰواتِ والأَرْضَ فَهِيَ حَرَامٌ بِحَرَامِ الله إلى يَوْمِ القِيامَةِ، لَمْ تَحِلَّ لأَحَدٍ قَبْلي وَلا تَحِلُّ لأَحَدٍ بَعْدي، وَلَمْ تَحْلِلْ لي قَطُّ إلَّا ساعَةً مِنَ الدَّهْرِ، لا يُنَفَّرُ صَيْدُها، وَلا يُعْضَدُ شَجَرُها، وَلا يُخْتَلى خَلاها، وَلا تَحِلُّ لُقَطَتُها إلَّا لِمُنْشِدٍ». فَقالَ العَبَّاسُ بنُ عَبْدِ المُطَّلِبِ: إلَّا الإِذْخِرَ يا رَسُولَ الله، فإنَّهُ لا بُدَّ مِنْهُ للقَيْنِ والبُيُوتِ، فَسَكَتَ ثُمَّ قالَ: «إلَّا الإِذْخِرَ فإنَّهُ حَلالٌ». وَعَنِ ابنِ جُرَيْجٍ: أَخْبَرَني عَبْدُ الكَرِيم، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ

(1) (H. 4313) For the period between morning and mid-afternoon.

بِمِثْلِ هٰذَا أَوْ نَحْوِ هٰذَا. رَوَاهُ أَبو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [راجع: ١٣٤٩]

(٥٥) بابُ قَوْلِ اللهِ تعالى: ﴿وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ﴾ إلى قولِهِ: ﴿غَفُورٌ رَّحِيمٌ﴾ [التوبة: ٢٥-٢٧].

(55) CHAPTER. The Statement of Allāh تعالى: ("Truly, Allāh has given you victory on many battlefields), and on the day of Ḥunain (battle) when you rejoiced at your great number... (up to)... Oft-Forgiving, Most Merciful." (V.9:25-27).

٤٣١٤ - حدَّثنا مُحَمَّدُ بنُ عَبْدِ اللهِ ابنِ نُمَيرٍ: حدَّثَنا يَزِيدُ بنُ هارُونَ: أَخْبَرَنا إِسْماعِيلُ قالَ: رَأَيْتُ بِيَدِ ابنِ أَبي أَوْفَى ضَرْبَةً قالَ: ضُرِبتُها مَعَ النَّبِيِّ ﷺ يَوْمَ حُنَينٍ، قُلْتُ: شَهِدْتَ حُنَيْناً؟ قالَ: قَبْلَ ذٰلِكَ.

4314. Narrated Ismā'īl: I saw (a healed scar of) hit (blow) over the hand of Ibn Abī Aūfa who said, "I received that hit (blow) in the battle of Ḥunain in the company of the Prophet ﷺ." I asked, "Did you take part in the battle of Ḥunain?" He replied, "Yes (and in other battles) before it."

٤٣١٥ - حدَّثنا مُحَمَّدُ بنُ كَثِيرٍ: أَخبَرَنا سُفْيانُ، عَنْ أَبي إِسحاقَ قالَ: سَمِعْتُ البَرَاءَ جاءَهُ رَجُلٌ فَقالَ: يا أَبا عُمارَةَ، أَتوَلَّيْتَ يَوْمَ حُنَينٍ؟ قالَ: أَمَّا أَنا فأَشْهَدُ على النَّبِيِّ ﷺ أَنَّهُ لَمْ يُوَلِّ. وَلٰكِنْ عَجِلَ سَرعانُ القَوْمِ فَرَشَقَتْهُمْ هَوازِنُ وأَبو سُفْيانَ بنُ الحارِثِ آخِذٌ برأسِ بَغْلَتِهِ البَيْضَاءِ يَقُولُ: «أَنا النَّبِيُّ لا كَذِبْ، أَنا ابنُ عَبْدِ المُطَّلِبْ». [راجع: ٢٨٦٤]

4315. Narrated Abū Isḥāq: I heard Al-Barā' narrating when a man came and said to him, "O Abū 'Umāra! Did you flee on the day (of the battle) of Ḥunain?" Al-Barā' replied, "I testify that the Prophet ﷺ did not flee, but the (new converts) hasty people ran (away) and the people of Hawāzin threw arrows at them." At that time, Abū Sufyān bin Al-Ḥārith was holding the white mule of the Prophet ﷺ by the head, and the Prophet ﷺ was saying, "I am the Prophet without a lie, I am the son of 'Abdul-Muṭṭalib."

٤٣١٦ - حدَّثنا أَبو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ أَبي إِسحاقَ: قِيلَ لِلْبَراءِ وأَنا أسمَعُ: أَوَلَّيْتُمْ مَعَ النَّبِيِّ ﷺ يَوْمَ حُنَينٍ؟ فَقالَ: أَمَّا النَّبِيُّ ﷺ فَلا، كانُوا رُماةً فَقالَ: «أَنا النَّبِيُّ لا كَذِبْ، أَنا ابنُ عَبْدِ المُطَّلِبْ». [راجع: ٢٨٦٤]

4316. Narrated Abū Isḥāq: Al-Barā' was asked while I was listening, "Did you flee (before the enemy) along with the Prophet ﷺ on the day of (the battle of) Ḥunain?" He replied, "As for the Prophet ﷺ, he did not (flee). The enemy were good archers and the Prophet ﷺ was saying, 'I am the Prophet without a lie, I am the son of 'Abdul-Muṭṭalib'."

4317. Narrated Abū Isḥāq that he heard Al-Barā' narrating when a man from Qais (tribe) asked him, "Did you flee leaving Allāh's Messenger ﷺ on the day (of the battle) of Ḥunain?" Al-Barā' replied, "But Allāh's Messenger ﷺ did not flee. The people of Hawāzin were good archers, and when we attacked them, they fled. But rushing towards the booty, we were confronted by the arrows (of the enemy). I saw the Prophet ﷺ riding his white mule while Abū Sufyān was holding its reins, and the Prophet ﷺ was saying 'I am the Prophet without a lie.'" (Isrā'īl and Zuhair said, "The Prophet ﷺ dismounted from his mule.")

٤٣١٧ - حدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ، عَنْ أَبي إسحاقَ: سَمِعَ البَرَاءَ وسأَلَهُ رَجُلٌ مِنْ قَيْسٍ: أَفَرَرْتُمْ عَنْ رَسُولِ اللهِ ﷺ يَوْمَ حُنَينٍ؟ فَقالَ: لٰكِنَّ رَسُولَ اللهِ ﷺ لَمْ يَفِرَّ، كانَتْ هَوَازِنُ رُماةً وإِنَّا لَمَّا حَمَلْنا عَلَيْهِمُ انكَشَفُوا فأَكْبَبْنا عَلَى الغَنائِمِ فاسْتُقْبِلْنا بالسِّهامِ وَلَقَدْ رَأَيْتُ النَّبِيَّ ﷺ عَلى بَغْلَتِهِ البَيْضاءِ وإِنَّ أَبا سُفْيانَ بنَ الحارِثِ آخِذٌ بزِمامِها وَهُوَ يَقولُ: «أَنا النَّبِيُّ لا كَذِبْ». قالَ إِسْرَائيلُ وَزُهَيرٌ: نَزَلَ النَّبِيُّ ﷺ عَنْ بَغْلَتِهِ. [راجع: ٢٨٦٤]

4318, 4319. Narrated Marwān and Al-Miswar bin Makhrama: When the delegate of Hawāzin came to Allāh's Messenger ﷺ declaring their conversion to Islām and asked him to return their properties and captives, Allāh's Messenger ﷺ got up and said to them, "There is involved in this matter, the people whom you see with me, and the most beloved talk to me is the truth. So, choose one of two alternatives: Either the captives or the properties. I have been waiting for you (i.e., have not distributed the booty)." Allāh's Messenger ﷺ had delayed the distribution of their booty over ten nights after his return from Ṭā'if. So, when they came to know that Allāh's Messenger ﷺ was not going to return to them but one of the two, they said, "We prefer to have our captives." So, Allāh's Messenger ﷺ got up amongst the Muslims, and praising Allāh as He deserved then said, *Amma badu* (then after)! Your brothers have come to you with repentance and I see (it logical) to return

٤٣١٨، ٤٣١٩ - حدَّثنا سَعِيدُ بنُ عُفَيرٍ قال: حدَّثني اللَّيث بنُ سَعدٍ: حدَّثني عُقَيْلٌ، عَنِ ابنِ شِهابٍ ح. وحدَّثني إسحاقُ: حدَّثنا يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثنا ابنُ أخي ابنِ شِهابٍ: قالَ مُحَمَّدُ بنُ شِهابٍ: وَزَعَمَ عُرْوَةُ بنُ الزُّبَيرِ أَنَّ مَرْوَانَ والمِسْوَرَ بنَ مَخْرَمَةَ أَخْبَرَاهُ أَنَّ رَسُولَ اللهِ ﷺ قامَ حِينَ جاءَهُ وَفْدُ هَوَازِنَ مُسْلِمِينَ فَسأَلُوهُ أَنْ يَرُدَّ إِلَيهِمْ أَمْوَالَهُمْ وَسَبْيَهُمْ فَقالَ لَهُمْ رَسُولُ اللهِ ﷺ: «مَعي مَنْ تَرَوْنَ، وأَحَبُّ الحَدِيثِ إِليَّ أَصْدَقُهُ فاخْتارُوا إِحْدَى الطَّائفَتَينِ، إِمَّا السَّبْيَ وإِمَّا المَالَ. وَقدْ كُنْتُ اسْتَأْنَيْتُ بكمْ». وكانَ أَنْظَرَهُمْ رَسُولُ

their captives. So, whoever of you likes to do that as a favour, then he can do it. And whoever of you likes to stick to his share till we give him from the very first booty which Allāh will give us, then he can do so." The people said, "We do that (i.e., return the captives) willingly as a favour, O Allāh's Messenger!" Allāh's Messenger ﷺ said, "We do not know which of you have agreed to it and which have not; so go back and let your chiefs forward us your decision." They went back and their chiefs spoke to them, and they (i.e., the chiefs) returned to Allāh's Messenger ﷺ and informed him that all of them had agreed (to give up their captives) with pleasure, and had given their permission (i.e., that the captives be returned to their people).

[The subnarrator said, "That is what has reached me about the captives of Hawāzin (tribe)."]

اللهِ ﷺ بِضْعَ عَشْرَةَ لَيْلَةً حِينَ قَفَلَ مِنَ الطَّائِفِ، فَلَمَّا تَبَيَّنَ لَهُمْ أَنَّ رَسُولَ اللهِ ﷺ غَيرُ رَادٍّ إِلَيْهِمْ إِلَّا إِحْدَى الطَّائِفَتَينِ قالُوا: فإنَّا نَخْتارُ سَبْيَنا، فَقامَ رَسُولُ اللهِ ﷺ في المُسْلِمِينَ فأَثْنَى عَلى اللهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قالَ: «أمَّا بَعْدُ، فإنَّ إِخْوَانَكُمْ قَدْ جاؤُنا تائِبِينَ، وإنِّي قَدْ رَأَيْتُ أَنْ أَرُدَّ إِلَيْهِمْ سَبْيَهُمْ. فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يُطَيِّبَ ذٰلِكَ فَلْيَفْعَلْ، وَمَن أَحَبَّ مِنْكُمْ أَنْ يَكُونَ عَلى حَظِّهِ حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ ما يُفِيءُ اللهُ عَلَيْنا فَلْيَفْعَلْ». فَقالَ النَّاسُ: قَدْ طَيَّبْنا ذٰلكَ يا رَسُولَ اللهِ. فَقالَ رَسُولُ اللهِ ﷺ: «إِنَّا لا نَدْرِي مَنْ أَذِنَ مِنْكُمْ في ذٰلكَ مِمَّنْ لَمْ يأذَنْ، فارْجِعوا حتَّى يَرْفَعَ إِلَيْنا عُرَفاؤُكمْ أَمْرَكُمْ» فَرَجَعَ النَّاسُ فَكَلَّمَهُم عُرَفاؤهُمْ. ثُمَّ رَجَعُوا إلى رَسُولِ اللهِ ﷺ فأَخْبرُوه أنَّهُمْ قَدْ طَيَّبُوا وأَذِنُوا. هٰذَا الَّذِي بَلَغَنِي عَنْ سَبْيِ هَوَازِنَ. [راجع: ٢٣٠٧، ٢٣٠٨]

4320. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: When we returned from (the battle of) Ḥunain, 'Umar asked the Prophet ﷺ about a vow which he had made during the Pre-Islāmic Period of Ignorance that he would perform *I'tikāf*. The Prophet ﷺ ordered him to fulfil, his vow.

٤٣٢٠ - حدَّثنا أبو النُّعْمانِ: حدَّثَنا حَمَّادُ بن زَيْدٍ، عَنْ أيُّوبَ، عَنْ نافِعٍ: أَنَّ عُمَرَ قالَ: يا رَسُولَ اللهِ ح. وَحدَّثَنِي مُحَمَّد بنُ مُقاتِلٍ: أَخْبرَنا عَبْدُ اللهِ: أَخْبرَنا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا قَفَلْنا مِنْ حُنَينٍ

سألَ عُمَرُ النَّبيَّ ﷺ عَنْ نَذْرٍ كانَ نَذَرَهُ في الجاهِلِيَّةِ اعْتِكافٍ، فأمَرهُ النَّبيُّ ﷺ بوَفائِهِ.

وَقالَ بَعْضُهُمْ: حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ.

وَرَوَاهُ جَرِيرُ بنُ حازِمٍ وحمَّادُ بنُ سَلَمَةَ، عَنْ أَيُّوبَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ عَنِ النَّبيِّ ﷺ.

٤٣٢١ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالكٌ، عَنْ يَحْيَى بنِ سَعيدٍ، عَنْ عُمَرَ ابنِ كَثيرِ بنِ أَفْلَحَ، عَنْ أبي مُحَمَّدٍ مَوْلى أبي قَتادَةَ، عَنْ أبي قَتادَةَ قالَ: خَرَجْنا مَعَ النَّبيِّ ﷺ عامَ حُنَيْنٍ، فَلَمَّا التَقَيْنا كانَتْ لِلمُسْلِمينَ جَوْلَةٌ فَرأيْتُ رَجُلاً مِنَ المُشْرِكينَ قَدْ عَلا رَجُلاً مِنَ المُسْلِمينَ فَضَرَبْتُهُ مِنْ وَرائِهِ عَلى حَبْلِ عاتِقِهِ بالسَّيْفِ فَقَطَعْتُ الدِّرْعَ. وأَقْبَلَ عَلَيَّ فَضَمَّني ضَمَّةً وَجَدْتُ مِنْها رِيحَ المَوْتِ، ثُمَّ أَدْرَكَهُ المَوْتُ فأرْسَلَني فَلَحِقْتُ عُمَرَ، فَقُلْتُ: ما بَالُ النَّاسِ؟ قالَ: أَمْرُ اللهِ عَزَّ وَجَلَّ. ثُمَّ رَجَعُوا وَجلَسَ النَّبيُّ ﷺ فَقالَ: «مَنْ قَتَلَ قَتيلاً لَهُ عَلَيْهِ بَيِّنَةٌ فَلَهُ سَلَبُهُ»، فَقُلْتُ: مَنْ يَشْهَدُ لي؟ ثُمَّ جَلَسْتُ فَقالَ النَّبيُّ ﷺ مِثْلَهُ، قالَ: ثُمَّ قالَ النَّبيُّ ﷺ مِثْلَهُ، فَقُمْتُ فَقُلْتُ: مَنْ يَشْهَدُ لي؟

4321. Narrated Abū Qatāda: We set out along with the Prophet ﷺ during the year of (the battle of) Ḥunain, and when we faced the enemy, the Muslims (with the exception of the Prophet ﷺ and some of his Companions) retreated (before the enemy). I saw one of *Al-Mushrikūn* (pagans) overpowering one of the Muslims, so I struck the *Mushrik* (pagan) from behind his neck causing his armour to be cut off. The *Mushrik* (pagan) headed towards me and pressed me so forcibly that I felt as if I was dying. Then death took him over and he released me. Afterwards I followed 'Umar and said to him, "What is wrong with the people?"[1] He said, "The matter (or the decision) is with Allāh عزّ وجلّ." Then the Muslims returned (to the battle after the flight) and (after overcoming the enemy) the Prophet ﷺ sat and said, "Whoever had killed an infidel and has an evidence to this issue, will have the *Salb* (i.e., the belonging of the deceased e.g. clothes, arms, horses, etc.)." I (stood up) and said, "Who will be my witness?" and then sat down. Then the Prophet ﷺ repeated his question. Then the Prophet ﷺ said the same (for the third time). I got up and said, "Who will be my witness?" and then sat down. The Prophet ﷺ repeated

(1) (H. 4321) i.e., why have they fled?

ثُمَّ جَلَسْتُ، قالَ: ثُمَّ قالَ النَّبِيُّ ﷺ مِثْلَهُ فَقُمْتُ فَقالَ: «ما لَكَ يا أبا قَتادَةَ؟» فأَخْبَرْتُهُ، فَقالَ رَجُلٌ: صَدَقَ وَسَلَبُهُ عِنْدِي فأَرْضِهِ مِنْهُ. فَقالَ أبو بَكْرٍ: لا ها اللهِ، إذاً لا يَعْمِدُ إلى أَسَدٍ مِنْ أُسْدِ اللهِ يُقاتِلُ عَنِ اللهِ وَرَسُولِهِ ﷺ فَيُعْطِيَكَ سَلَبَهُ، فَقالَ النَّبِيُّ ﷺ: «صَدَقَ فَأَعْطِهِ»، فأَعْطانِيهِ فابْتَعْتُ بِهِ مَخْرَفاً في بَنِي سَلَمَةَ، فإنَّهُ لأَوَّلُ مالٍ تأَثَّلْتُهُ في الإِسْلامِ. [راجع: ٢١٠٠]

the question again. So I got up. The Prophet ﷺ said, "What is the matter, O Abū Qatāda?" So, I narrated the whole story. A man said, "Abū Qatāda has spoken the truth, and the *Salb* [the belongings (spoils) of the deceased] is with me, so please compensate Abū Qatāda on my behalf." Abū Bakr said, "No! By Allāh, it will never happen that the Prophet ﷺ will leave a Lion of Allāh who fights for the sake of Allāh and His Messenger ﷺ and give his spoils to you." The Prophet ﷺ said, "Abū Bakr has spoken the truth. Give it (the spoils) back to him (O man)!" So, he gave it to me and I bought a garden in (the land of) Banū Salama with it (i.e., the spoils) and that was the first property I got after embracing Islām.

٤٣٢٢ - وَقالَ اللَّيْثُ: حدَّثَنِي يَحْيَى ابنُ سَعِيدٍ، عَنْ عُمَرَ بنِ كَثِيرِ بنِ أَفْلَحَ، عنْ أبي مُحَمَّدٍ مَوْلَى أبي قَتادَةَ أَنَّ أبا قَتادَةَ قالَ: لَمَّا كانَ يَوْمُ حُنَيْنٍ نَظَرْتُ إلى رَجُلٍ مِنَ المُسْلِمِيْنَ يُقاتِلُ رَجُلاً مِنَ المُشْرِكِينَ وآخَرُ مِنَ المُشْرِكِينَ يَخْتِلُهُ مِنْ وَرائِهِ لِيَقْتُلَهُ، فأَسْرَعْتُ إلى الَّذِي يَخْتِلُهُ فَرَفَعَ يَدَهُ لِيَضْرِبَنِي وأَضْرِبُ يَدَهُ فَقَطَعْتُها، ثُمَّ أَخَذَنِي فَضَمَّنِي ضَمّاً شَدِيداً حَتَّى تَخَوَّفْتُ ثُمَّ بَرَكَ فَتَحَلَّلَ وَدَفَعْتُهُ ثُمَّ قَتَلْتُهُ وانهَزَمَ المُسْلِمونَ وانهَزَمْتُ مَعَهُمْ، فإذَا بِعُمَرَ بنِ الخَطَّابِ في النَّاسِ، فَقُلْتُ لَهُ: ما شأنُ النَّاسِ؟ قالَ: أَمْرُ اللهِ. ثُمَّ تَراجَعَ النَّاسُ إلى رَسُولِ اللهِ ﷺ، فَقالَ رَسُولُ اللهِ ﷺ:

4322. Narrated Abū Qatāda: When it was the day of (the battle of) Ḥunain, I saw a Muslim man fighting with one of *Al-Mushrikūn* (pagan) and another *Mushrik* (pagan) was hiding himself behind the Muslim in order to kill him. So I hurried towards the *Mushrik* (pagan) who was hiding behind the Muslim to kill him, and he raised his hand to hit me, but I hit his hand and cut it off. That man got hold of me and pressed me so hard that I was afraid (that I would die), then he knelt down and his grip became loose and I pushed him and killed him. The Muslims (except the Prophet ﷺ and some of his Companions) started fleeing and I too, fled with them. Suddenly I met 'Umar bin Al-Khaṭṭāb amongst the people and I asked him, "What is wrong with the people?" He said, "The matter (or the decision) is with Allāh." Then the people returned to Allāh's Messenger ﷺ (after defeating the enemy). Allāh's Messenger ﷺ said, "Whoever produces a proof that he has killed an infidel, will have the spoils of the killed

«مَنْ أَقامَ بَيِّنَةً عَلى قَتيلٍ قَتَلَهُ فَلَهُ سَلَبُهُ»، فَقُمْتُ لأَلْتَمِسَ بَيِّنَةً عَلى قَتيلي فَلَمْ أَرَ أَحَداً يَشْهَدُ لي فَجَلَسْتُ. ثُمَّ بَدا لي فَذَكَرْتُ أَمْرَهُ لِرَسُولِ اللهِ ﷺ فَقالَ رَجُلٌ مِنْ جُلَسائِهِ: سِلاحُ هٰذا القَتيلِ الَّذي يَذْكُرُ عِنْدي فَأَرْضِهِ مِنْهُ، فَقالَ أَبو بَكْرٍ: كَلَّا لا يُعْطِهِ أُصَيْبِغَ مِنْ قُرَيْشٍ وَيَدَعَ أَسَداً مِنْ أُسْدِ اللهِ يُقاتِلُ عَنِ اللهِ وَرَسُولِهِ ﷺ، قالَ: فَقامَ رَسُولُ اللهِ ﷺ فَأَدَّاهُ إِلَيَّ فاشْتَرَيْتُ مِنْهُ خِرافاً فَكانَ أَوَّلَ مالٍ تَأَثَّلْتُهُ في الإِسْلامِ.

[راجع: ٢١٠٠]

man." So, I got up to look for an evidence to prove that I had killed an infidel, but I could not find anyone to bear witness for me, so I sat down. Then it came to my mind (that I should speak of it) and I mentioned the case to Allāh's Messenger ﷺ. A man from the persons who were sitting with him (i.e., the Prophet ﷺ), said, "The arms of the deceased one whom he (i.e., Abū Qatāda) has mentioned, are with me, so please compensate him for it (i.e., the spoils). Abū Bakr said, "No, Allāh's Messenger ﷺ will not give it (i.e., the spoils) to a weak humble person from Quraish and leave one of Allāh's Lions who fights on behalf of Allāh and His Messenger ﷺ." Allāh's Messenger ﷺ then got up and gave that (spoils) to me, and I bought with it a garden, which was the first property I got after embracing Islām.

(٥٦) بابُ غَزْوَةِ أَوْطاس

(56) CHAPTER. The *Ghazwā* of Auṭās.

٤٣٢٣ - حَدَّثَنا مُحَمَّدُ بنُ العَلاءِ: حَدَّثَنا أَبو أُسامَةَ، عَنْ بُرَيْدِ بنِ عَبْدِ اللهِ، عَنْ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا فَرَغَ النَّبِيُّ ﷺ مِنْ حُنَيْنٍ بَعَثَ أَبا عامِرٍ عَلى جَيْشٍ إِلى أَوْطاسٍ فَلَقِيَ دُرَيْدَ بنَ الصِّمَّةِ فَقُتِلَ دُرَيْدٌ وَهَزَمَ اللهُ أَصْحابَهُ. قالَ أَبو مُوسَى: وَبَعَثَني مَعَ أَبي عامِرٍ فَرُمِيَ أَبو عامِرٍ في رُكْبَتِهِ، رَماهُ جُشَمِيٌّ بِسَهْمٍ فَأَثْبَتَهُ في رُكْبَتِهِ فانْتَهَيْتُ إِلَيْهِ فَقُلْتُ: يا عَمِّ! مَنْ رَماكَ؟ فَأَشارَ إِلى أَبي مُوسَى فَقالَ: ذاكَ قاتِلي الَّذي رَماني، فَقَصَدْتُ لَهُ فَلَحِقْتُهُ، فَلَمَّا رَآني وَلَّى فاتَّبَعْتُهُ

4323. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ had finished from the battle of Ḥunain, he sent Abū 'Āmir as the head of an army to Auṭās. He (i.e., Abū 'Āmir) met (in a combat against) Duraid bin Aṣ-Ṣimma and Duraid was killed and Allāh defeated his companions. The Prophet ﷺ sent me with Abū 'Āmir. Abū 'Āmir was shot at his knee with an arrow which a man from Jusham had shot and the arrow got fixed into his knee. I went to him and said, "O Uncle! Who shot you?" He pointed me out (that man) saying, "That is the man who shot me (with an arrow)." So, I headed towards him and overtook him, and when he saw me, he fled, and I followed him and started saying to him, "Won't you be ashamed? Won't you stop?" So that person stopped, and we exchanged two hits with the swords and I killed him. Then I said to Abū 'Āmir, "Allāh has killed your assailant." He said, "Take out

this arrow." So I removed it, and water oozed out of the wound. He then said, "O son of my brother! Convey my compliments to the Prophet ﷺ and request him to ask Allāh's Forgiveness for me." Abū 'Āmir made me his successor in commanding the people (i.e., troops). He survived for a short while and then died. (Later), I returned and entered upon the Prophet ﷺ at his house, and found him lying in a bed made of stalks of date-palm leaves knitted with ropes, and on it there was bedding. The strings of the bed had their traces over his back and sides. Then I told the Prophet ﷺ about our and Abū 'Āmir's news and that he (Abū 'Āmir) had said: "Tell him (the Prophet ﷺ) to ask for Allāh's Forgiveness for me (Abū 'Āmir)." The Prophet ﷺ asked for water, performed ablution and then raised his hands, saying, "O Allāh! Forgive 'Ubaid Abū 'Āmir." At that time I saw the whiteness of the Prophet's armpits. The Prophet ﷺ then said, "O Allāh, make him (i.e., Abū 'Āmir) on the Day of Resurrection, superior to many of Your human creatures." I said, "Will you ask Allāh's Forgiveness for me?" (On that) the Prophet ﷺ said, "O Allāh, forgive the sins of 'Abdullāh bin Qais (the name of Abū Mūsa Al-Ash'arī) and admit him to a nice entrance (i.e., Paradise) on the Day of Resurrection." [Abū Burda said, "One of the invocations was for Abū 'Āmir and the other was for Abū Mūsa (i.e., 'Abdullāh bin Qais)."]

وَجَعَلْتُ أَقُولُ لَهُ: أَلا تَسْتَحي؟ أَلا تَثْبُتُ؟ فَكَفَّ فاخْتَلَفْنا ضَرْبَتَيْنِ بالسَّيْفِ فَقَتَلْتُهُ، ثُمَّ قُلْتُ لأَبي عامِرٍ: قَتَلَ اللهُ صاحِبَكَ، قالَ: فانْزِعْ هٰذا السَّهْمَ، فَنَزَعْتُهُ فَنزَا مِنْهُ الماءُ، قالَ: يا ابنَ أَخي، أَقْرِئِ النَّبيَّ السَّلامَ وَقُلْ لَهُ: استَغْفِرْ لي. وَاسْتَخْلَفَني أبو عامِرٍ عَلى النَّاسِ فَمَكَثَ يَسيراً ثُمَّ ماتَ. فَرَجَعْتُ فَدَخَلْتُ عَلى النَّبيِّ ﷺ في بَيْتِهِ عَلى سَريرٍ مُرْمَلٍ وَعَلَيْهِ فِراشٌ قَدْ أَثَّرَ رِمالُ السَّريرِ بِظَهْرِهِ وَجَنْبَيْهِ، فَأَخْبَرْتُهُ بِخَبرِنا وَخَبرِ أَبي عامِرٍ وَقالَ: قُلْ لهُ: استَغْفِرْ لي، فَدَعا بِماءٍ فَتَوَضَّأَ ثُمَّ رَفَعَ يَدَيْهِ فَقالَ: «اللَّهُمَّ اغْفِرْ لِعُبَيْدٍ أبي عامِرٍ»، وَرَأَيْتُ بَياضَ إِبطَيْهِ. ثُمَّ قالَ: «اللَّهُمَّ اجْعَلْهُ يَوْمَ القِيامَةِ فَوْقَ كَثيرٍ مِنْ خَلْقِكَ مِنَ النَّاسِ». فَقُلْتُ: وَلِيَ فاسْتَغْفِرْ، فَقالَ: «اللَّهُمَّ اغْفِرْ لِعَبْدِ اللهِ ابنِ قَيْسٍ ذَنْبَهُ، وأَدْخِلْهُ يَوْمَ القِيامَةِ مُدْخَلاً كَريماً». قالَ أَبو بُرْدَةَ: إِحْداهُما لأَبي عامِرٍ والأُخْرَى لأَبي مُوسَى.

[راجع: ٢٨٨٤]

(57) CHAPTER. The *Ghazwa* of Aṭ-Ṭā'if was in the month of Shawwāl, during the 8th year (of *Al-Hijrah*)

Mūsā bin 'Uqba said so.

(٥٧) بابٌ غَزْوَةِ الطَّائِفِ في شَوَّالٍ سَنَةَ ثَمانٍ،

قالَهُ مُوسَى بنُ عُقْبَةَ.

4324. Narrated Umm Salama رَضِيَ اللهُ عَنها: The Prophet ﷺ came to me while there was an effeminate man sitting with me, and I

٤٣٢٤ - حدَّثَنا الحُمَيْدِيُّ: سَمِعَ سُفْيانَ: حدَّثَنا هِشامٌ، عَنْ أَبيهِ، عَنْ

زَيْنَبَ ابنَةِ أبي سَلَمَةَ، عَنْ أُمِّها أُمِّ سَلَمَةَ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَعِنْدِي مُخَنَّثٌ فَسَمِعْتُهُ يَقُولُ لِعَبْدِ اللهِ بنِ أبي أُمَيَّةَ: يا عَبْدَ اللهِ، أرأيْتَ إنْ فَتَحَ اللهُ عَلَيْكُمُ الطَّائِفَ غَداً فَعَلَيْكَ بابْنَةِ غَيْلانَ فإنَّها تُقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمانٍ. فَقالَ النَّبِيُّ ﷺ: «لا يَدْخُلَنَّ هٰؤُلاءِ عَلَيْكُنَّ».

قالَ ابنُ عُيَيْنَةَ: وَقالَ ابنُ جُرَيْجٍ: المُخَنَّثُ: هِيتٌ.

حدَّثَنا مَحْمودٌ: حدَّثَنا أبو أُسامَةَ، عَنْ هِشامٍ بِهٰذا وَزادَ: وَهُوَ مُحَاصِرٌ الطَّائِفَ يَوْمَئِذٍ. [انظر: ٥٢٣٥، ٥٨٨٧]

heard him (i.e., the effeminate man) saying to 'Abdullāh bin Abī Umaiyya, "O 'Abdullāh! See if Allāh should make you conquer Aṭ-Ṭā'if tomorrow, then take the daughter of Ghailān (in marriage) as (she is so beautiful and fat that) she shows four folds of flesh when facing you, and eight when she turns her back."(1) The Prophet ﷺ then said, "These (effeminate men) should never enter upon you (O women!)."

Ibn Juraij said, "That effeminate man was called *Hīt*." Narrated Hishām, the above narration and added, that at that time, the Prophet ﷺ was besieging Aṭ-Ṭā'if.

٤٣٢٥ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ أبي العَبَّاسِ الشَّاعِرِ الأعْمَى، عَنْ عَبْدِ اللهِ بنِ عُمَرَ قالَ: لَمَّا حاصَرَ رَسُولُ اللهِ ﷺ الطَّائِفَ فَلَمْ يَنَلْ مِنْهُمْ شَيْئاً، قالَ: «إنَّا قافِلونَ إنْ شاءَ اللهُ»، فَثَقُلَ عَلَيْهِمْ وَقالُوا: نَذْهَبُ وَلا نَفْتَحُهُ؟ وَقالَ مَرَّةً: «نَقْفُلُ»، فَقالَ: «اغْدُوا عَلَى القِتالِ»، فَغَدَوْا فأصابَهُمْ جِراحٌ فَقالَ: «إنَّا قافِلُونَ غَداً إنْ شاءَ اللهُ» فأعْجَبَهُمْ، فَضَحِكَ النَّبِيُّ ﷺ. وَقالَ سُفْيانُ مَرَّةً: فَتَبَسَّمَ. قالَ: قالَ الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ الخَبَرَ كُلَّهُ. [انظر: ٦٠٨٦، ٧٤٨٠]

4325. Narrated 'Abdullāh bin 'Umar(2) رَضِيَ اللهُ عَنْهُما: When Allāh's Messenger ﷺ besieged Aṭ-Ṭā'if and could not conquer its people, he said, "We will return (to Al-Madīna) if Allāh will." That distressed the Companions (of the Prophet ﷺ) and they said, "Shall we go away without conquering it (i.e., the fort of Aṭ-Ṭā'if)?" Once the Prophet ﷺ said, "Let us return." Then the Prophet ﷺ said (to them), "Fight tomorrow." They fought and (many of them) got wounded, whereupon the Prophet ﷺ said, "We will return (to Al-Madīna) tomorrow if Allāh will." That delighted them, whereupon the Prophet ﷺ smiled. The subnarrator, Sufyān said once, "(The Prophet ﷺ) smiled."

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(1) (H. 4324) When she turns her back, the ends of the four folds appear on both sides, and that is what is meant by the eight folds at her back.

(2) (H. 4325) *Fatḥ Al-Bārī* quoted that the narrator was 'Abdullāh bin 'Umar.

4326, 4327. Narrated Abū 'Uthmān رَضِيَ اللهُ عَنْهُ: I heard from Sa'd, (the first man who has thrown an arrow in Allāh's Cause), and from Abū Bakra (who jumped over the wall of Aṭ-Ṭā'if Fort along with a few persons and came to the Prophet ﷺ). They both said, "We heard the Prophet ﷺ saying, 'If somebody claims to be the son of somebody other than his father knowingly, he will be forbidden to (enter) Paradise (i.e., Paradise will be illegal for him i.e., he will not enter Paradise).'"

Narrated Ma'mar from 'Āṣim from Abū Al-'Ālīya or Abū 'Uthmān An-Nahdī who said, "I heard Sa'd and Abū Bakra narrating on the authority of the Prophet ﷺ. 'Āṣim said, "I said (to him), 'The most trustworthy persons have narrated that to you.' He said, 'Yes, one of them was the first to throw an arrow in Allāh's Cause and the other came to the Prophet ﷺ in a group as the third of the twenty-three persons from Aṭ-Ṭā'if'."

٤٣٢٦، ٤٣٢٧ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ عاصِمٍ قالَ: سَمِعْتُ أبا عُثمان قالَ: سَمِعْتُ سَعْداً وَهُوَ أَوَّلُ مَنْ رَمى بِسَهْمٍ في سَبِيلِ اللهِ وأبا بَكْرَةَ، وكانَ تَسَوَّرَ حِصْنَ الطَّائفِ في أُناسٍ فَجاءَ إلى النَّبيِّ ﷺ، فَقالا: سَمِعْنا النَّبيَّ ﷺ يَقولُ: «مَنِ ادَّعَى إلى غَيرِ أَبيهِ وَهُوَ يَعْلَمُ فالجَنَّةُ عَلَيْهِ حَرامٌ» وَقالَ هِشامٌ: وأخْبرَنا مَعْمَرٌ، عَنْ عاصِمٍ، عَنْ أبي العالِيَةِ أَوْ أَبي عُثمانَ النَّهْدِيِّ قالَ: سَمِعْتُ سَعْداً وأبا بَكْرَةَ عَنِ النَّبيِّ ﷺ، قالَ عاصِمٌ: قُلْتُ: لَقَدْ شَهِدَ عِنْدَكَ رَجُلانِ حَسْبُكَ بِهِما، قالَ: أَجَلْ، أَمَّا أَحَدُهُما فأَوَّلُ مَنْ رَمى بِسَهْمٍ في سَبيلِ اللهِ، وأَمَّا الآخَرُ فَنزَلَ إلى النَّبيِّ ﷺ ثالِثَ ثَلاثَةٍ وَعِشْرِينَ مِنَ الطَّائِفِ. [انظر: ٦٧٦٦، ٦٧٦٧]

4328. Narrated Abū Burda: Abū Mūsa رَضِيَ اللهُ عَنْهُ said: I was with the Prophet ﷺ when he was encamping at Al-Ji'rāna (a place) between Makkah and Al-Madīna and Bilāl was with him. A bedouin came to the Prophet ﷺ and said, "Won't you fulfil what you have promised me?" The Prophet ﷺ said, "Rejoice (at what I will do for you)." The bedouin said, "(You have said to me) 'Rejoice,' too often." Then the Prophet ﷺ turned to me (i.e., Abū Mūsa) and Bilāl in an angry mood and said, "The bedouin has refused the good tidings, so you both accept them." Bilāl and I said, "We accept them."

٤٣٢٨ - حدَّثَنا مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا أبو أُسامَةَ، عَنْ بُرَيْدِ بنِ عَبْدِ اللهِ، عَنْ أَبي بُرْدَةَ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ عِنْدَ النَّبيِّ ﷺ وَهُوَ نازِلٌ بالجِعْرَانَةِ بَينَ مَكَّةَ والمَدينَةِ وَمَعَهُ بلالٌ، فأتَى النَّبيَّ ﷺ أَعْرَابيٌّ فَقالَ: أَلا تُنْجِزُ لي ما وَعَدْتَني؟ فَقالَ لَهُ: «أَبْشِرْ»، فَقالَ: قَدْ أَكْثَرْتَ عَلَيَّ مِنْ «أَبْشِرْ». فأقْبَلَ

Then the Prophet ﷺ asked for a drinking bowl containing water and washed his hands and face in it, and then took a mouthful of water and threw it therein saying (to us), "Drink (some of) it and pour (some) over your faces and chests and be happy at the good tidings." So they both took the drinking bowl and did as instructed. Umm Salama called from behind a screen, "Keep something (of the water) for your mother." So they left some of it for her.

عَلى أبي مُوسَى وبِلالٍ كَهَيْئَةِ الغَضْبانِ، فقالَ: «رَدَّ البُشْرَى فاقْبَلا أنْتُما»، قالا: قَبِلْنا. ثُمَّ دَعا بِقَدَحٍ فِيهِ ماءٌ فغَسَلَ يَدَيْهِ وَوَجْهَهُ فيهِ وَمَجَّ فيهِ ثُمَّ قالَ: «اشْرَبا مِنْهُ، وأفْرِغا عَلى وُجُوهِكُما ونُحورِكما وأبْشِرَا»، فأخَذا القَدَحَ ففَعَلا فنادَتْ أُمُّ سَلَمَةَ مِنْ وَرَاءِ السِّترِ أنْ أفْضِلا لأُمِّكُما، فأفْضَلا لها مِنْهُ طائفَةً. [راجع: ١٨٨]

4329. Narrated Ṣafwān bin Ya'lā bin Umaiyya: Ya'lā used to say, "I wish I could see Allāh's Messenger ﷺ at the time when he is being inspired Divinely." Ya'lā added "While the Prophet ﷺ was at Al-Ji'rāna, shaded with a sheet of cloth (in the form of a tent) and there were staying with him, some of his Companions under it, suddenly there came to him a bedouin wearing a cloak scented with perfume. He said, "O Allāh's Messenger! What is your opinion regarding a man who assumes the state of *Iḥrām* for *'Umra* wearing a cloak after applying perfume to his body?" 'Umar signalled with his hand to Ya'lā to come (near). Ya'lā came and put his head (underneath that cloth sheet) and saw the Prophet ﷺ in a state of having a red face, and when that state (of the Prophet ﷺ) was over, he said, "Where is he who has asked me about the *'Umra*?" The man was looked for and brought to the Prophet ﷺ. The Prophet ﷺ said (to him), "As for the perfume you have applied to your body, wash it (off your body) thrice, and take off your cloak, and then do in your *'Umra* the same ceremonies as you do in your *Ḥajj*."

٤٣٢٩ - حدَّثنا يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثنا إسْمَاعيلُ: حدَّثنا ابنُ جُرَيْجٍ أخْبرَني عَطاءٌ: أنَّ صَفْوَانَ بنَ يَعْلَى بنِ أُمَيَّةَ أخْبرَهُ أنَّ يَعْلَى كانَ يَقُولُ: لَيْتَنِي أرَى رَسُولَ اللهِ ﷺ حينَ يُنْزَلُ عَلَيْهِ. قالَ: فَبَيْنا النَّبيُّ ﷺ بالجِعْرَانَةِ وَعَلَيْهِ ثَوْبٌ قَدْ أُظِلَّ بِهِ مَعَهُ فيهِ ناسٌ مِنْ أصحَابِهِ إذْ جاءَهُ أعْرَابيٌّ عَلَيْهِ جُبَّةٌ مُتَضَمِّخٌ بِطِيبٍ فَقالَ: يا رَسُولَ اللهِ، كَيْفَ تَرَى في رَجُلٍ أحْرَمَ بعُمْرةٍ في جُبَّةٍ بَعْدَما تَضَمَّخَ بالطِّيبِ؟ فأشارَ عُمَرُ إلى يَعْلى بيَدِهِ أنْ تعالَ. فَجاءَ يَعْلى فأدْخَلَ رأسَهُ فإذَا النَّبيُّ ﷺ مُحْمَرُّ الوَجْهِ يَغِطُّ كَذٰلكَ ساعَةً ثُمَّ سُرِّيَ عَنْهُ فَقالَ: «أيْنَ الذي يسألُني عَنِ العُمْرَةِ آنفاً»، فالتُمِسَ الرَّجُلُ فأُتِيَ بِهِ فَقالَ: «أمَّا الطِّيبُ الذي بكَ فاغْسِلْهُ ثَلاثَ مَرَّاتٍ، وأمَّا الجُبَّةُ فانْزِعْها. ثُمَّ اصْنَعْ في عُمْرَتِكَ

كَمَا تَصْنَعُ فِي حَجِّكَ». [راجع: ١٥٣٦]

٤٣٣٠ - حدَّثنا مُوسَى بنُ إسْمَاعيلَ: حدَّثنا وُهَيْبٌ، حدَّثنا عَمْرو ابنُ يَحْيَى، عَنْ عَبَّادِ بنِ تَمِيمٍ، عَنْ عَبْدِ اللهِ بنِ زَيْدِ بنِ عاصِمٍ قالَ: لَمَّا أفاءَ اللهُ عَلى رَسُولِهِ ﷺ يَوْمَ حُنَيْنٍ قَسَمَ في النَّاسِ في المُؤَلَّفَةِ قُلُوبُهُمْ ولَمْ يُعْطِ الأنْصارَ شَيْئاً فَكَأَنَّهُمْ وَجَدُوا إذْ لَمْ يُصِبْهُمْ ما أصَابَ النَّاسَ فَخَطَبَهُمْ فَقالَ: «يا مَعْشَرَ الأنْصَارِ أَلَمْ أَجِدْكُمْ ضُلَّالاً فَهَداكُمُ اللهُ بي؟ وكُنْتُمْ مُتَفَرِّقِينَ فأَلَّفَكُمُ اللهُ بي، وكُنْتُم عالَةً فأَغْناكُمُ اللهُ بي؟» كُلَّما قالَ شَيْئاً قالُوا: اللهُ وَرَسُولُهُ أَمَنُّ. قالَ: «ما يَمْنَعُكُمْ أَنْ تُجيبُوا رَسُولَ اللهِ ﷺ؟» قالَ: كُلَّما قالَ شَيْئاً قالُوا: اللهُ ورَسُولُهُ أَمَنُّ. قالَ: «لَوْ شِئْتُمْ قُلْتُمْ جِئْتَنا كَذَا وكَذَا. أَلا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بالشَّاةِ والبَعِيرِ وتَذْهَبُونَ بالنَّبِيِّ ﷺ إلى رِحالِكُمْ؟ لَولا الهِجْرَةُ لَكُنْتُ امرأً مِنَ الأنْصارِ، ولَوْ سَلَكَ النَّاسُ وَادِياً وشِعْباً لَسَلَكْتُ وَادِيَ الأنْصارِ وشِعْبَها. الأنْصارُ شِعارٌ والنَّاسُ دِثارٌ. إنَّكُمْ سَتَلْقَوْنَ بَعْدي أَثَرَةً فاصْبِرُوا حتَّى تَلْقَوْني عَلى الحَوْضِ». [انظر: ٧٢٤٥]

4330. Narrated 'Abdullāh bin Zaid bin 'Āṣim: When Allāh gave to His Messenger ﷺ the war booty on the day (of the battle) of Ḥunain, he distributed that booty amongst the people to attract the hearts of those who have been inclined towards Islām, but did not give anything to the *Anṣār*. So they seemed to have felt angry and sad as they did not get the same as other people had got. The Prophet ﷺ then delivered a *Khuṭba* (religious talk) before them, saying, "O, the assembly of *Anṣār*! Didn't I find you astray, and then Allāh guided you on the Right Path through me? You were divided into groups, and Allāh brought you together through me; you were poor and Allāh made you rich through me." Whatever the Prophet ﷺ said, they (i.e., the *Anṣār*) said, "Allāh and His Messenger ﷺ have more favours (on us)." The Prophet ﷺ said, "What stops you from answering the Messenger of Allāh?" But whatever he said to them, they replied, "Allāh and His Messenger have more favours (on us)." The Prophet ﷺ then said, "If you wish you could say: 'You came to us in such and such state (at Al-Madīna).' Wouldn't you be happy to see the people go away with sheep and camels while you go with the Prophet ﷺ to your homes? But for the emigration, I would have been one of the *Anṣār*, and if the people took their way through a valley or a mountain path, I would select the valley or the mountain path of the *Anṣār*. The *Anṣār* are *Shi'ār* (i.e., those clothes which are in direct contact with the body and worn inside the other garments), and the people are *Dithār* (i.e., those clothes which are not in direct contact with the body and are worn over other garments). No

doubt, you will see other people favoured over you, so you should be patient till you meet me at *Al-Ḥauḍ* (Tank *Al-Kauthar*)."

4331. Narrated Anas bin Mālik رضي الله عنه: When Allāh gave His Messenger ﷺ what He gave of the properties of the Hawāzin tribe as a war booty, the Prophet ﷺ started giving some men 100 camels each. The *Anṣār* (then) said, "May Allāh forgive Allāh's Messenger ﷺ as he gives to Quraish, and leaves us although our swords are still dribbling with their blood." Allāh's Messenger was informed of their statement, so he sent for the *Anṣār* and gathered them in a leather tent, and did not call anybody else along with them. When they all gathered, the Prophet ﷺ got up and said, "What is this talk being informed to me about you?" The learned men amongst the *Anṣār* said, "O Allāh's Messenger! Our chiefs did not say anything, but some people amongst us who are younger in age said, 'May Allāh forgive Allāh's Messenger ﷺ as he gives (of the booty) to Quraish and leaves us, though our swords are still dribbling with their blood'." The Prophet ﷺ said, "I give to these men who have newly deserted heathenism (and embraced Islām) so as to attract their hearts. Won't you be happy that the people take the wealth while you take the Prophet ﷺ with you to your homes? By Allāh, what you are taking is better than whatever they are taking." They (i.e., the *Anṣār*) said, "O Allāh's Messenger! We are satisfied." The Prophet ﷺ then said to them. "You will find others favoured over you greatly, so be patient till you meet Allāh and His Messenger ﷺ, and I will be at the *Al-Ḥauḍ* (Tank *Al-Kauthar*) then." Anas added: But they did not remain patient.

٤٣٣١ - حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا هِشامٌ: أَخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: حَدَّثَني أَنَسُ بنُ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ ناسٌ مِنَ الأَنْصارِ حِينَ أفاءَ اللهُ عَلى رَسُولِهِ ﷺ ما أفاءَ مِنْ أَمْوالِ هَوازِنَ، فَطَفِقَ النَّبِيُّ ﷺ يُعْطي رِجالاً المِائَةَ مِنَ الإِبِلِ. فَقالُوا: يَغْفِرُ اللهُ لِرَسُولِ اللهِ ﷺ، يُعْطي قُرَيْشاً وَيَتْرُكُنا وَسُيُوفُنا تَقْطُرُ مِنْ دِمائِهِمْ؟ قالَ أَنَسٌ: فَحُدِّثَ رَسُولُ اللهِ ﷺ بِمقالَتِهِمْ فأَرْسَلَ إِلى الأَنْصارِ فَجَمَعَهُمْ في قُبَّةٍ مِنْ أَدَمٍ وَلَمْ يَدْعُ مَعَهُمْ غَيرَهُمْ فَلَمَّا اجْتَمَعُوا قامَ النَّبِيُّ ﷺ فَقالَ: «ما حَدِيثٌ بَلَغَني عَنْكُمْ؟» فَقالَ فُقَهاءُ الأَنْصارِ: أَما رُؤَساؤنا يا رَسُولَ اللهِ فَلَمْ يَقُولُوا شَيْئاً، وأَما ناسٌ مِنَّا حَدِيثَةٌ أَسْنانُهُمْ فَقالُوا: يَغْفِرُ اللهُ لِرَسُولِ اللهِ ﷺ، يُعْطِي قُرَيْشاً وَيَتْرُكُنا وَسُيُوفُنا تَقْطُرُ مِنْ دِمائِهِمْ؟ فَقالَ النَّبِيُّ ﷺ: «فإِنِّي أُعْطِي رِجالاً حَدِيثي عَهْدٍ بِكُفْرٍ أَتأَلَّفُهُمْ، أَما تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بالأَمْوالِ وَتَذْهَبُونَ بالنَّبِيِّ ﷺ إِلى رِحالِكُمْ؟ فَوَاللهِ لَمَا تَنْقَلِبُونَ بِهِ خَيرٌ مِمَّا يَنْقَلِبُونَ بِهِ». قالُوا: يا رَسُولَ اللهِ، قَدْ رَضِينا. فَقالَ لَهُمْ

4332. Narrated Anas رَضِيَ الله عَنْهُ: When it was the day of the Conquest (of Makkah), Allāh's Messenger ﷺ distributed the war booty amongst the people of Quraish which caused the *Anṣār* to become angry. So the Prophet ﷺ said, "Won't you be pleased that the people take the worldly things and you take Allāh's Messenger ﷺ with you?" They said, "Yes." The Prophet ﷺ said, "If the people took their way through a valley or mountain path, I would take my way through the *Anṣār's* valley or mountain path."

4333. Narrated Anas رَضِيَ الله عَنْهُ: When it was the day of (the battle of) Hunain, the Prophet ﷺ confronted the tribe of Hawāzin while there were ten thousand (men) besides the *Ṭulaqā'* (i.e., those who had embraced Islām on the day of the Conquest of Makkah) with the Prophet ﷺ. When they (i.e., Muslims) fled, the Prophet ﷺ said, "O the group of *Anṣār*!" They replied, "*Labbaik*, O Allāh's Messenger, and *Sa'daik*! We are under your command." Then the Prophet ﷺ got down (from his mule) and said, "I am Allāh's slave and His Messenger." Then *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ) were defeated. The Prophet ﷺ distributed the war booty amongst the *Ṭulaqā'* and *Muhājirūn* (i.e., emigrants) and did not give anything to the *Anṣār*. So the *Anṣār* spoke (i.e., were dissatisfied), and he called them and made

النَّبِيُّ ﷺ: «سَتَجِدونَ أَثَرَةً شَدِيدَةً فاصْبِرُوا حتَّى تَلْقَوُا اللهَ وَرَسُولَهُ ﷺ فإنِّي على الحَوْضِ». قالَ أنَسٌ: فَلَمْ يَصْبِرُوا. [راجع: ٣١٤٦]

٤٣٣٢ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ أَبي التَّيَّاحِ، عَنْ أَنَسٍ قالَ: لَمَّا كانَ يَوْمُ فَتْحِ مَكَّةَ قَسَمَ رَسُولُ اللهِ ﷺ غَنائِمَ في قُرَيْشٍ فَغَضِبَتِ الأَنْصارُ، قالَ النَّبِيُّ ﷺ: «أَما تَرْضَوْنَ أنْ يَذْهَبَ النَّاسُ بالدُّنْيا وَتَذْهَبُونَ بِرَسُولِ اللهِ ﷺ؟» قالوا: بَلى، قالَ: «لَوْ سَلَكَ النَّاسُ وَادِياً أَوْ شِعْباً لَسَلَكْتُ وَادِيَ الأَنْصارِ أَوْ شِعْبَهُمْ». [راجع: ٣١٤٦]

٤٣٣٣ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا أَزْهَرُ، عَنِ ابنِ عَوْنٍ: أَنْبأنا هِشامُ ابنُ زَيْدِ بنِ أَنَسٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا كانَ يَوْمُ حُنَيْنٍ التقَى وَهَوازِنُ وَمَعَ النَّبِيِّ ﷺ عَشَرَةُ آلافٍ والطُّلَقاءُ فأَدْبَرُوا، قالَ: «يا مَعْشَرَ الأَنْصارِ»، قالُوا: لَبَّيْكَ يا رَسُولَ اللهِ وَسَعْدَيْكَ، نَحْنُ بَينَ يَدَيْكَ. فَنزَلَ النَّبِيُّ ﷺ فَقالَ: «أَنا عَبْدُ اللهِ وَرَسُولُهُ»، فانْهَزَمَ المُشْرِكونَ. فأَعْطَى الطُّلَقاءَ والمُهاجِرِينَ ولَمْ يُعْطِ الأَنْصارَ شَيْئاً. فَقالُوا فَدَعاهُمْ فأَدْخَلَهُمْ في قُبَّةٍ، فَقالَ: «أَما تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ

بالشَّاةِ والبَعِيرِ وَتَذْهَبُونَ بِرَسُولِ اللهِ ﷺ؟» فَقالَ النَّبِيُّ ﷺ: «لَوْ سَلَكَ النَّاسُ وَادِياً وسَلَكَتِ الأَنْصارُ شِعْباً لاخْتَرْتُ شِعْبَ الأَنْصارِ». [راجع: ٣١٤٦]

them enter a leather tent and said, "Won't you be pleased that the people take the sheep and camels, and you take Allāh's Messenger ﷺ along with you?" The Prophet ﷺ added, "If the people took their way through a valley and the *Anṣār* took their way through a mountain path, then I would take the mountain path of the *Anṣār*".

٤٣٣٤ - حدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ قالَ: سَمِعْتُ قَتادَةَ، عَنْ أَنَسِ بن مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: جَمَعَ النَّبِيُّ ﷺ ناساً مِنَ الأَنْصارِ فَقالَ: «إِنَّ قُرَيْشاً حدِيثُ عَهْدٍ بِجاهِلِيَّةٍ وَمُصِيبَةٍ وإِنِّي أَرَدْتُ أَنْ أَجْبُرَهُمْ وأَتأَلَّفَهُمْ، أَما تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ بالدُّنْيا وَتَرْجِعُونَ بِرَسُولِ اللهِ ﷺ إِلى بُيُوتِكُمْ؟» قالُوا: بَلى، قالَ: «لَوْ سَلَكَ النَّاسُ وَادِياً وَسَلَكَتِ الأَنْصارُ شِعْباً لَسَلَكْتُ وَادِيَ الأَنْصارِ أَوْ شِعْبَ الأَنْصارِ». [راجع: ٣١٤٦]

4334. Narrated Anās رَضِيَ الله عَنْهُ: The Prophet ﷺ gathered some people of *Anṣār* and said, "The people of Quraish are still close to their Period of Ignorance and have suffered a lot, and I want to help them and attract their hearts (by giving them the war booty). Won't you be pleased that the people take the worldly things and you take Allāh's Messenger ﷺ with you to your homes?" They said, "Yes (i.e., we are pleased with this distribution)." The Prophet ﷺ said, "If the people took their way through a valley and the *Anṣār* took their way through a mountain path, then I would take the *Anṣār's* valley or the *Anṣār's* mountain path."

٤٣٣٥ - حدَّثَنا قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَنِ الأَعْمَشِ، عَنْ أَبي وَائِلٍ، عَنْ عَبْدِ اللهِ قالَ: لَمَّا قَسَمَ النَّبِيُّ ﷺ قِسْمَةَ حُنَيْنٍ قالَ رَجُلٌ مِنَ الأَنْصارِ: ما أَرادَ بِها وَجْهَ اللهِ، فَأَتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ فَتَغَيَّرَ وَجْهُهُ ثُمَّ قالَ: «رَحْمَةُ اللهِ عَلى مُوسَى، لَقَدْ أُوذِيَ بأَكْثَرَ مِنْ هٰذا فَصَبَرَ». [راجع: ٣١٥٠]

4335. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: When the Prophet ﷺ distributed the war booty of Hunain, a man from the *Anṣār*[1] said, "He (i.e., the Prophet ﷺ) did not intend to please Allāh in this distribution." So, I came to the Prophet ﷺ and informed him of that (statement), whereupon the colour of his face changed and he said, "May Allāh bestow His Mercy on Mūsa (Moses), for he was troubled with more than this, but he remained patient."

(1) (H. 4335) Al-Wāqidī says, "The man was a hypocrite, Mu'ṭab bin Qāshir."

4336. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: When it was the day (of the battle) of Hunain, the Prophet ﷺ favoured some people over some others (in the distribution of the booty). He gave Al-Aqra' one hundred camels and gave 'Uyaina the same, and also gave other people (of Quraish). A man said, "Allāh's Pleasure was not the aim in this distribution." I said, "I will inform the Prophet ﷺ (about your statement)." The Prophet ﷺ said, "May Allāh bestow mercy on Mūsa (Moses), for he was troubled more than this but he remained patient."

٤٣٣٦ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبي وَائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا كانَ يَوْمُ حُنَينٍ آثَرَ النَّبِيُّ ﷺ ناساً، أَعْطَى الأَقْرَعَ مائَةً مِنَ الإِبلِ، وأَعْطَى عُيَيْنَةَ مِثْلَ ذٰلِكَ، وأَعْطَى ناساً. فَقالَ رَجُلٌ: ما أُرِيدَ بِهٰذِهِ القِسْمَةِ وَجْهُ اللهِ، فَقُلْتُ: لأُخْبِرَنَّ النَّبِيَّ ﷺ، قالَ: «رَحِمَ اللهُ مُوسَى قَدْ أُوذِيَ بِأَكْثَرَ مِنْ هٰذَا فَصَبرَ». [راجع: ٣١٥٠]

4337. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When it was the day (of the battle) of Hunain, the tribes of Hawāzin and Ghatafān and others, along with their animals and offspring (and wives) came to fight against the Prophet ﷺ. The Prophet ﷺ had with him, ten thousand men from the *Tulaqā* (new converts to Islām from Makkah). So they fled, leaving the Prophet ﷺ alone. The Prophet ﷺ then made two calls which were clearly distinguished from each other. He turned right and said, "O the group of *Ansār*!" They said, "*Labbaik*, O Allāh's Messenger! Rejoice, for we are with you!" Then he turned left and said, "O the group of *Ansār*!" They said, "*Labbaik*! O Allāh's Messenger! Rejoice, for we are with you!" The Prophet ﷺ at that time was riding on a white mule; then he dismounted and said, "I am Allāh's slave and His Messenger." The infidels then were defeated, and on that day the Prophet ﷺ gained a large amount of booty which he distributed amongst the *Muhājirūn* and the *Tulaqā'* and did not give anything to the *Ansār*. The *Ansār* said, "When there is a

٤٣٣٧ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا مُعاذُ بنُ مُعاذٍ: حدَّثَنا ابنُ عَونٍ، عَنْ هِشامِ بنِ زَيْدِ بنِ أَنَسِ بنِ مالِكٍ [عن أَنَسِ بنِ مالِكٍ] رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا كانَ يَوْمُ حُنَينٍ أَقْبَلَتْ هَوازِنُ وَغَطَفانُ وغَيرُهمْ بِنَعَمِهِمْ وَذَرَارِيِّهِمْ وَمَعَ النَّبِيِّ ﷺ عَشَرَةُ آلافٍ وَمِنَ الطُّلَقاءِ فأَدْبَرُوا عَنْهُ حتَّى بَقِيَ وَحْدَهُ فَنادَى يَوْمَئِذٍ نِدَاءَيْنِ لَمْ يَخْلِطْ بَيْنَهُما، التَفَتَ عَنْ يَمِينِهِ فَقالَ: «يا مَعْشَرَ الأَنْصارِ»، قالُوا: لَبَّيْكَ يا رَسُولَ اللهِ، أَبْشِرْ نَحْنُ مَعَكَ. ثُمَّ التَفَتَ عَنْ يَسارِهِ فَقالَ: «يا مَعْشَرَ الأَنْصارِ»، قالُوا: لَبَّيْكَ يا رَسُولَ اللهِ، أَبْشِرْ نَحْنُ مَعَكَ، وَهُوَ عَلى بَغْلَةٍ بَيْضاءَ فَنزَلَ فَقالَ: «أَنا عَبْدُ اللهِ وَرَسُولُهُ»، فانهَزَمَ المُشْرِكونَ وَأَصابَ

يَوْمَئِذٍ غنائمَ كَثِيرَةً فَقَسَمَ في المُهاجِرِينَ والطُّلَقاءِ ولم يُعْطِ الأَنْصارَ شَيْئاً، فقالَتِ الأَنْصارُ: إذا كانَتْ شَدِيدَةٌ فَنَحْنُ نُدْعَى ويُعْطَى الغَنِيمَةَ غَيْرُنا؟ فَبَلَغَهُ ذٰلكَ فجَمَعَهُمْ في قُبَّةٍ فقالَ: «يا مَعْشَرَ الأَنْصارِ، ما حَدِيثٌ بَلَغَنِي عَنْكُمْ؟» فَسَكَتوا، فقالَ: يا مَعْشَرَ الأَنْصارِ، ألا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بالدُّنْيا، وَتَذْهَبُونَ بِرَسُولِ اللهِ ﷺ تَحُوزُونَهُ إِلى بُيُوتِكمْ؟» قالُوا: بَلى، فقالَ النَّبِيُّ ﷺ: «لَو سَلَكَ النَّاسُ وَادِياً وسَلَكَتِ الأَنْصارُ شِعْباً لأَخَذْتُ شِعْبَ الأَنْصارِ». وَقالَ هِشامٌ، قلت: يا أَبا حَمْزَةَ وأَنْتَ شَاهِدُ ذَلِك. قالَ: وأَينَ أَغِيبُ عَنْهُ؟. [راجع: ٣١٤٦]

difficulty, we are called, but the booty is given to others." The news reached the Prophet ﷺ and he gathered them in a leather tent and said, "What is this news reaching me from you, O the group of *Anṣār*?" They kept silent. He added, "O the group of *Anṣār*! Won't you be happy that the people take the worldly things and you take Allāh's Messenger ﷺ to your homes, reserving him for yourself?" They said, "Yes." Then the Prophet ﷺ said, "If the people took their way through a valley, and the *Anṣār* took their way through a mountain path, surely, I would take the *Anṣār's* mountain path." Hishām said, "O Abū Ḥamza (i.e., Anas)! Did you witness that?" He replied, "And how could I be absent from that?"

(٥٨) بابُ السَّرِيَّةِ التي قِبَلَ نَجْدٍ

(58) CHAPTER. The *Sarīya* (i.e., an army unit sent by the Prophet ﷺ) which was sent towards Najd.

٤٣٣٨ - حدَّثَنا أبو النُّعْمانِ: حدَّثَنا حَمَّادٌ: حدَّثَنا أَيُّوبُ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً قِبَلَ نَجْدٍ فكُنْتُ فِيها، فَبَلَغَتْ سُهْمَانُنا اثْنَي عَشَرَ بَعِيراً، ونُفِّلْنا بَعِيراً بَعِيراً، فَرَجَعْنا بثَلاثَةَ عَشَرَ بَعِيراً. [راجع: ٣١٣٤]

4338. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ sent a *Sarīya* towards Najd and I was in it, and our share from the booty amounted to twelve camels each, and we were given an additional camel each. So we returned with thirteen camels each.

(٥٩) بابُ بَعْثِ النَّبِيِّ ﷺ خالِدَ بنَ الوَلِيدِ إِلى بَني جَذِيمَةَ

(59) CHAPTER. The Prophet ﷺ sent Khālid bin Al-Walīd (to fight) with Banū Jadhīma.

4339. Narrated Sālim's father: The Prophet ﷺ sent Khālid bin Al-Walīd to the tribe of Jadhīma; and Khālid invited them to Islām but they could not express themselves by saying: "*Aslamnā* (i.e., we have embraced Islām)", but they started saying: "*Saba'nā! Saba'nā* (i.e., we have come out of one religion to another)." Khālid kept on killing (some of) them and taking (some of) them as captives and gave everyone of us his captive, till the day when Khālid ordered that each man (i.e., Muslim soldier) should kill his captive. I said, "By Allāh, I will not kill my captive, and none of my companions will kill his captive." When we reached the Prophet ﷺ, we mentioned to him the whole story. On that, the Prophet ﷺ raised both his hands and said twice, "O Allāh! I am free from what Khālid has done."

٤٣٣٩ - حدَّثنا مَحْمُودٌ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ ح. وحدَّثني نُعَيْمٌ: أَخْبَرَنا عَبْدُ اللهِ: أَخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سالمٍ، عَنْ أَبِيهِ قال: بَعَثَ النَّبِيُّ ﷺ خالِدَ بنَ الوَلِيدِ إلى بَنِي جَذِيمَةَ فَدَعاهُمْ إلى الإسْلامِ فَلَمْ يُحْسِنُوا أَنْ يَقُولُوا: أَسْلَمْنا، فَجَعَلُوا يَقُولُونَ: صَبأنا صَبأنا، فجعَلَ خالِدٌ يَقْتُلُ مِنْهُمْ وَيأْسِرُ وَدَفَعَ إلى كُلِّ رَجُلٍ مِنَّا أَسِيرَهُ حتَّى إذَا كانَ يَوْمٌ أَمَرَ خالِدٌ أَنْ يَقْتُلَ كُلُّ رَجُلٍ مِنَّا أَسِيرَهُ. فَقُلْتُ: وَاللهِ لا أَقْتُلُ أسِيرِي. وَلا يَقْتُلُ رَجُلٌ مِنْ أَصحَابي أَسِيرَهُ، حتَّى قَدِمْنا عَلى النَّبِيِّ ﷺ فذَكَرْناهُ لَهُ فَرَفَعَ النَّبِيُّ ﷺ يَدَيْهِ فَقالَ: «اللَّهُمَّ إنِّي أَبرأُ إلَيْكَ مِمَّا صَنَعَ خالِدٌ»، مرَّتَيْنِ. [انظر: ٧١٨٩]

(60) CHAPTER. The *Sarīya* of 'Abdullāh bin Ḥudhāfa As-Sahmī and 'Alqama bin Majazziz Al-Mudlijī, and it is said that it was called the *Sarīya* of the *Anṣār*.

(٦٠) بابُ سَرِيَّةِ عَبْدِ اللهِ بنِ حُذَافَةَ السَّهْمِيِّ، وعَلْقَمَةَ بنِ مُجَزِّزٍ المُدْلِجِيِّ. وَيُقالُ: إِنَّها سَرِيَّةُ الأَنْصارِي

4340. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent a *Sarīya* under the command of a man from the *Anṣār* and ordered the soldiers to obey him. He (i.e., the commander) became angry and said, "Didn't the Prophet ﷺ order you to obey me!" They replied, "Yes." He said, "Collect firewood for me." So they collected it. He said, "Make a fire." When they made it, he said, "Enter it (i.e., the fire)." So they intended to do that and started holding each

٤٣٤٠ - حدَّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ الوَاحِدِ: حدَّثنا الأَعْمَشُ: حدَّثني سَعْدُ ابن عُبَيْدَةَ، عَنْ أَبي عَبْدِ الرَّحْمٰنِ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً وَاسْتَعْمَلَ عَلَيْها رَجُلاً مِنَ الأَنْصارِ وأَمَرَهُمْ أَنْ يُطِيعُوهُ فَغَضِبَ فَقالَ: أَلَيْسَ أَمَرَكُمْ

النَّبِيُّ ﷺ أَنْ تُطِيعوني؟ قالُوا: بَلى، قالَ: فاجمَعُوا لي حَطَباً، فجَمَعُوا فَقالَ: أَوْقِدوا ناراً، فأَوْقَدُوها فقالَ: ادْخُلُوها، فَهَمُّوا وَجَعَلَ بَعْضُهُمْ يُمْسِكُ بَعْضاً وَيَقُولُونَ: فَرَرْنا إلى النَّبِيِّ ﷺ مِنَ النَّارِ فَما زَالُوا حَتَّى خَمَدَتِ النَّارُ فَسَكَنَ غَضَبُهُ فَبَلَغَ النَّبِيَّ ﷺ فَقالَ: «لَوْ دَخَلوها ما خَرَجُوا مِنْها إلى يَوْمِ القِيامَةِ، الطَّاعَةُ في المَعْرُوفِ». [انظر: ١٨٤٥، ٧٢٥٧]

other and saying, "We have run towards (i.e., followed or taken refuge with) the Prophet ﷺ (in order to save ourselves) from the fire." They kept on saying that till the fire was extinguished and the anger of the commander abated. When that news reached the Prophet ﷺ he said, "If they had entered it (i.e., the fire), they would not have come out of it till the Day of Resurrection. Obedience (to somebody) is required when he enjoins what is *Al-Mā'rūf* (Islāmic Monotheism and all that Islām orders one to do and all that is good)."

(٦١) بابُ بَعْثِ أَبي مُوسَى وَمُعاذٍ إلى اليَمَنِ قَبْلَ حَجَّةِ الوَدَاعِ

٤٣٤١، ٤٣٤٢ - حدَّثَنا مُوسَى: حدَّثَنا أَبو عَوَانَةَ: حدَّثَنا عَبْدُ المَلِكِ، عَنْ أَبي بُرْدَةَ قالَ: بَعَثَ رَسُولُ اللهِ ﷺ أَبا مُوسَى وَمُعاذَ بنَ جَبَلٍ إلى اليَمَنِ، قالَ: وَبَعَثَ كلَّ وَاحِدٍ مِنْهُما عَلى مِخْلافٍ، قالَ: واليَمَنُ مِخْلافانِ، ثُمَّ قالَ: «يَسِّرَا وَلا تُعَسِّرَا، وَبَشِّرَا وَلا تُنَفِّرَا». فانْطَلَقَ كُلُّ وَاحِدٍ مِنْهُما إلى عَمَلِهِ، قالَ وكانَ كُلُّ واحِدٍ مِنْهُما إذَا سارَ في أَرْضِهِ كانَ قَرِيباً مِنْ صاحِبِهِ أَحْدَثَ بِهِ عَهْداً فَسَلَّمَ عَلَيْهِ فَسَارَ مُعاذٌ في أَرْضِهِ قَرِيباً مِنْ صَاحِبِهِ أَبي مُوسَى فَجاءَ يَسِيرُ عَلى بَغْلَتِهِ حَتَّى انْتَهَى إلَيْهِ فَإذا هُوَ جالِسٌ وَقَدِ اجْتَمَعَ إلَيْهِ النَّاسُ وَإذَا رَجُلٌ عِنْدَهُ قَدْ جُمِعَتْ يَدَاهُ إلى

(61) CHAPTER. The sending of Abū Mūsa and Mu'ādh to Yemen before the *Ḥajjat-al-Wadā'*.

4341, 4342. Narrated Abū Burda: Allāh's Messenger ﷺ sent Abū Mūsa and Mu'ādh bin Jabal to Yemen. He sent each of them to administer a province as Yemen consisted of two provinces. The Prophet ﷺ said (to them), "Make things easy for the people and do not make things difficult for them [be kind and lenient (both of you) with the people, and do not be hard on them] and give the people glad tidings and do not repel them (i.e. to make them to run away from Islam). So, each of them went to carry on his job. So when anyone of them toured his province and happened to come near (the border of the province of) his companion, he would visit him and greet him. Once, Mu'ādh toured that part of his province which was near (the border of the province of) his companion Abū Mūsa. Mu'ādh came riding his mule till he reached Abū Mūsa and saw him sitting, and the people had gathered around him. Behold! There was a man with his hands tied behind his neck. Mu'ādh said to Abū Mūsa, "O 'Abdullāh bin Qais! What is this?" Abū

عُنُقِهِ فَقالَ لَهُ مُعاذٌ: يا عَبْدَ اللهِ ابنَ قَيْسٍ، أَيِّمَ هٰذَا؟ قالَ: هٰذَا رَجُلٌ كَفَرَ بَعْدَ إِسْلامِهِ، قالَ: لا أَنْزِلُ حتَّى يُقْتَلَ، قالَ: إِنَّما جِيءَ بِهِ لِذَلِكَ فانْزِلْ، قالَ: ما أَنْزِلُ حَتَّى يُقْتَلَ، فَأَمَرَ بِهِ فَقُتِلَ ثُمَّ نَزَلَ فَقالَ: يا عَبْدَ اللهِ، كيف تَقْرأُ القُرآنَ؟ قالَ: أَتَفَوَّقُهُ تَفَوُّقاً، قالَ: فَكَيْفَ تَقْرأُ أَنْتَ يا مُعاذُ؟ قالَ: أَنامُ أَوَّلَ اللَّيْلِ فأَقُومُ وَقَدْ قَضَيْتُ جُزْئِي مِنَ النَّوْمِ فَأَقْرأُ ما كَتَبَ اللهُ لي فأَحْتَسِبُ نَوْمَتِي كما أَحْتَسِبُ قَوْمَتِي. [راجع: ٢٢٦١، وأنظر: ٤٣٤٥]

Mūsa replied, "This man has turned renegade to disbelief after embracing Islām." Mu'ādh said, "I will not dismount till he is killed." Abū Mūsa replied, "He has been brought for this purpose, so come down." Mu'ādh said, "I will not dismount till he is killed. So Abū Mūsa ordered that he be killed, and he was killed. Then Mu'ādh dismounted and said, "O 'Abdullāh (bin Qais)! How do you recite the Qur'ān?" Abū Mūsa said, "I recite the Qur'ān regularly at intervals and piecemeal. How do you recite it, O Mu'ādh?" Mu'ādh said, "I sleep in the first part of the night and then get up after having slept for the time devoted for my sleep, and then recite as much as Allāh has written for me. So I seek Allāh's Reward for both my sleep as well as my prayer (at night)."[1] (See H. 6124)

٤٣٤٣ - حدَّثنا إسحاقُ: حدَّثنا خالِدٌ، عَنِ الشَّيْبانِيِّ، عَنْ سَعِيدِ بن أَبي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبي مُوسَى الأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَهُ إلى اليَمَنِ فَسأَلَهُ عَنْ أَشْرِبَةٍ تُصْنَعُ بِها فَقالَ: «وما هيَ؟» قالَ: البِتْعُ والمِزْرُ، فَقُلْتُ لأَبي بُرْدَةَ: ما البِتْعُ؟ قالَ: نَبِيذُ العَسَلِ، والمِزْرُ: نَبِيذُ الشَّعِيرِ، فَقالَ: «كُلُّ مُسْكِرٍ حَرَامٌ». رَوَاهُ جَرِيرٌ وَعَبْدُ الوَاحِدِ، عَنِ الشَّيْبانيِّ، عَنْ أَبي بُرْدَةَ. [راجع: ٢٢٦١]

4343. Narrated Abū Burda: Abū Mūsa Al-Ash'arī said that the Prophet ﷺ had sent him to Yemen and he asked the Prophet ﷺ about certain (alcoholic) drinks which used to be prepared there. The Prophet ﷺ said, "What are they?" Abū Mūsa said, "*Al-Bit'* and *Al-Mizr*" (He said, "*Al-Bit'* is an alcoholic drink made from honey; and *Al-Mizr* is an alcoholic drink made from barley.") The Prophet ﷺ said, "All intoxicants are prohibited."

٤٣٤٤، ٤٣٤٥ - حدَّثنا مُسْلِمٌ: حدَّثنا شُعْبَةُ: حدَّثنا سَعِيدُ بنُ أَبي

4344, 4345. Narrated Abū Burda that the Prophet ﷺ sent his (i.e., Abū Burda's)

(1) (H. 4342) Mu'ādh hopes for reward for his sleep, as by sleeping, he intends to get strong enough to worship Allāh.

بُرْدَةَ، عَنْ أبِيهِ قالَ: بَعَثَ النَّبِيُّ ﷺ جَدَّهُ أَبا مُوسَى وَمُعاذاً إلى اليَمَنِ فَقالَ: «يَسِّرَا وَلا تُعَسِّرَا، وَبَشِّرَا وَلا تُنَفِّرَا وَتَطاوَعا»، فَقالَ أبو مُوسَى: يا نَبِيَّ اللهِ إنَّ أَرْضَنا بِها شَرَابٌ مِنَ الشَّعِيرِ: المِزْرُ، وشَرَابٌ مِنَ العَسَلِ: البِتْعُ، فَقالَ: «كُلُّ مُسْكِرٍ حَرَامٌ»، فانْطَلَقا. فَقالَ مُعاذٌ لأبي مُوسَى: كَيْفَ تَقْرأُ القُرآنَ؟ قالَ: قائماً وَقاعِداً وَعَلى رَاحِلَتِي، وأتَفَوَّقُهُ تَفَوُّقاً. قالَ: أمَّا أنا فأنام فَأقُوم وَأَنامُ.

فأحتَسِبُ نَوْمَتِي كَمَا أحْتَسِبُ قَوْمَتِي، وَضَرَبَ فُسْطاطاً فجَعَلا يَتَزَوران، فَزَارَ مُعاذٌ أبا مُوسَى، فإذا رَجُلٌ مُوثَقٌ، فَقالَ: ما هٰذَا؟ فَقالَ أبو مُوسَى: يَهُودِيٌّ أسْلَمَ ثُمَّ ارْتَدَّ، فَقالَ مُعاذٌ: لأضْرِبَنَّ عُنُقَهُ. [راجع: ٢٢٦١، ٤٣٤٢]

تابَعَهُ العَقَدِيُّ وَوَهْبٌ، عَنْ شُعْبَةَ. وَقالَ وكيعٌ والنَّضْرُ وأبو دَاودَ، عَنْ شُعْبَةَ، عَنْ سَعِيدٍ، عَنْ أبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ رَوَاه جَرِيرُ بْنُ عَبْدِ الحَمِيدِ، عَنِ الشَّيْبانِيِّ، عَنْ أبي بُرْدَةَ.

father (Abū Mūsa) and Mu'ādh to Yemen and said to both of them, "Make things easy for the people (i.e., be kind and lenient) and do not make things difficult (for people), and give them glad tidings, and do not repel them (i.e., make them to run away from Islām) and both of you should obey each other." Abū Mūsa said, "O Allāh's Prophet! In our land there is an alcoholic drink (prepared) from barley called *Al-Mizr*, and another (prepared) from honey, called *Al-Bit'*." The Prophet ﷺ said, "All intoxicants are prohibited." Then both of them proceeded and Mu'ādh asked Abū Mūsa, "How do you recite the Qur'ān?" Abū Mūsa replied, "I recite it while I am standing, sitting or riding my riding animals, at intervals and piecemeal." Mu'ādh said, "But I sleep and then get up. I sleep and hope for Allāh's Reward for my sleep as I seek His Reward for my night *Ṣalāt* (prayer)." Then he (i.e., Mu'ādh) pitched a tent and they started visiting each other. Once Mu'adh paid a visit to Abū Mūsa and saw a chained man. Mu'ādh asked, "What is this?" Abū Mūsa said, "(He was) a Jew who embraced Islām and has now turned apostate." Mu'ādh said, "Chop off his neck!" (See H. 6125)

٤٣٤٦ - حدَّثَنَا عَبَّاسُ بنُ الوَلِيدِ هو النَّرسيّ: حدَّثَنا عَبْدُ الوَاحِدِ، عَنْ أَيُّوبَ ابنِ عائِذٍ: حدَّثَنا قَيْسُ بنُ مُسْلِمٍ قالَ: سَمِعْتُ طارِقَ بنَ شِهابٍ

4346. Narrated Abū Mūsa Al-Ash'arī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sent me (as a governor) to the land of my people, and I came while Allāh's Messenger ﷺ was encamping at a place called Al-Abṭaḥ. The Prophet ﷺ said, "Have you made the

يَقولُ: حدَّثَني أَبو مُوسَى الأَشْعَرِيُّ رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَني رَسُولُ اللهِ ﷺ إلى أَرْضِ قَوْمي فَجِئْتُ وَرَسُولُ اللهِ ﷺ مُنيخٌ بالأَبْطَحِ، فَقالَ: «أَحَجَجْتَ يا عَبْدَ اللهِ بنَ قَيْسٍ؟» قُلْتُ: نَعَمْ يا رَسُولَ اللهِ، قالَ: «كَيْفَ قُلْتَ؟» قالَ: قُلْتُ: لَبَّيْكَ إِهْلالاً كإِهْلالِكَ، قالَ: «فَهَلْ سُقْتَ مَعَكَ هَدْياً؟» قُلْتُ: لَمْ أَسُقْ، قالَ: «فَطُفْ بالبَيْتِ وَاسْعَ بَينَ الصَّفا والمَرْوَةِ ثُمَّ حِلَّ»، ففَعَلْتُ حتَّى مَشَطَتْ لي امْرأَةٌ مِنْ نِساءِ بَني قَيْسٍ وَمَكَثْنا بذٰلكَ حتَّى اسْتُخْلِفَ عُمَرُ.

[راجع: ١٥٥٩]

intention to perform the *Hajj*, O 'Abdullāh bin Qais?" I replied, "Yes, O Allāh's Messenger!" He said, "What did you say?" I replied, "I said *Labbaik*, and expressed the same intention as yours." He said, "Have you driven the *Hady* along with you?" I replied, "No, I did not drive the *Hady*." He said, "So perform the *Ṭawāf* of the Ka'bah and then the *Sa'y* between Aṣ-Ṣafā and Al-Marwah and then finish the state of *Iḥrām*." So I did the same, and one of the women of (the tribe of) Banū Qais combed my hair. We continued following that till the caliphate of 'Umar.

٤٣٤٧ - حدَّثَني حِبّانُ: أَخبرَنا عَبْدُ اللهِ، عَنْ زَكَرِيَّا، عَنْ يَحْيَى بنِ عَبْدِ اللهِ ابنِ صَيْفِيٍّ، عَنْ أبي مَعْبَدٍ مَوْلَى ابنِ عَبَّاسٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ لِمُعاذِ بنِ جَبَلٍ حِينَ بَعَثَهُ إلى اليَمَنِ: «إنَّكَ سَتأتي قَوْماً أَهْلَ كِتابٍ فإذَا جِئْتَهُمْ فادْعُهُمْ إلى أَنْ يَشْهَدُوا أنْ لا إلٰهَ إلَّا اللهُ وأَنَّ مُحَمَّداً رَسُولُ اللهِ، فإنْ هُمْ أطاعُوا لَكَ بذٰلكَ فأَخبِرْهُمْ أنَّ اللهَ قَدْ فَرَضَ عَلَيْهِم خَمْسَ صَلَواتٍ في كُلِّ يَوْمٍ وَلَيْلَةٍ، فإنْ هُمْ أَطاعُوا لَكَ بذٰلكَ فأَخبِرْهُمْ أَنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ

4347. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said to Mu'ādh bin Jabal when he sent him to Yemen, "You will come to the people of Scripture, and when you reach them, invite them to testify that "*Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and that Muḥammad ﷺ is the Messenger of Allah." And if they obey you in that, then tell them that Allāh has enjoined on them five compulsory congregational *Ṣalāt* (prayers) to be performed every day and night (in 24 hours) (i.e., *Iqamat-aṣ-Ṣalat*). And if they obey you in that, then tell them that Allāh has enjoined on them *Ṣadaqa* (i.e., *Zakāt*) to be taken from the rich amongst them and given to the poor amongst them. And if they obey you in that, then be cautious! Don't take their best properties (as *Zakāt*) and be afraid of the curse of an oppressed person as there is no screen

مِنْ أَغْنِيائهِمْ، فَتُرَدُّ عَلى فُقَرَائِهِمْ، فإنْ هُمْ أطاعُوا لَكَ بِذٰلِكَ، فإيَّاكَ وكَرَائِمَ أَمْوَالِهِمْ، واتَّقِ دَعْوَةَ المَظْلُومِ فإنَّهُ لَيْسَ بَيْنَهُ وَبَينَ اللهِ حِجابٌ».
[راجع: ١٣٥٩]

between his invocation and Allāh."
[See Vol. 9, *Hadith* No.7371, 7372]

قالَ أَبو عَبْدِ اللهِ: طَوَّعَتْ: طاعَتْ وأَطاعَتْ لُغَةٌ، طِعْتُ وَطُعْتُ وأَطَعْتُ.

٤٣٤٨ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثنا شُعْبَةُ، عَنْ حَبيبِ بنِ أَبي ثابتٍ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنْ عَمْرِو بنِ مَيْمُونٍ أَنَّ مُعاذاً رَضِيَ اللهُ عَنْهُ لَمَّا قَدِمَ اليَمَنَ صَلَّى بِهِم الصُّبْحَ فَقرأَ: ﴿وَٱتَّخَذَ ٱللَّهُ إِبْرَٰهِيمَ خَلِيلًا﴾، فَقالَ رَجُلٌ مِنَ القَوْمِ: لَقَدْ قَرَّتْ عَينُ أُمِّ إِبْرَاهِيمَ.

زَادَ مُعاذٌ، عَنْ شُعْبَةَ، عَنْ حَبيبٍ، عَنْ سَعِيدٍ، عَنْ عَمْرٍو: أَنَّ النَّبِيَّ ﷺ بَعَثَ مُعاذاً إلى اليَمَنِ فَقرأَ مُعاذٌ في صَلاةِ الصُّبْحِ سُورَةَ النِّساءِ، فَلَمَّا قالَ: ﴿وَٱتَّخَذَ ٱللَّهُ إِبْرَٰهِيمَ خَلِيلًا﴾ قالَ رَجُلٌ خَلْفَهُ: قَرَّتْ عَينُ أُمِّ إِبْرَاهِيم.

4348. Narrated 'Amr bin Maimūn: When Mu'ādh رَضِيَ اللهُ عَنْهُ arrived at Yemen, he led them (i.e., the people of Yemen) in the *Fajr* prayer and recited: "And Allāh did take Ibrāhīm (Abraham) as a *Khalīl* (an intimate friend)." (V. 4.:125). A man behind him said, "(How) glad the mother of Ibrāhīm is!"

(٦٢) بابُ بعثُ عَليِّ بنِ أَبي طالبٍ وَخالدِ بنِ الوَليدِ رَضِيَ اللهُ عَنْهُما إِلى اليَمَنِ قَبْلَ حَجَّةِ الوَدَاعِ

(62) CHAPTER. The sending of 'Ali bin Abī Ṭālib and Khālid bin Al-Walīd رَضِيَ اللهُ عَنْهُما to Yemen before *Hajjat-al-Wadā'*.

٤٣٤٩ - حدَّثَني أَحْمَدُ بنُ عُثمانَ: حدَّثنا شُرَيْحُ بنُ مَسْلَمَةَ:

4349. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sent us to Yemen along with Khālid bin Al-Walīd. Later on,

حدَّثنا إبْراهِيمُ ابنُ يُوسُفَ بنِ إسحَاقَ بنِ أبي إسحَاقَ: حدَّثني أبي، عَنْ أبي إسحَاقَ: سَمِعْتُ البَرَاءَ رَضِيَ اللهُ عَنْهُ: بَعَثَنا رَسُولُ اللهِ ﷺ مَعَ خالدِ بنِ الوَليدِ إلى اليَمَنِ قالَ: ثُمَّ بَعَثَ عَليًّا بَعْدَ ذٰلكَ مَكانَهُ فَقالَ: «مُرْ أصحَابَ خالدٍ مَنْ شاءَ مِنْهُم أنْ يُعَقِّبَ مَعَكَ فَلْيُعَقِّبْ، وَمَنْ شاءَ فَلْيُقْبِلْ». فكُنْتُ فِيمَنْ عَقَّبَ مَعَهُ، قالَ: فَغَنِمْتُ أوَاقِيَ ذَوَاتِ عَدَدٍ.

he sent 'Alī bin Abī Ṭalib in his place. The Prophet ﷺ said to 'Alī, "Give Khālid's companions the choice of either staying with you (in Yemen) or returning to Al-Madīna." I was one of those who stayed with him (i.e., 'Alī) and got several *Awāq* (of gold) from the war booty.

٤٣٥٠ - حدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا رَوْحُ بنُ عُبادَةَ: حدَّثنا عَليُّ بنُ سُوَيْدِ بنِ مَنْجوفٍ، عَنْ عَبْدِ اللهِ بنِ بُرَيْدَةَ، عَنْ أبيهِ رَضِيَ اللهُ عَنْهُ، قالَ: بَعَثَ النَّبيُّ ﷺ عَليًّا إلى خالدٍ لِيَقْبِضَ الخُمُسَ وكُنْتُ أُبْغِضُ عَليًّا وَقَدِ اغْتَسَلَ، فَقُلْتُ لخالدٍ: ألا تَرَى إلى هٰذا؟ فَلَمَّا قَدِمْنا عَلى النَّبيِّ ﷺ ذَكَرْتُ ذٰلكَ لَهُ فَقالَ: «يا بُرَيْدَةُ، أتُبْغِضُ عَليًّا؟» فَقُلْتُ: نَعَمْ، قالَ: لا تُبْغِضْهُ فإنَّ لَهُ في الخُمُسِ أكْثَرَ مِنْ ذٰلكَ.

4350. Narrated Buraida رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent 'Alī to Khālid to bring the *Khumus* (of the booty) and I hated 'Alī, and 'Alī had taken a bath (after a sexual act with a slave-girl from the *Khumus*). I said to Khalīd, "Don't you see this (i.e., 'Alī)?" When we reached the Prophet ﷺ I mentioned that to him. He said, "O Buraida! Do you hate 'Ali?" I said, "Yes." He said, "Don't hate him, for he deserves more than that from the *Khumus*."[1]

٤٣٥١ - حدَّثنا قُتَيْبَةُ: حدَّثنا عَبْدُ الوَاحِدِ، عَنْ عُمارَةَ بنِ القَعْقاعِ: حدَّثنا عَبْدُ الرَّحْمٰنِ بنُ أبي نُعْمٍ قالَ: سَمِعْتُ أبا سَعِيدٍ الخُدْرِيَّ يَقُولُ: بَعَثَ عَليُّ بنُ أبي طالِبٍ رَضِيَ اللهُ

4351. Narrated Abū Sa'īd Al-Khudrī: 'Alī bin Abī Ṭalib رَضِيَ اللهُ عَنْهُ sent a piece of gold not yet taken out of its ore, in a tanned leather container to Allāh's Messenger ﷺ. Allāh's Messenger ﷺ distributed that amongst four persons: 'Uyaina bin Badr, Aqra' bin Ḥābis, Zaid Al-Khail and the

(1) (H. 4350) Buraida hated 'Ali because he had taken a slave-girl from the booty and considered that as something hateful.

عَنْهُ إِلَى رَسُولِ اللهِ ﷺ مِنَ اليَمَنِ بِذُهَيْبَةٍ فِي أَدِيمٍ مَقْرُوظٍ لَمْ تُحَصَّلْ مِنْ تُرَابِها، قالَ: فَقَسَمَها بَيْنَ أَرْبَعَةِ نَفَرٍ: بَيْنَ عُيَيْنَةَ بنِ بَدْرٍ، وأَقْرَعَ بنِ حابِسٍ، وَزَيْدِ الخَيْلِ، وَالرَّابِعُ إِمَّا عَلْقَمَةُ وإِمَّا عامِرُ بنُ الطُّفَيْلِ. فَقالَ رَجُلٌ مِنْ أَصحَابِهِ: كُنَّا نَحْنُ أَحَقَّ بِهٰذا مِنْ هٰؤلاءِ قالَ، فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَقالَ: «أَلا تأمَنُونِي وأَنا أَمِينُ مَنْ فِي السَّماءِ يأتِينِي خَبَرُ السَّماءِ صَباحاً وَمَساءً؟» قالَ: فَقامَ رَجُلٌ غائِرُ العَيْنَيْنِ، مُشْرِفُ الوَجْنَتَيْنِ، ناشِزُ الجَبْهَةِ، كَثُّ اللِّحْيَةِ، مَحْلُوقُ الرأسِ، مُشَمَّرُ الإِزَارِ، فَقالَ: يا رَسُولَ اللهِ، اتَّقِ اللهَ، قالَ: «وَيْلَكَ، أَوَلَسْتُ أَحَقَّ أَهْلِ الأرْضِ أَنْ يَتَّقِيَ اللهَ؟» قالَ: ثُمَّ وَلَّى الرَّجُلُ، فَقالَ خالِدُ بنُ الوَلِيدِ: يا رَسُولَ اللهِ، أَلا أَضرِبُ عُنُقَهُ؟ قالَ: «لا، لَعَلَّهُ أَنْ يَكُونَ يُصَلِّي». فَقالَ خالِدٌ: وكَمْ مِنْ مُصَلٍّ يَقُولُ بِلِسانِهِ ما لَيْسَ فِي قَلْبِهِ. قالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَمْ أُومَرْ أَنْ أَنْقُبَ قُلُوبَ النَّاسِ وَلا أَشُقَّ بُطُونَهُمْ». قالَ: ثُمَّ نَظَرَ إِلَيْهِ وَهُوَ مُقَفٍّ وَقَالَ: «إِنَّهُ يَخْرُجُ مِنْ ضِئْضِئِ هٰذَا قَوْمٌ يَتْلُونَ كِتابَ اللهِ رَطْباً، لا يُجاوِزُ حَناجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ». وأَظُنُّهُ

fourth was either 'Alqama or 'Āmir bin Aṭ-Ṭufail. On that, one of his Companions said, "We are more deserving of this (gold) than these (persons)." When that news reached the Prophet ﷺ, he said, "Don't you trust me though I am the trustworthy man of the One in the heavens, and I receive the news of heaven (i.e., Divine Revelation) both in the morning and in the evening?" There got up a man with sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaven head and a waist sheet that was tucked up and he said, "O Allāh's Messenger! Be afraid of Allāh." The Prophet ﷺ said, "Woe to you! Am I not of all the people of the earth the most entitled to fear Allāh?" Then that man went away. Khālid bin Al-Walīd said, "O Allāh's Messenger! Shall I chop his neck off?" The Prophet ﷺ said, "No, may be he offers *Ṣalāt* (prayers)." Khālid said, "Numerous are those who offer *Ṣalāt* (prayers) and say by their tongues (i.e., mouths) what is not in their hearts." Allāh's Messenger ﷺ said, "I have not been ordered (by Allāh) to search the hearts of the people or cut open their bellies." Then the Prophet ﷺ looked at him (i.e., that man) while the latter was going away and said, "From the offspring of this (man) there will come out (people) who will recite the Qur'ān continuously and elegantly but it will not exceed their throats. (They will neither understand it nor act upon it.) They would go out of the religion (i.e., Islām) as an arrow goes out through a game's body." I think he also said, "If I should be present at their time, I would kill them as the nations of Thamūd were killed."

قَالَ: «لَئِنْ أَدْرَكْتُهُمْ لأَقْتُلَنَّهُمْ قَتْلَ ثَمُودَ». [راجع: ٣٣٤٤]

4352. Narrated 'Aṭā': Jabīr said, "The Prophet ﷺ ordered 'Alī to keep the state of *Iḥrām*." Jabīr added, " 'Alī bin Abī Ṭālib رَضِيَ الله عَنْهُ returned (from Yemen) when he was a governor (of Yemen). The Prophet ﷺ said to him, 'With what intention have you assumed the state of *Iḥrām*?' 'Alī said, 'I have assumed *Iḥrām* with the same intention as that of the Prophet ﷺ.' Then the Prophet ﷺ said (to him), 'Offer a *Hady* and keep the state of *Iḥrām* in which you are now.' 'Alī slaughtered a *Hady* on his behalf."

٤٣٥٢ - حَدَّثَنَا الْمَكِّيُّ بن إبْرَاهِيمَ، عَنِ ابنِ جُرَيْجٍ: قالَ عَطاءٌ: قالَ جابِرٌ: أَمَرَ النَّبِيُّ ﷺ عليًّا أَنْ يُقيمَ عَلى إحرامِهِ. زَادَ مُحَمَّدُ بن بكرٍ، عَنِ ابنِ جُرَيْجٍ: قالَ عطاءٌ: قالَ جابرٌ: فَقَدِمَ عَلِيُّ بنُ أبي طالِبٍ رَضِيَ اللهُ عَنْهُ بِسِعايَتِهِ فَقالَ لَهُ النَّبِيُّ ﷺ: «بِمَ أَهْلَلْتَ يا عَلِيُّ؟» قالَ: بِما أَهَلَّ بِهِ النَّبِيُّ ﷺ قالَ: «فأَهْدِ وامْكُثْ حَرَاماً كَمَا أَنْتَ»، قالَ: وأَهْدَى لَه عَلِيٌّ هَدْياً. [راجع: ١٥٥٧]

4353, 4354. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: The Prophet ﷺ assumed the state of *Iḥrām* for *'Umra* and *Ḥajj*, and we too assumed it for *Ḥajj* with him. When we arrived at Makkah, the Prophet ﷺ said, "Whoever does not possess a *Hady* should regard his *Iḥrām* for *'Umra* only." The Prophet ﷺ had a *Hady* with him. 'Alī bin Abī Ṭālib came to us from Yemen with the intention of performing *Ḥajj*. The Prophet ﷺ said (to him), "With what intention have you assumed the *Iḥrām*, for your wife is with us?" 'Alī said, "I assumed the *Iḥrām* with the same intention as that of the Prophet ﷺ." The Prophet ﷺ said, "Keep on the state of *Iḥrām*, as we have got the *Hady*."

٤٣٥٣، ٤٣٥٤ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حدَّثَنا بِشْر بن الْمُفَضَّلِ، عَنْ [illegible] الطَّوِيلِ: حدَّثَنا بَكْرٌ البَصرِيُّ أَنّه [illegible] أَنَّ أنساً حدَّثَهُمْ أَنَّ [illegible] الله ﷺ أَهَلَّ بِعُمْرَةٍ وَحَجَّةٍ. فَقالَ: أَهَلَّ النَّبِيُّ ﷺ بالحَجِّ وأَهْلَلْنا بِهِ [illegible] فَلَمَّا قَدِمْنَا مَكَّةَ قالَ: «مَنْ لَمْ يكُنْ مَعَه هَدْيٌ فَلْيَجْعَلْها عُمْرَةً». وكانَ مَعَ النَّبِيِّ ﷺ هَدْيٌ فَقَدِمَ عَلَيْنا عَلِيُّ بنُ أبي طالِبٍ مِنَ اليَمَنِ حَاجّاً فَقالَ النَّبِيُّ ﷺ: «بِمَ أَهْلَلْتَ فإنَّ مَعَنا أَهْلَكَ؟» قالَ: أَهْلَلْتُ بِما أَهَلَّ بِهِ النَّبِيُّ ﷺ قالَ: «فَأَمْسِكْ فإنَّ مَعَنا هَدْياً».

(63) CHAPTER. *Ghazwā Dhūl-Khalaṣa*.

(٦٣) بابُ غَزْوَةِ ذِي الخَلَصَةِ

4355. Narrated Jarīr رَضِيَ الله عَنْهُ: In the Pre-Islāmic Period of Ignorance there was a

٤٣٥٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنا

house called *Dhūl-Khalaṣa* or *Al-Ka'bah Al-Yamānīya* or *Al-Ka'bah Ash-Shāmīya.* The Prophet ﷺ said to me, "Won't you relieve me from *Dhūl-Khalaṣa*?" So, I set out with one hundred and fifty riders, and we dismantled it and killed whoever was present there. Then I came to the Prophet ﷺ and informed him, and he invoked good upon us and Al-Aḥmas (tribe).

[See Vol.4. *Ḥadīth* No.3020].

خالدٌ: حدَّثَنا بَيانٌ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ قالَ: كانَ بَيْتٌ في الجاهليَّةِ يُقالُ لَه: ذو الخَلَصةِ والكَعْبَةُ اليَمانِيَةُ والكَعْبَة الشَّامِيَّةُ، فَقالَ لي النَّبيُّ ﷺ: «ألا تُرِيحُني منْ ذي الخَلَصةِ؟» فَنَفَرْتُ في مائَةٍ وخَمْسينَ راكِباً فكَسَرْناهُ وقَتَلْنا مَنْ وَجَدْنا عِنْدَه فأتَيْتُ النَّبيَّ ﷺ فأخْبَرْتُهُ فَدَعا لَنا ولأَحْمَسَ. [راجع: ٣٠٢٠]

4356. Narrated Qais: Jarīr رَضِيَ اللهُ عَنْهُ said to me, "The Prophet ﷺ said to me, 'Won't you relieve me from *Dhul-Khalaṣa*?' And that was a house in (Yemen belonging to the tribe of) Khath'am called *Al-Ka'bah Al-Yamānīya.* I proceeded with one hundred and fifty cavalrymen from Aḥmas (tribe) who were excellent knights. It happened that I could not sit firm on horses, so the Prophet ﷺ stroke me over my chest till I saw the marks of his fingers over my chest, and then he said, 'O Allāh! Make him (i.e., Jarīr) firm make him a guiding and rightly-guided man.'" So Jarīr proceeded to it, dismantled and burnt it, and then sent a messenger to Allāh's Messenger ﷺ. The messenger of Jarīr said (to the Prophet ﷺ), "By Him Who sent you with the Truth, I did not leave that place till it was like a scabby camel (i.e., completely marred and spoilt)." The Prophet ﷺ invoked for Allāh's Blessing for the horses of Aḥmas and their men, five times.

[See Vol.4., *Ḥadīth* No.3020]

٤٣٥٦ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيَى: حدَّثَنا إسْمَاعِيلُ: حدَّثَنا قَيْسٌ قالَ: قالَ لي جَرِيرٌ رَضِيَ اللهُ عَنْهُ: قالَ لي النَّبيُّ ﷺ: «ألا تُرِيحُني مِنْ ذِي الخَلَصَةِ؟ - وكانَ بَيْتاً في خَثْعَمَ يُسَمَّى الكَعْبَةَ اليَمانِيَةَ - فانطَلَقْتُ في خَمْسِينَ وَمِائَةِ فارِسٍ مِنْ أَحْمَسَ وكانُوا أَصحابَ خَيْلٍ وكُنْتُ لا أثْبُتُ عَلى الخَيْلِ فَضَرَبَ في صَدْرِي حتَّى رأيْتُ أثَرَ أصَابِعِهِ في صَدْرِي وَقالَ: «اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هادِياً مَهْدِيًّا». فانْطَلَقَ إلَيْها فَكَسَرَها وَحَرَّقَها ثُمَّ بَعَثَ إلى رَسُولِ اللهِ ﷺ فَقالَ رَسُولُ جَرِيرٍ: وَالَّذِي بَعَثَكَ بالحَقِّ ما جِئْتُكَ حتَّى تَركْتُها كأنَّها جَمَلٌ أجْرَبُ. قالَ: فَبارَكَ في خَيْلِ أَحْمَسَ وَرِجالِهَا خَمْسَ مَرَّاتٍ. [راجع: ٣٠٢٠]

4357. Narrated Qais: Jarīr said, "Allāh's Messenger ﷺ said to me, 'Won't you relieve

٤٣٥٧ - حدَّثَنا يُوسُفُ بن

me from *Dhūl-Khalaṣa*?' I replied, 'Yes, (I will relieve you).' So, I proceeded along with one hundred and fifty cavalrymen from Aḥmas (tribe) who were excellent knights. It happened that I could not sit firm over horses, so I informed the Prophet ﷺ of that, and he stroke my chest till I saw his finger marks over my chest, and he said, 'O Allāh! Make him firm and make him a guiding and a rightly-guided man.' Since then I have never fallen from a horse. *Dhul-Khalaṣa* was a house in Yemen belonging to the tribes of Khath'am and Bajīla, and in it there were idols which were worshipped, and it was called *Al-Ka'bah*. Jarīr went there, burnt it with fire and dismantled it. When Jarīr reached Yemen, there was a man who used to foretell and give good omens by casting arrows of divination. Someone said to him, "The messenger of Allāh's Messenger ﷺ is present here and if he should get hold of you, he would chop off your neck." One day, while he was using them (i.e., arrows of divination), Jarīr stopped there and said to him, "Break them (i.e., the arrows) and testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), or else I will chop off your neck." So the man broke those arrows and testified that *Lā ilāha illallāh*. Then Jarīr sent a man called Abū Arṭāh from the tribe of Aḥmas to the Prophet ﷺ to convey the good news (of destroying *Dhūl-Khalaṣa*). When the messenger reached the Prophet ﷺ, he said, "O Allāh's Messenger! By Him Who sent you with the Truth, I did not leave it till it was like a scabby camel." Then the Prophet ﷺ invoked for Allāh's Blessings for the horses of Aḥmas and their men, five times.

مُوسَى: أَخْبرَنا أبو أسامَةَ، عَنْ إسْمَاعِيلَ بنِ أبي خالِدٍ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ قالَ: قالَ لي رَسُولُ اللهِ ﷺ: «ألا تُرِيحُني مِنْ ذي الخَلَصَةِ؟» فقُلْتُ: بَلى، فانْطَلَقْتُ في خَمْسِينَ ومِائَةِ فارِسٍ مِنْ أَحْمَسَ وكانُوا أَصحابَ خَيْلٍ وكُنْتُ لا أَثْبُتُ عَلى الخَيْلِ فذَكَرْتُ ذلكَ للنَّبِيِّ ﷺ فَضرَبَ يَدَه عَلى صَدْرِي حتَّى رَأَيْتُ أثَرَ يَدِهِ في صَدْرِي وقالَ: «اللّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هادِياً مَهْدِيًّا»، قالَ: فَمَا وَقَعْتُ عَنْ فَرَسٍ بَعْدُ، قالَ: وكانَ ذو الخلَصَةِ بَيْتاً باليَمَنِ لِخَثْعمَ وبَجيلَةَ فيهِ نُصبٌ يُعبَدُ يُقال لَه: الكَعْبَةُ، قالَ: فأَتاها فحَرَّقَها بالنَّارِ وكَسَرَها. قالَ: ولمَّا قَدِمَ جَرِيرٌ اليَمَنَ كانَ بِها رَجُلٌ يسْتَقْسِمُ بالأَزْلامِ، فَقِيلَ لَه: إنَّ رَسُولَ رَسُولِ اللهِ ﷺ هاهُنا فإنْ قَدَرَ عَلَيْكَ ضَرَبَ عُنُقَكَ. قالَ: فَبَيْنَما هُوَ يَضْرِبُ بِها إذْ وَقَفَ عَلَيْهِ جَرِيرٌ، فَقالَ: لَتَكْسِرنَّها وَلَتَشْهَدَنَّ أَنْ لا إلَهَ إلَّا اللهُ أو لأَضْرِبَنَّ عُنُقَكَ، قالَ: فكَسَرَها وشَهِدَ. ثُمَّ بَعَثَ جَرِيرٌ رَجُلاً مِنْ أَحْمَسَ يُكْنَى أَبا أَرْطاةَ إلى النَّبِيِّ ﷺ يُبَشِّرُهُ بذلكَ، فَلَمَّا أتى النَّبِيَّ ﷺ قالَ: يا رَسُولَ اللهِ، وَالَّذي بَعَثَكَ بالحَقِّ ما جِئْتُ حتَّى تركْتُها كأَنَّها جَمَلٌ أَجْرَبُ، قالَ: فَبرَّكَ النَّبيُّ ﷺ

عَلى خَيْلٍ أَحْمَسَ وَرِجالِها خَمْسَ مَرَّاتٍ. [راجع: ٣٠٢٠]

(64) CHAPTER. The *Ghazwa* of Dhāt-us-Salāsil, which is the *Ghazwā* of Lakhm and Judhām.

'Urwa said, "It is the land of the tribe of Balā, 'Udhra and Banū Al-Qain."

(٦٤) بابٌ غَزْوَةِ ذَاتِ السَّلاسِلِ. وهِيَ غَزْوَةُ لَخْمٍ وَجُذامَ،

قالَه إسْماعِيلُ بنُ أبي خالِدٍ. وَقالَ ابنُ إسحاقَ، عَنْ يَزِيدَ، عَنْ عُرْوَةَ: هيَ بلاد بَلِيٍّ وعُذْرَةَ وبني القَيْنِ.

4358. Narrated Abū 'Uthmān: Allāh's Messenger ﷺ sent 'Amr bin Al-'Āṣ as the commander of the troops of Dhāt-us-Salāsil. 'Amr bin Al-'Āṣ said, "(On my return) I came to the Prophet ﷺ and said, 'Which people do you love most?' He replied, ' 'Āishah'. I said, 'From amongst the men?' He replied, 'Her father (Abū Bakr)'. I said, 'Whom (do you love) next?' He replied, ' 'Umar.' Then he counted the names of many men, and I became silent for fear that he might regard me as the last of them."

٤٣٥٨ - **حدَّثَنا** إسحَاقُ: أَخْبرَنا خالِدُ بنُ عَبْدِ اللهِ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ أبي عُثمانَ أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ عَمْرَو بنَ العاصِ عَلى جَيْشِ ذَاتِ السَّلاسِلِ، قالَ: فأَتَيْتُهُ فقُلْتُ: أيُّ النَّاسِ أَحَبُّ إلَيْكَ؟ قالَ: «عائِشَةُ»، قُلْتُ: مِنَ الرِّجالِ؟ قالَ: «أبُوها»، قُلْتُ: ثُمَّ مَنْ؟ قالَ: «عُمَرُ»، فعَدَّ رِجالاً فَسَكَتُّ مَخافَةَ أَنْ يَجْعَلَنِي في آخِرِهِمْ. [راجع: ٣٦٦٢]

(65) CHAPTER. The departure of Jarīr to Yemen.

(٦٥) بابٌ ذَهابِ جَرِيرٍ إلى اليَمَنِ

4359. Narrated Jarīr رَضِيَ اللهُ عَنْهُ: While I was at Yemen, I met two men from Yemen called Dhū-Kalā' and Dhū-'Amr, and I started telling them about Allāh's Messenger ﷺ. Dhū-'Amr said to me, "If what you are saying about your friend (i.e., the Prophet ﷺ) is true, then he has died three days ago." Then both of them accompanied me to Al-Madīna, and when we had covered some distance on the way to Al-Madīna, we saw some riders coming from Al-Madīna. We asked them and they said,

٤٣٥٩ - **حدَّثَني** عَبْدُ اللهِ بنُ أبي شَيْبَةَ العَبْسِيُّ: حدَّثَنا ابنُ إدْرِيسَ، عَنْ إسْماعِيلَ ابنِ أبي خالِدٍ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ قالَ: كُنْتُ باليَمن فَلَقِيتُ رَجُلَيْنِ مِنْ أَهْلِ اليمن ذَا كَلاعٍ وَذا عَمْرٍو، فَجَعَلْتُ أُحَدِّثُهُمْ عَنْ رَسُولِ اللهِ ﷺ فَقالَ لَهُ ذُو عَمْرٍو: لَئِن كانَ الَّذي تَذْكُرُ مِنْ أَمرِ

"Allāh's Messenger ﷺ has died and Abū Bakr has been appointed as the caliph and the people are in a good state." Then they said, "Tell your friend (Abū Bakr) that we have come (to visit him), and if Allāh will, we will come again." So they both returned to Yemen. When I told Abū Bakr their statement, he said to me, "I wish you had brought them (to me)." Afterwards I met Dhū-'Amr, and he said to me, "O Jarīr! You have done a favour to me and I am going to tell you something. You, the nation of Arabs, will remain prosperous as long as you choose and appoint another chief whenever the former one is dead. But if authority is obtained by the power of the sword, then the rulers will become kings who will get angry, as kings get angry, and will be delighted as kings get delighted."

صاحبكَ، لَقَدْ مرَّ عَلى أَجلهِ منذُ ثَلاثٍ وأَقْبَلا معِي حتَّى إذا كُنَّا في بَعْضِ الطَّرِيقِ رُفِعَ لَنا رَكْبٌ منْ قِبَلِ المَدِينَةِ فَسأَلْناهُمْ فَقالُوا: قُبِضَ رَسُولُ اللهِ ﷺ وَاسْتُخْلفَ أبو بَكْرٍ والنَّاسُ صَالِحون. فَقالا: أَخْبِرْ صَاحبَكَ أنَّا قَدْ جِئْنا وَلَعَلَّنا سَنَعُودُ إنْ شاءَ اللهُ، وَرَجَعا إلى اليَمَنِ فأَخْبَرْتُ أبا بَكْرٍ بِحَدِيْثِهِمْ، قالَ: أَفَلا جِئْتَ بِهِمْ؟ فَلَمَّا كانَ بَعْدُ قالَ لي ذُو عَمْرٍو: يا جَرِيرُ، إنَّ لَكَ عَلَيَّ كَرَامَةً، وإنِّي مُخْبِرُكَ خَبراً. إنَّكُمْ مَعْشَرَ العَرَبِ لَنْ تَزَالُوا بِخَيْرٍ ما كُنْتُمْ إذَا هَلَكَ أَميرٌ تأَمَّرْتُمْ في آخَرَ. فإذَا كانَتْ بالسَّيْفِ كانُوا مُلُوكاً، يَغْضَبُونَ غَضَبَ المُلُوكِ، وَيَرْضَوْنَ رِضَا المُلُوكِ.

(66) CHAPTER. The *Ghazwā* of the sea-coast.

(It took place) when they (i.e., Muslims) were waiting for the caravan (of *Mushrikūn*) of Quraish; the commander of the troops being Abu 'Ubaida bin Al-Jarrāḥ رَضِيَ اللهُ عَنْهُ

(٦٦) بابٌ غَزْوَةِ سِيفِ البَحْرِ، وَهُمْ يَتَلَقَّوْنَ عِيراً لقُرَيْشٍ، وأَمِيرُهُمْ أبو عُبَيْدَةَ ابنُ الجَرَّاحِ رَضِيَ اللهُ عَنْهُ

4360. Narrated Wahb bin Kaisān: Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما said: "Allāh's Messenger ﷺ sent troops to the sea-coast and appointed Abū 'Ubaida bin Al-Jarrāḥ as their commander, and they were 300 (men)." Jabir added: "We set out, and we had covered some distance on the way, our journey-food ran short. So Abū 'Ubaida ordered that all the food present with the troops be collected, and it was collected. Our journey-food was dates, and Abū 'Ubaida kept on giving us our daily ration from it little

٤٣٦٠ - حدَّثَنَا إسْماعِيلُ قالَ: حدَّثَني مالكٌ، عَنْ وَهْبِ بنِ كَيْسانَ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما أَنَّهُ قالَ: بَعَثَ رَسُولُ اللهِ ﷺ بَعْثاً قِبَلَ السَّاحِلِ وأَمَّرَ عَلَيْهِمْ أبا عُبَيْدَةَ بنَ الجَرَّاحِ وَهُمْ ثَلاثمائة فخَرَجْنا فَكُنَّا بِبَعْضِ الطَّرِيقِ فَنِيَ الزَّادُ فأَمَرَ أبو عُبَيْدَةَ بأَزْوَادِ الجَيْشِ فجُمِعَ فَكانَ

by little (piecemeal) till it decreased to such an extent that we did not receive except a date each." I asked (Jābir), "How could one date benefit you?" He said, "We came to know its value when even that finished." Jābir added, "Then we reached the sea (coast) where we found a fish like a small mountain. The people (i.e., troops) ate of it for 18 nights (i.e., days). Then Abū 'Ubaida ordered that two of its ribs be fixed on the ground (in the form of an arch) and that a she-camel be ridden and passed under them. So it passed under them without touching them."

مِزْوَدَ تَمْرٍ فَكانَ يَقُوتُنا كُلَّ يَوْمٍ قَليلاً قَليلاً حَتَّى فَنِيَ فَلَمْ يَكُنْ يُصِيبُنا إلَّا تَمْرَةٌ تَمْرَةٌ فَقُلْتُ: ما تُغْنِي عَنْكُمْ تَمْرَةٌ؟ فَقالَ: لَقَدْ وَجَدْنا فَقْدَها حِينَ فَنِيَتْ. ثُمَّ انْتَهَيْنا إلى البَحْرِ فَإذا حُوتٌ مِثْلُ الظَّرِبِ فَأَكَلَ مِنْهُ القَوْمُ ثَمانِ عَشْرَةَ لَيْلَةً. ثُمَّ أَمَرَ أَبو عُبَيْدَةَ بِضِلَعَيْنِ مِنْ أَضْلاعِهِ فَنُصِبا ثُمَّ أَمَرَ بِرَاحِلَةٍ فَرُحِلَتْ ثُمَّ مَرَّتْ تَحْتَهُما فَلَمْ تُصِبْهُما. [راجع: ٢٤٨٣]

4361. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ sent us and we were three hundred riders under the command of Abū 'Ubaida bin Al-Jarrāḥ in order to watch the caravan of the Quraish *Mushrikūn* (pagans). We stayed at the seashore for half a month and were struck with such severe hunger that we ate even the *Khabaṭ* (i.e., the leaves of the *Salām*, a thorny desert tree), and because of that, the army was known as *Jaish-ul-Khabaṭ*. Then the sea threw out an animal (i.e., a fish) called *Al-'Anbar* and we ate of that for half a month, and rubbed its fat on our bodies till our bodies returned to their original state (i.e., became strong and healthy). Abū 'Ubaida took one of its ribs, fixed it on the ground; then he went to the tallest man of his companions (to let him pass under the rib). [Once Sufyān said, "He took a rib from its parts and fixed it, and then took a man and camel and they passed from underneath it (without touching it)]. Jābir added: There was a man amongst the people who slaughtered three camels and then slaughtered another three camels and then slaughtered other three camels, and then

٤٣٦١ - حَدَّثَنا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنا سُفْيانُ قالَ: الَّذي حَفِظْناهُ مِنْ عَمْرِو بْنِ دِينارٍ قالَ: سَمِعْتُ جابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: بَعَثَنا رَسُولُ اللهِ ﷺ ثَلاثَمائَةِ راكِبٍ أَمِيرُنا أَبو عُبَيْدَةَ بْنُ الجَرَّاحِ نَرْصُدُ عِيرَ قُرَيْشٍ فَأَقَمْنا بِالسَّاحِلِ نِصْفَ شَهْرٍ. فَأَصابَنا جُوعٌ شَدِيدٌ حَتَّى أَكَلْنا الخَبَطَ، فَسُمِّيَ ذٰلِكَ الجَيْشُ جَيْشَ الخَبَطِ. فَأَلْقَى لَنا البَحْرُ دابَّةً يُقالُ لَها: العَنْبَرُ، فَأَكَلْنا مِنْهُ نِصْفَ شَهْرٍ وَادَّهَنَّا مِنْ وَدَكِهِ حَتَّى ثابَتْ إِلَيْنا أَجْسامُنا فَأَخَذَ أَبو عُبَيْدَةَ ضِلَعاً مِنْ أَضْلاعِهِ فَنَصَبَهُ فَعَمَدَ إلى أَطْوَلِ رَجُلٍ مَعَهُ، قالَ سُفْيانُ مَرَّةً: ضِلَعاً مِنْ أَعْضائِهِ فَنَصَبَهُ وَأَخَذَ رَجُلاً وَبَعِيراً فَمَرَّ تَحْتَهُ، قالَ جابِرٌ: وَكانَ رَجُلٌ مِنَ القَوْمِ نَحَرَ ثَلاثَ جَزائِرَ، ثُمَّ نَحَرَ

ثلاثَ جَزائرَ، ثُمَّ نَحَرَ ثَلاثَ جَزَائِرَ، ثُمَّ إِنَّ أَبا عُبَيْدَةَ نَهاهُ. وكانَ عَمْرٌو يَقولُ: أَخبرَنا أبو صَالِحٍ: أَنَّ قَيْسَ بنَ سَعْدٍ قالَ لأَبيهِ: كُنْتُ في الجَيْشِ فَجاعُوا قالَ: انْحَرْ، قالَ: نَحَرْتُ، قالَ: ثُمَّ جاعُوا، قالَ: انْحَرْ، قالَ: نَحَرْتُ. قالَ: ثُمَّ جاعُوا، قالَ: انْحَرْ، قالَ: نَحَرْتُ، ثُمَّ جاعُوا، قالَ: انْحَرْ، قالَ: نُهِيتُ. [راجع: ٢٤٨٣]

Abū 'Ubaida forbade him to do so.

Narrated Abū Ṣāliḥ: Qais bin Sa'd said to his father. "I was present in the army and the people were struck with severe hunger." He said, "You should have slaughtered (camels) (for them)." Qais said, "I did slaughter camels but they were hungry again." He said, "You should have slaughtered (camels) again." Qais said, "I did slaughter (camels) again but the people felt hungry again." He said, "You should have slaughtered (camels) again." Qais said, "I did slaughter (camels) again, but the people again felt hungry." He said, "You should have slaughtered (camels) again." Qais said, "But I was forbidden (by Abū 'Ubaida this time)."(1)

٤٣٦٢ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيى، عَنِ ابنِ جُرَيْجٍ قالَ: أَخبرَني عَمْرٌو أَنَّهُ سَمِعَ جابِراً رَضِيَ اللهُ عَنْهُ يَقُولُ: غَزَوْنا جَيْشَ الخَبَطِ وأُمِّرَ أَبو عُبَيْدَةَ فَجُعْنا جُوعاً شَدِيداً فأَلقَى البَحْرُ حُوتاً مَيِّتاً لَمْ نَرَ مِثْلَهُ يُقال له: العَنْبَرُ، فأَكَلْنا مِنْه نِصْفَ شَهْرٍ، فأَخَذَ أَبو عُبَيْدَةَ عَظْماً مِنْ عِظامِهِ فَمَرَّ الرَّاكِبُ تَحْتَه. وأَخْبرَني أبو الزُّبَيرِ: أَنَّه سَمِعَ جابِراً يَقُولُ: قالَ أَبو عُبَيْدَةَ: كُلوا. فَلَمَّا قَدِمْنا المَدِينَةَ ذَكَرْنا ذٰلكَ للنَّبِيِّ ﷺ فَقالَ: «كُلُوا رِزْقاً أَخْرَجَهُ الله، أَطْعِمُونا إنْ كانَ مَعَكُمْ مِنْهُ»، فآتاه بَعْضُهُمْ فأَكَلَهُ. [راجع: ٢٤٨٣]

4362. Narrated Jābir رَضِيَ اللهُ عَنْهُ: We set out in the army of *Al-Khabaṭ* and Abū 'Ubaida was the commander of the troops. We were struck with severe hunger and the sea threw out a dead fish the like of which we had never seen, and it was called *Al-'Anbar*. We ate of it for half a month. Abū 'Ubaida took (and fixed) one of its (rib) bones and a rider passed underneath it (without touching it). (Jābir added:) Abū 'Ubaida said (to us), "Eat (of that fish)." When we arrived at Al-Madīna, we informed the Prophet ﷺ about that, and he said, "Eat, for it is a provision (food) Allāh has brought out for you, and feed us if you have some of it." So some of them gave him (of that fish) and he ate it.

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(1) (H. 4361) He was forbidden lest they should run short of riding animals.

(67) CHAPTER. The *Hajj* in which Abū Bakr led the people in the 9th year (of *Al-Hijrah*)

(٦٧) **بابُ** حَجِّ أَبي بَكْرٍ بالنَّاسِ في سَنَةِ تِسْعٍ

4363. Narrated Abū Hurairah that during the *Hajj* in which the Prophet ﷺ had made Abū Bakr Aṣ-Ṣīddiq as chief of the *Hajj*. Before the *Hajjat-al-Wadā'*, on the day of *Nahr*, Abū Bakr رَضِيَ اللهُ عَنْهُ sent him along with a group of persons to announce to the people, "No *Al-Mushrik* [polytheist, pagan, idolater, and disbeliever in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)] is permitted to perform *Hajj* after this year and nobody is permitted to perform the *Tawāf* of the Ka'bah in a naked state."

٤٣٦٣ - حدَّثني سُلَيْمانُ بنُ داوُدَ أَبو الرَّبيعِ: حدَّثَنا فُلَيْحٌ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ: أَنَّ أبا بَكْرٍ الصِّدِّيقَ رَضِيَ اللهُ عَنْهُ بَعَثَهُ في الحَجَّةِ التي أَمَّرَهُ عَلَيْها النَّبيُّ ﷺ قَبْلَ حَجَّةِ الوَداعِ يَوْمَ النَّحْرِ في رَهْطٍ يُؤَذِّنُ في النَّاسِ: أن لا يَحُجَّ بَعْدَ العامِ مُشْرِكٌ وَلا يَطُوفَ بالبَيْتِ عُرْيانٌ.

[راجع: ٣٦٩]

4364. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The last complete *Sūrah* which was revealed (to the Prophet ﷺ) was *Barā'a* (i.e., *Sūrat At-Tauba*), and the last Verse (i.e., last part of a *Sūrah*) which was revealed was the last Verses of *Sūrat An-Nisā'*:

"They ask you for a legal verdict. Say: Allāh directs (thus) about *Al-Kalālah* (those who leave neither descendants nor ascendants as heirs)..." (V.4:176)

٤٣٦٤ - حدَّثَنا عَبْدُ اللهِ بنُ رَجاءٍ: حدَّثَنا إسْرائِيل، عَنْ أَبي إسحاقَ، عَنِ البَراءِ رَضِيَ اللهُ عَنْهُ قالَ: آخِرُ سُورَةٍ نَزَلَتْ كامِلَةً: بَراءَةٌ، وآخِرُ سُورَةٍ نَزَلَتْ خاتِمَةُ سُورَةِ النِّساءِ ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِى الْكَلَٰلَةِ﴾. [انظر: ٤٦٠٥، ٤٦٥٤، ٦٧٤٤]

(68) CHAPTER. The delegation of Banī Tamīm.

(٦٨) **بابُ** وَفْدِ بَني تَميمٍ

4365. Narrated 'Imrān bin Ḥuṣain رَضِيَ اللهُ عَنْهُما: A delegation from Banū Tamīm came to the Prophet ﷺ. The Prophet ﷺ said, "Accept the good tidings, O Banū Tamīm!" They said, "O Allāh's Messenger! You have given us good tidings, so give us (something)." Signs of displeasure appeared on his face. Then another delegation from Yemen came and he said

٤٣٦٥ - حدَّثَنا أبو نُعَيم: حدَّثَنا سُفْيانُ، عَنْ أَبي صَخْرَةَ، عَنْ صَفْوانَ بنِ مُحْرِزٍ المَازِنِيِّ، عَنْ عِمْرانَ بنِ حُصَينٍ رَضِيَ اللهُ عَنْهُما قالَ: أَتَى نَفَرٌ مِنْ بَني تَميمٍ النَّبيَّ ﷺ فَقالَ: «اقْبَلُوا البُشْرَى يا بَني تَميمٍ»، قالُوا:

(to them), "Accept the good tidings, for Banū Tamīm refuses to accept them." They replied, "We have accepted them, O Allāh's Messenger!"

يا رَسُولَ اللهِ قَدْ بَشَّرْتَنا فأَعْطِنا، فَرُؤِيَ ذٰلِكَ في وَجْهِهِ. فَجاءَ نَفَرٌ مِنَ اليَمَنِ فَقالَ: «اقْبَلُوا البُشْرَى إِذْ لَمْ يَقْبَلْها بَنُو تَميمٍ»، قالُوا: قَدْ قَبِلْنا يا رَسُولَ اللهِ. [راجع: ٣١٩٠]

(69) CHAPTER.

(٦٩) بابٌ:

Narrated Ibn Isḥāq: The *Ghazwā* of 'Uyaina bin Ḥiṣn bin Ḥudhaifa bin Badr waged against Banū Al-'Anbar, a branch of Banū Tamīm. The Prophet ﷺ sent 'Uyaina to raid them. He raided them and killed some of them and took some others as captives.

[See *Fatḥ Al-Bārī*]

قالَ ابنُ إسحاقَ: غَزْوَةُ عُيَيْنَةَ بنِ حِصْنِ بنِ حُذَيْفَةَ بنِ بَدْرٍ، بَني العَنْبَرِ مِنْ بَني تَميمٍ، بَعَثَهُ النَّبِيُّ ﷺ إِلَيهِم فأَغارَ وأَصابَ مِنْهُمْ ناساً وَسَبى مِنْهُمْ سباءً.

4366. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I have not ceased to like Banū Tamīm ever since I heard of three qualities attributed to them by Allāh's Messenger ﷺ. (He said): "They, out of all my followers, will be the strongest opponent of *Ad-Dajjāl*"; 'Āishah had a slave-girl from them, and the Prophet ﷺ told her to manumit her as she was from the descendants of (the Prophet) Isma'īl (Ishmāel); and, when their *Zakāt* was brought, the Prophet ﷺ said, "This is the *Zakāt* of my people."

٤٣٦٦ - حدَّثني زُهَيرُ بنُ حَرْبٍ: حدَّثَنا جَريرٌ، عَنْ عُمارَةَ بنِ القَعْقاعِ، عَنْ أَبي زُرْعَةَ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: لا أَزالُ أُحِبُّ بَني تَميمٍ بَعْدَ ثَلاثٍ سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ يَقُولُها فِيهِمْ: «هُمْ أَشَدُّ أُمَّتي عَلى الدَّجّالِ». وكانَتْ فِيهِمْ سَبِيَّةٌ عِنْدَ عائِشَةَ فَقالَ: «أَعْتِقِيها فإِنَّها مِنْ وَلَدِ إِسْماعِيلَ». وَجاءَتْ صَدَقاتُهُمْ فَقالَ: «هٰذِهِ صَدَقاتُ قَوْمٍ، أَوْ قَوْمي». [راجع: ٢٥٤٣]

4367. Narrated Ibn Abī Mulaika: 'Abdullāh bin Az-Zubair said that a group of riders belonging to Banū Tamīm came to the Prophet ﷺ. Abū Bakr said (to the Prophet ﷺ), "Appoint Al-Qa'qā' bin Ma'bad bin Zurāra as (their) ruler." 'Umar said (to the Prophet ﷺ), "No! But appoint Al-Aqra' bin Ḥābis." Thereupon Abū Bakr

٤٣٦٧ - حدَّثني إِبْراهِيمُ بنُ مُوسَى: حدَّثَنا هِشامُ بنُ يُوسُفَ: أَنَّ ابنَ جُرَيْجٍ أَخبرَهُمْ عَنِ ابنِ أَبي مُلَيْكَةَ: أَنَّ عَبْدَ اللهِ ابنَ الزُّبَيرِ أَخْبَرَهُمْ أَنَّه قَدِمَ رَكْبٌ مِنْ بَني تَميمٍ عَلى النَّبِيِّ

said (to 'Umar), "You just wanted to oppose me." 'Umar replied, "I did not want to oppose you." So both of them argued so much that their voices became louder, and then the following Divine Verses were revealed in that connection:

"O you who believe! Do not put (a decision) in advance[1] before Allāh and His Messenger... (till the end of Verse)..." (V.49:1).

ﷺ، فَقالَ أبو بَكرٍ: أَمِّرِ القَعْقاعَ بنَ مَعْبَدِ بنِ زُرارَةَ، فَقالَ عُمَرُ: بَلْ أَمِّرِ الأَقْرَعَ بنَ حابِسٍ. قالَ أبو بَكرٍ: ما أَرَدْتَ إِلَّا خِلافي، قالَ عمَرُ: ما أَرَدْتُ خلافَكَ. فَتَمارَيا حتَّى ارْتَفَعَتْ أَصْوَاتُهُما، فَنزَلَ في ذلكَ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُقَدِّمُوا۟ بَيْنَ يَدَىِ ٱللَّهِ وَرَسُولِهِۦ﴾ حتَّى انْقَضَتْ. [انظر: ٤٨٤٥، ٤٨٤٧، ٧٣٠٢]

(70) CHAPTER. The delegation of 'Abdul-Qais.

(٧٠) بابٌ وَفْدِ عَبْدِ القَيْسِ

4368. Narrated Abū Jamra: I said to Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I have an earthenware pot containing *Nabīdh* (i.e., water and dates or grapes) for me, and I drink of it while it is sweet. If I drink much of it and stay with the people for a long time, I get afraid that they may discover it (for I will appear as if I were drunk). Ibn 'Abbās said, "A delegation of 'Abdul-Qais came to Allāh's Messenger ﷺ and he said, 'Welcome, O people! Neither will you have disgrace nor will you regret.' They said, 'O Allāh's Messenger! There are the Muḍar *Mushrikūn* (pagans) between you and us, so we cannot come to you except in the Sacred Months. So please tell us some orders to do something good (religious deeds) on acting upon which we will enter Paradise. Besides, we will preach that to our people who are behind us.' The Prophet ﷺ said, 'I order you to do four things and forbid you from four things (I order you): To believe in Allāh. Do you know what is to

٤٣٦٨ - حدَّثَني إسحاقُ: أَخْبَرَنا أبو عامرٍ العَقَدِيُّ: حدَّثَنا قُرَّةُ، عَنْ أَبي جَمْرَةَ، قُلْتُ لِابنِ عَبَّاسٍ رضي الله عنهما: إنَّ لي جَرَّةً تَنْتَبِذُ لي فِيْهَا نَبِيذاً فأَشْرَبُهُ حُلْواً في جَرٍّ، إِنْ أَكْثَرْتُ مِنْهُ فجالَسْتُ القَوْمَ فأَطَلْتُ الجُلوسَ خَشِيتُ أنْ أَفْتَضِحَ. فَقالَ: قَدِمَ وَفْدُ عَبْدِ القَيْسِ عَلى رَسُولِ اللهِ ﷺ فَقالَ: «مَرْحَباً بالقَوْمِ غَيرَ خَزَايا وَلا النَّدَامى»، فَقالُوا: يا رَسُولَ اللهِ، إِنَّ بَيْنَنا وَبَيْنَكَ المُشْرِكِينَ مِنْ مُضَرَ وإِنَّا لا نَصِلُ إِلَيْكَ إِلَّا في أَشْهُرِ الحُرُمِ، حدِّثْنا بِجُمَلٍ مِنَ الأَمْرِ إِنْ عَمِلْنا بِهِ دَخَلْنا الجَنَّةَ وَنَدْعُو بِهِ مَنْ وَرَاءنا. قالَ: «آمُرُكمْ بأَرْبَعٍ وأَنهاكُمْ

(1) (H. 4367) (i.e. hasten not to decide) in matters of war or religion before Allāh and His Messenger ﷺ that you may decide the contrary to what Allāh and His Messenger ﷺ may decide. (V. 49:1).

believe in Allāh? That is to testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh)… I order you also for *Iqamāt-as-Ṣalāt* [to perform *Ṣalāt* (prayers) perfectly],[1] to pay *Zakāt*; and to observe *Ṣaum* (fasting) during the month of Ramaḍān and to give the *Khumus* (i.e., one-fifth of the booty) (for Allāh's sake). I forbid you from four things (i.e., the wine that is prepared in): *Ad-Dubbā', An-Naqīr, Al-Ḥantam* and *Al-Muzaffat*.' "

(See Vol. 1, *Ḥadīth* No.53)

عَنْ أَرْبَعٍ: الإيمانُ باللهِ، هَلْ تَدْرُونَ ما الإِيمانُ باللهِ؟ شَهادَةُ أَنْ لا إِلٰهَ إِلَّا اللهُ، وإِقامُ الصَّلاةِ، وإِيتاءُ الزَّكاةِ وصَوْمُ رَمَضانَ، وأَنْ تُعْطُوا مِنَ المَغانِمِ الخُمُسَ. وأَنْهاكُمْ عَنْ أَرْبَعٍ: ما انْتُبِذَ في الدُّبَّاءِ والنَّقِيرِ والحَنْتَمِ والمُزَفَّتِ». [راجع: ٥٣]

4369. Narrated Ibn 'Abbas رَضِيَ اللهُ عَنْهُما: The delegation of 'Abdul-Qais came to the Prophet ﷺ and said, "O Allāh's Messenger! We belong to the tribe of Rabī'a. The infidels of Muḍar tribe intervened between us and you so that we cannot come to you except in the Sacred Months, so please order us some things we may act on and invite those left behind to act on." The Prophet ﷺ said, "I order you to observe four things and forbid you from four things: (I order you) to believe in Allāh, i.e., to testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh)." The Prophet ﷺ pointed with finger indicating one and added, "*Iqamat-aṣ-Ṣalāt* [perform *Aṣ-Ṣalāt* (prayers) perfectly], to give *Zakāt*, and to give one-fifth of the booty (for Allāh's sake). I forbid you to use *Ad-Dubbā', An-Naqīr, Al-Ḥantam* and *Al-Muzaffat* (utensils used for preparing alcoholic liquors and drinks)."

٤٣٦٩ - حَدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حَدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أَبي جَمْرَةَ قالَ: سَمِعْتُ ابنَ عَبَّاسٍ يَقُولُ: قَدِمَ وَفْدُ عَبْدِ القَيْسِ عَلى النَّبِيِّ ﷺ فَقالُوا: يا رَسُولَ اللهِ، إِنَّا هٰذا الحَيَّ مِنْ رَبِيعَةَ وَقَدْ حالَتْ بَيْنَنا وَبَيْنَكَ كُفَّارُ مُضَرَ، فَلَسْنا نَخْلُصُ إِلَيْكَ إِلَّا في شَهْرٍ حَرامٍ، فَمُرْنا بِأَشْياءَ نَأْخُذُ بِها وَنَدْعُو إِلَيْها مَنْ وَرَاءَنا. قالَ: «آمُرُكُمْ بِأَرْبَعٍ، وأَنْهاكُمْ عَنْ أَرْبَعٍ: الإِيمانِ باللهِ، شَهادَةِ أَنْ لا إِلٰهَ إِلَّا اللهُ - وَعَقَدَ واحِدَةً - وإِقامِ الصَّلاةِ، وَإِيتاءِ الزَّكاةِ، وأَنْ تُؤَدُّوا للهِ خُمُسَ ما غَنِمْتُمْ. وأَنْهاكُمْ عَنِ الدُّبَّاءِ والنَّقِيرِ والحَنْتَمِ والمُزَفَّتِ». [راجع: ٥٣]

4370. Narrated Bukair: Kuraib, the freed slave of Ibn 'Abbās told me that Ibn 'Abbās, 'Abdur-Raḥmān bin Azhar and Al-Miswar bin Makhrama sent him to 'Āishah saying, "Pay her our greetings and ask her about

٤٣٧٠ - حَدَّثَنا يَحْيَى بنُ سُلَيْمانَ: حَدَّثَنا ابنُ وَهْبٍ: أَخْبَرَني عَمْرٌو: وقالَ بَكْرُ بنُ مُضَرَ، عَنْ

(1) (H. 4368) See *Iqāmat-aṣ-Ṣalāt* in the glossary.

offering of the two *Rak'a* after *'Aṣr* prayer, and tell her that we have been informed that you offer these two *Rak'a* while we have heard that the Prophet ﷺ had forbidden their offering." Ibn 'Abbās said, "I and 'Umar used to beat the people for their offering them." Kuraib added, "I entered upon her and delivered their message to her." She said, "Ask Umm Salama" So, I informed them (of 'Āishah's answer) and they had sent me to Umm Salama for the same purpose as they sent me to 'Āishah. Umm Salama replied, "I heard the Prophet ﷺ forbidding the offering of these two *Rak'a*. Once, the Prophet ﷺ offered the *'Aṣr* prayer, and then came to me. And at that time some *Anṣārī* women from the tribe of Banū Ḥarām were with me. Then (the Prophet ﷺ) offered those two *Rak'a*, and I sent my (lady) servant to him, saying, 'Stand beside him and say (to him), Umm Salama says: O Allāh's Messenger! Didn't I hear you forbidding the offering of these two *Rak'a* (after the *'Aṣr* prayer) yet I see you offering them? And if he beckons you with his hand, then wait.' So the (lady) servant did that and the Prophet ﷺ beckoned her with his hand, and she waited, and when the Prophet ﷺ finished his *Ṣalāt* (prayer), he said, 'O the daughter of Abū Umaiyya (i.e., Umm Salama), you were asking me about these two *Rak'a* after the *'Aṣr* prayer. In fact, some people from the tribe of 'Abdul-Qais came to me to embrace Islām and busied me so much that I did not offer the two *Rak'a* which were offered after the (compulsory) *Ẓuhr* prayer, and these are those two *Rak'a* (you have seen me offering)'."

عَمْرِو بنِ الحارِثِ، عَنْ بُكَيرٍ: أَنَّ كُرَيْباً مَوْلَى ابنِ عَبّاسٍ حَدَّثَهُ أَنَّ ابنَ عَبّاسٍ وَعَبْدَ الرَّحْمٰنِ بنَ أَزْهَرَ والمِسْوَرَ بنَ مَخْرَمَةَ أَرْسَلُوا إلى عائشَةَ فَقالُوا: اقْرَأْ عَلَيْها السَّلامَ مِنّا جميعاً وَسَلْها عَنِ الرَّكْعَتَينِ بَعْدَ العَصْرِ فَإِنّا أُخْبِرْنا أَنَّكِ تُصَلِّيهِمَا وَقَدْ بَلَغَنا أَنَّ النَّبيَّ ﷺ نَهى عَنْهُما، قالَ ابنُ عَبّاسٍ: وكُنْتُ أَضْرِبُ مَعَ عُمَرَ النّاسَ عَنْهُما، قالَ كُرَيْبٌ: فَدَخَلْتُ عَلَيْها وَبلغتها ما أَرْسَلوني، فَقالَتْ: سَلْ أُمَّ سَلَمَةَ فَأَخْبَرْتُهُمْ فَرَدُّوني إلى أُمِّ سلمَةَ بِمِثْلِ ما أَرْسَلوني إلى عائشَةَ فَقالت أُمُّ سَلَمَةَ: سَمِعْتُ النَّبيَّ ﷺ يَنْهى عَنْهُما وإنَّهُ صَلَّى العَصْرَ ثُمَّ دَخَلَ عَلَيَّ وعِنْدي نِسْوَةٌ مِنْ بَني حَرامٍ مِنَ الأَنْصارِ فَصَلّاهُما فأَرْسَلْتُ إلَيهِ الخادِمَ فَقُلْتُ: قُومي إلى جَنْبِهِ فَقُولي: تَقُولُ أُمُّ سَلَمَةَ: يا رَسُولَ اللهِ أَلَمْ أَسمَعْكَ تَنْهى عَنْ هاتَينِ الرَّكْعَتَينِ فأَرَاكَ تُصَلِّيهِما؟ فإِنْ أَشارَ بِيَدِهِ فاسْتأخِري. ففَعَلَتِ الجارِيَةُ فأَشارَ بِيَدِهِ فاسْتأخَرَتْ عَنْهُ، فَلَمّا انْصَرَفَ قالَ: «يا بِنْتَ أَبي أُمَيَّةَ، سأَلْتِ عَنِ الرَّكْعَتَينِ بَعْدَ العَصْرِ، إنَّهُ أَتاني أُناسٌ مِنْ عَبْدِ القَيْسِ بالإِسْلامِ مِنْ قَوْمِهِمْ فشَغَلوني عَنِ الرَّكْعَتَينِ اللَّتَيْنِ بَعْدَ الظُّهْرِ فَهُما هاتانِ». [راجع: ١٢٣٣]

4371. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The first Friday (i.e., *Jumu'ah*) prayer offered after the Friday prayer offered at the mosque of Allāh's Messenger ﷺ was offered at the mosque of 'Abdul-Qais situated at Juwātha, that is a village at Al-Baḥrain.

(71) CHAPTER. The delegation of Banū Ḥanīfa and the narration of Thumāma bin Uthāl.

4372. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent some cavalry towards Najd and they brought a man from the tribe of Banū Ḥanīfa who was called Thumāma bin Uthāl. They fastened him to one of the pillars of the mosque. The Prophet ﷺ went to him and said, "What have you got, O Thumāma?"(1) He replied, "I have got a good thought, O Muḥammad!(2) If you should kill me, you would kill a person who has already killed somebody, and if you should set me free, you would do a favour to one who is grateful, and if you want property, then ask me whatever wealth you want." He was left till the next day when the Prophet ﷺ said to him, "What have you got, O Thumāma?" He said, "What I told you, i.e., if you set me free, you would do a favour to one who is grateful." The Prophet ﷺ left him till the day after, when he said, "What have you got, O Thumāma?" He said, "I have got what I told you." On that the

٤٣٧١ - حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ الجُعْفِيُّ: حدَّثنا أبو عامِرٍ عَبْدُ المَلِكِ: حدَّثنا إبْرَاهِيمُ هُوَ ابنُ طَهْمانَ، عَنْ أبي جَمْرَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قالَ: أَوَّلُ جُمُعَةٍ جُمعَتْ بَعْدَ جُمُعَةٍ جُمعَتْ في مَسْجِدِ رَسُولِ اللهِ ﷺ في مَسْجِدِ عَبْدِ القَيْسِ بجُواثَى. يَعْني قَرْيَةً مِنَ البَحْرَيْنِ. [راجع: ٨٩٢]

(٧١) بابُ وَفْدِ بَني حَنيفَةَ، وحَديثِ ثُمامَةَ بنِ أُثالٍ

٤٣٧٢ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثنا اللَّيْثُ قالَ: حدَّثَني سَعِيدُ بنُ أبي سَعِيدٍ: أنّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَ النَّبِيُّ ﷺ خَيْلاً قِبَلَ نَجْدٍ فَجاءَتْ بِرَجُلٍ مِنْ بَني حَنِيفَةَ يُقالُ لَهُ: ثُمامَةُ بنُ أُثالٍ، فَرَبَطُوهُ بِسارِيَةٍ مِنْ سَوَارِي المَسْجِدِ فَخَرَجَ إلَيْهِ النَّبِيُّ ﷺ فقالَ: «ماذَا عِنْدَكَ يا ثُمامَةُ؟» فَقالَ: عِنْدي خَيرٌ يا مُحَمَّدُ، إنْ تَقْتُلْني تَقْتُلْ ذا دَمٍ، وإنْ تُنْعِمْ تُنْعِمْ عَلى شاكِرٍ، وإنْ كُنْتَ تُريدُ المَالَ فَسَلْ مِنْهُ ما شِئْتَ، فَتُرِكَ حتَّى كانَ الغَدُ. ثُمَّ قالَ لَهُ: «ما عِنْدَكَ يا ثُمامَةُ؟» فَقالَ: ما قُلْتُ لَكَ، إنْ تُنْعِمْ تُنْعِمْ عَلى شاكِرٍ، فَتَرَكَهُ حتَّى كانَ بَعْدَ

(1) (H. 4372) This means: What do you think I am going to do to you?
(2) (H. 4372) Thumāma had a good idea about the Prophet ﷺ for he knew that he would not oppress people, but forgive and help them.

Prophet ﷺ said, "Release Thumāma." So he (i.e., Thumāma) went to a garden of date-palm trees near to the mosque, took a bath and then entered the mosque and said, "I testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and also testify that Muḥammad is the Messenger of Allāh! By Allāh, O Muḥammad! There was no face on the surface of the earth most disliked by me than yours, but now your face has become the most beloved face to me. By Allāh, there was no religion most disliked by me than yours, but now it is the most beloved religion to me. By Allāh, there was no town most disliked by me than your town, but now it is the most beloved town to me. Your cavalry arrested me (at the time) when I was intending to perform the *'Umra*. And now what do you think?" The Prophet ﷺ gave him good tidings (congratulated him) and ordered him to perform the *'Umra*. So when he came to Makkah, someone said to him, "You have become a *Ṣābi* (Have you changed your religion)?" Thumāma replied, "No! By Allāh, I have embraced Islām with Muḥammad, the Messenger of Allāh. No, by Allāh! Not a single grain of wheat will come to you from Yamāma unless the Prophet ﷺ gives his permission."

الغَدِ، فَقالَ: «ما عِنْدَكَ يا ثُمامَةُ؟» فَقالَ: عِنْدِي ما قُلْتُ لكَ. فَقالَ: «أَطْلِقُوا ثُمامَةَ»، فانْطَلَقَ إلى نَخْلٍ قَرِيبٍ مِنَ المَسْجِدِ، فاغْتَسَلَ ثُمَّ دَخَلَ المَسْجِدَ فَقالَ: أَشْهَدُ أن لا إلٰهَ إلَّا اللهُ، وأَشْهَدُ أنَّ مُحَمَّداً رَسُولُ اللهِ. يا مُحَمَّدُ! وَاللهِ ما كانَ عَلَى الأَرْضِ وَجْهٌ أَبْغَضَ إلَيَّ مِنْ وَجْهِكَ، فَقَدْ أَصْبَحَ وَجْهُكَ أَحَبَّ الوُجُوهِ إلَيَّ. وَاللهِ ما كانَ مِنْ دِينٍ أَبْغَضَ إلَيَّ مِنْ دِينِكَ فأَصْبَحَ دِينُكَ أَحَبَّ الدِّينِ إلَيَّ. وَاللهِ ما كانَ مِنْ بَلَدٍ أَبْغَضَ إلَيَّ مِنْ بَلَدِكَ فأَصْبَحَ بَلَدُكَ أَحَبَّ البِلادِ إلَيَّ. وإنَّ خَيْلَكَ أَخَذَتْنِي وأَنا أُرِيدُ العُمْرَةَ، فَمَاذَا تَرَى؟ فَبَشَّرَهُ النَّبِيُّ ﷺ وأَمَرَهُ أَنْ يَعْتَمِرَ. فَلَمّا قَدِمَ مَكَّةَ قالَ لَهُ قائِلٌ: صَبَوْتَ؟ قالَ: لا واللهِ وَلٰكِنْ أَسْلَمْتُ مَعَ مُحَمَّدٍ رَسُولِ اللهِ ﷺ، وَلا وَاللهِ لا يأْتِيكُمْ مِنَ اليَمامَةِ حَبَّةُ حِنْطَةٍ حتَّى يأْذَنَ فِيها النَّبِيُّ ﷺ.

[راجع: ٤٦٢]

4373. Narrated Ibn 'Abbas رَضِيَ اللهُ عَنْهُما: Musailima Al-Kadhdhāb came during the lifetime of the Prophet ﷺ and started saying, "If Muḥammad gives me the rule after him, I will follow him." And he came (to Al-Madīna) with a great number of the people of his tribe. Allāh's Messenger ﷺ went to him in the company of Thābit bin Qais bin Shammās, and at that time, Allāh's Messenger ﷺ had a stick of a date-palm tree branch in his hand. When he (the

٤٣٧٣ - حدَّثَنا أَبو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنْ عَبْدِ اللهِ بنِ أبي حُسَيْنٍ: حدَّثَنا نافِعُ بنُ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قَدِمَ مُسَيْلِمَةُ الكَذَّابُ عَلى عَهْدِ النَّبِيِّ ﷺ فَجَعَلَ يَقُولُ: إنْ جَعَلَ لِي مُحَمَّدٌ الأَمْرَ مِنْ بَعْدِهِ تَبِعْتُهُ، وَقَدِمَها في بَشَرٍ

Prophet ﷺ) stopped near Musailima while the latter was amidst his companions, he said to him, "If you ask me for this piece (of stick), I will not give it to you, and Allāh's Order you cannot avoid, (but you will be destroyed), and if you turn your back from this religion (Islām), then Allāh will destroy you. And I think you are the same person who was shown to me in my dream, and this is Thābit bin Qais who will answer your questions on my behalf." Then the Prophet ﷺ went away from him.

كَثِيرٍ مِنْ قَوْمِهِ. فَأَقْبَلَ إِلَيْهِ رَسُولُ اللهِ ﷺ وَمَعَهُ ثابِتُ بنُ قَيْسِ بن شَمَّاسٍ وفي يَدِ رَسُولِ اللهِ ﷺ قِطْعَةُ جَرِيدٍ حتَّى وَقَفَ عَلى مُسَيْلِمَةَ في أَصحَابِهِ فَقالَ: «لَوْ سأَلْتَنِي هٰذِهِ القِطْعَةَ ما أَعْطَيْتُكَها وَلَنْ تَعْدُوَ أَمْرَ اللهِ فِيكَ، وَلَئِنْ أَدْبَرْتَ لَيَعْقِرَنَّكَ اللهُ، وإِنِّي لأَرَاكَ الَّذي أُرِيتُ فِيهِ ما رَأَيْتُ، وَهَذا ثابِتُ بنُ قَيْسٍ يُجيبُكَ عَنِّي»، ثُمَّ انْصَرَفَ عَنْهُ. [راجع: ٣٦٢٠]

4374. I asked about the statement of Allāh's Messenger ﷺ: "You seem to be the same person who was shown to me in my dream," and Abū Hurairah informed me that Allāh's Messenger ﷺ said, "When I was sleeping, I saw (in a dream) two bangles of gold on my hands, and that worried me. And then I was inspired Divinely in the dream that I should blow on them, so I blew on them and both the bangles flew away. And I interpreted it that two liars (who would claim to be prophets) would appear after me. One of them has proved to be Al-'Ansī and the other, Musailima."

٤٣٧٤ - قالَ ابنُ عَبَّاسٍ: فَسأَلْتُ عَنْ قَوْلِ رَسُولِ اللهِ ﷺ: «إِنَّكَ أَرَى الَّذي أُرِيتُ فِيهِ ما أُرِيتُ»، فأَخبرَني أبو هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «بَيْنا أَنا نائِمٌ رأَيْتُ في يَدَيَّ سِوَارَيْنِ مِنْ ذَهَبٍ فأَهَمَّنِي شأْنُهُما، فأُوحِيَ إِليَّ في المَنامِ أَنِ انْفُخْهُما، فنَفَخْتُهُما فَطارَا. فأَوَّلْتُهُما كَذَّابَينِ يَخْرُجانِ بَعْدِي، أَحَدُهُما العَنْسِيُّ، والآخَرُ مُسَيْلِمَةُ». [راجع: ٣٦٢١]

4375. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "While I was sleeping, I was given the treasures of the earth and two gold bangles were put in my hands, and I did not like that, but I was inspired that I should blow on them, and I did so, and both of them vanished. I interpreted it as referring to the two liars between whom I am present; the ruler of Ṣan'ā and the ruler of Yamāma."

٤٣٧٥ - حدَّثني إسحَاقُ بنُ نَصْرٍ: حدَّثَنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ: أَنَّهُ سَمِعَ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «بَيْنا أَنا نائِمٌ أُتِيتُ بِخَزائِنِ الأَرْضِ فَوُضِعَ في كَفِّي سِوَارَانِ مِنْ ذَهَبٍ، فَكَبُرَا عَلَيَّ، فأُوحِيَ إِلَيَّ أَنِ

انْفُخْهُما فَنَفَخْتُهُما فَذَهَبا، فأَوَّلْتُهُما الكَذَّابَيْنِ اللَّذَيْنِ أَنا بَيْنَهُما: صَاحِبَ صَنْعاءَ، وَصَاحِبَ اليَمامةِ». [راجع: ٣٦٢١]

4376. Narrated Abū Rajā' Al-'Uṭāridī: We used to worship stones, and when we found a better stone than the first one, we would throw the first one and take the latter, but if we could not get a stone then we would collect some earth (i.e., soil) and then bring a sheep and milk that sheep over it, and perform the *Ṭawāf* around it. When the month of Rajab came, we used (to stop the military actions), calling this month the iron remover, for we used to remove and throw away the iron parts of every spear and arrow in the month of Rajab.

٤٣٧٦ - حدَّثَنا الصَّلْتُ بنُ مُحَمَّدٍ قالَ: سَمِعْتُ مَهْدِيَّ بنَ مَيْمُونٍ قالَ: سَمِعْتُ أَبا رَجاءٍ العُطارِدِيَّ يَقُولُ: كُنَّا نَعْبُدُ الحَجَرَ فإِذَا وَجَدْنا حَجَراً هُوَ أَخْيَرُ مِنْهُ أَلقَيْناهُ وأَخَذْنا الآخَرَ فإِذَا لَمْ نَجِدْ حَجَراً جَمَعْنا جُثْوَةً مِنْ تُرابٍ ثُمَّ جِئْنا بالشَّاةِ فَحَلَبْناهُ عَلَيْهِ ثُمَّ طُفْنا بِهِ. فإِذَا دَخَلَ شَهْرُ رَجَبٍ قُلْنا: مُنَصِّلُ الأَسِنَّةِ، فَلا نَدَعُ رُمْحاً فِيهِ حَدِيدَةٌ وَلا سَهْماً فِيهِ حَدِيدَةٌ إِلَّا نَزَعْناهُ وأَلقَيْناهُ شَهْرَ رَجَبٍ.

4377. Abū Rajā' added: When Allāh sent the Prophet ﷺ with His Message I was a boy working as a shepherd for my family camels. When we heard the news about the appearance of the Prophet ﷺ, we ran to the fire, (i.e.,) to Musailima al-Ka<u>dhdh</u>āb.

٤٣٧٧ - وَسَمِعْتُ أَبا رَجاءٍ يَقُولُ: كُنْتُ يَوْمَ بُعِثَ النَّبِيُّ ﷺ غُلاماً أَرْعَى الإِبِلَ عَلى أَهْلِي، فَلَمَّا سَمِعْنا بِخُرُوجِهِ فَرَرْنا إِلى النَّارِ، إِلى مُسَيْلِمَةَ الكَذَّابِ.

(72) CHAPTER. The story of Al-Aswad Al-'Ansī.

(٧٢) بابُ قِصَّةِ الأَسْوَدِ العَنْسِيِّ

4378. Narrated 'Ubaidullāh bin 'Abdullāh bin 'Utba: We were informed that Musailima Al-Ka<u>dhdh</u>āb had arrived in Al-Madīna and stayed in the house of the daughter of Al-Ḥāri<u>th</u>. The daughter of Al-Ḥāri<u>th</u> bin Kuraiz was his wife and she was the mother of 'Abdullāh bin 'Āmir. Allāh's Messenger ﷺ came to him accompanied by <u>Th</u>ābit bin Qais

٤٣٧٨ - حدَّثني سَعِيدُ بنُ مُحَمَّدٍ الجَرْمِيُّ: حدَّثَنا يَعْقُوبُ بنُ إِبْراهِيمَ: حدَّثَنا أَبي، عَنْ صَالِحٍ، عَنِ ابنِ عُبَيْدَةَ ابنِ نَشِيطٍ، وكانَ في مَوْضِعٍ آخَرَ اسمُهُ عَبْدُ اللهِ: أَنَّ عُبَيْدَ اللهِ بنَ

عَبْدِ اللهِ بنِ عُتْبَةَ قالَ: بَلَغَنا أَنَّ مُسَيْلِمَةَ الكَذَّابَ قَدِمَ المَدِينَةَ فَنَزَلَ في دَارِ بِنْتِ الحارِثِ. وكانَتْ تَحْتَهُ ابنة الحارِثِ بنِ كُرَيْزٍ وَهيَ أُمُّ عَبْدِ اللهِ بنِ عامِرٍ، فأَتاهُ رَسُولُ اللهِ ﷺ وَمَعَهُ ثابِتُ بنُ قَيْسِ بنِ شَمَّاسٍ وَهُوَ الَّذي يُقالُ لَهُ: خَطِيبُ رَسُولِ اللهِ ﷺ، وفي يَدِ رَسُولِ اللهِ ﷺ قَضِيبٌ، فَوَقَفَ عَلَيْهِ فكَلَّمَهُ، فَقالَ لَهُ مُسَيْلِمَةُ: إنْ شِئْتَ خَلَّيْنا بَيْنَكَ وَبَيْنَ الأَمْرِ ثُمَّ جَعَلْتَهُ لَنا بَعْدَكَ. فَقالَ النَّبيُّ ﷺ: «لَوْ سأَلْتَني هٰذَا القَضِيبَ ما أَعْطَيْتُكَهُ وإنّي لأَرَاكَ الّذي أُرِيتُ فِيهِ ما رَأَيْتُ، وَهٰذَا ثابِتُ بنُ قَيْسٍ وسَيُجِيبُكَ عَنّي». فانْصَرَفَ النَّبِيُّ ﷺ. [راجع: ٣٦٢٠]

bin Shammās who was called the orator of Allāh's Messenger ﷺ. Allāh's Messenger ﷺ had a stick in his hand then. The Prophet ﷺ stopped before Musailima and spoke to him. Musailima said to him, "If you wish, we would not interfere between you and the rule, on condition that the rule will be ours after you." The Prophet ﷺ said, "If you ask me for this stick, I would not give it to you. I think you are the same person who was shown to me in a dream. And this is Thābit bin Qais who will answer you on my behalf." The Prophet ﷺ then went away.

٤٣٧٩ - قالَ عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ: سأَلْتُ عَبْدَ اللهِ بنَ عَبَّاسٍ عَنْ رُؤْيا رَسُولِ اللهِ ﷺ التي ذَكَرَ، فَقالَ ابنُ عَبَّاسٍ: ذُكِرَ لي أَنَّ النَّبِيَّ ﷺ قالَ: «بَيْنا أَنا نائمٌ أُرِيتُ أَنَّهُ وُضِعَ في يَدَيَّ سِوَارَانِ مِنْ ذَهَبٍ فَفُظِعْتُهُما وكَرِهْتُهُما، فأُذِنَ لي فَنَفَخْتُهُما فَطارَا فأَوَّلْتُهُما كَذَّابَيْنِ يَخْرُجانِ». فَقالَ عُبَيْدُ اللهِ: أَحَدُهُما العَنْسِيُّ الَّذي قَتَلَهُ فَيْرُوزُ باليَمَنِ، والآخَرُ مُسَيْلِمَةُ الكَذَّابُ. [راجع: ٣٦٢١]

4379. I asked Ibn 'Abbās about the dream Allāh's Messenger ﷺ had mentioned. Ibn 'Abbās said, "Someone told me that the Prophet ﷺ said, 'When I was sleeping, I saw in a dream that two gold bangles were put in my hands, and that frightened me and made me dislike them. Then I was allowed (or ordered) to blow on them, and when I blew at them, both of them flew (away). Then I interpreted them as two liars who would appear.' One of them was Al-'Ansī who was killed by Fairuz in Yemen and the other was Musailima Al-Kadhdhāb."

(٧٣) بابُ قِصَّةِ أَهْلِ نَجْرَانَ

(73) CHAPTER. The story of the people of Najrān (Christians).

4380. Narrated Ḥudhaifa رَضِيَ اللهُ عَنْهُ: Al-'Āqib and Sayyid, the rulers of Najrān, came to Allāh's Messenger ﷺ with the intention of doing *Li'ān*[1], one of them said to the other, "Do not do (this *Li'ān*) for, by Allāh, if he is a Prophet and we do this *Li'ān*, neither we, nor our offspring after us will be successful." Then both of them said (to the Prophet ﷺ), "We will give what you ask but you should send a trustworthy man with us, and do not send any person with us but an honest one." The Prophet ﷺ said, "I will send an honest man who is really trustworthy." Then everyone of the Companions of Allāh's Messenger ﷺ wished to be that one. Then the Prophet ﷺ said, "Get up, O Abū 'Ubaida bin Al-Jarrāḥ." When he got up, Allāh's Messenger ﷺ said, "This is the trustworthy man of this (Muslim) nation."

٤٣٨٠ - حدَّثني عَبَّاسُ بنُ الحُسَيْنِ: حدَّثنا يَحْيَى بنُ آدَمَ، عَنْ إسْرائِيلَ، عَنْ أبي إسحاقَ، عَنْ صِلَةَ بنِ زُفَرَ، عَنْ حُذَيْفَةَ قالَ: جاءَ العاقِبُ وَالسَّيِّدُ صاحِبا نَجْرانَ إلى رَسُولِ اللهِ ﷺ يُرِيدانِ أنْ يُلاعِناهُ، قالَ: فَقالَ أحَدُهُما لِصاحِبِهِ: لا تَفْعَلْ فَوَاللهِ لَئِنْ كانَ نَبِيًّا فَلاعَنَا لا نُفْلِحُ نَحْنُ وَلا عَقِبُنا مِنْ بَعْدِنا. قالا: إنَّا نُعْطِيكَ ما سَألْتَنا وَابْعَثْ مَعَنا رَجُلاً أمِيناً وَلا تَبْعَثْ مَعَنا إلَّا أمِيناً. فَقالَ: «لأبْعَثَنَّ مَعَكُمْ رَجُلاً أمِيناً حَقَّ أمِينٍ»، فاسْتَشْرَفَ لَهُ أصحابُ رَسُولِ اللهِ ﷺ، فَقالَ: «قُمْ يا أبا عُبَيْدَةَ بنَ الجَرَّاحِ». فَلَمَّا قامَ قالَ رَسُولُ اللهِ ﷺ: «هٰذَا أمِينُ هٰذِهِ الأُمَّةِ». [راجع: ٣٧٤٥]

4381. Narrated Ḥudhaifa رَضِيَ اللهُ عَنْهُ: The people of Najrān came to the Prophet ﷺ and said, "Send an honest man to us." The Prophet ﷺ said, "I will send to you an honest man who is really trustworthy." Everyone of the (Muslim) people hoped to be that one. The Prophet ﷺ then sent Abū 'Ubaida bin Al-Jarrāḥ.

٤٣٨١ - حدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثنا شُعْبَةُ قالَ: سَمِعْتُ أبا إسحاقَ، عَنْ صِلَةَ بنِ زُفَرَ، عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قالَ: جاءَ أهْلُ نَجْرانَ إلى النَّبِيِّ ﷺ فَقالُوا: ابْعَثْ لَنا رَجُلاً أمِيناً، فَقالَ: «لأبْعَثَنَّ إلَيْكُمْ رَجُلاً أمِيناً حَقَّ أمِينٍ». فاسْتَشْرَفَ لَهُ النَّاسُ فَبَعَثَ أبا عُبَيْدَةَ بنَ الجَرَّاحِ. [راجع: ٣٧٤٥]

(1) (H. 4380) Two groups of people who have differences take their families in a far off place in order to invoke Allāh to send His Curse or Punishment on the one who is a liar. This event happened and the first eighty (80) Verses of *Sūrat Āl-'Imrān* were revealed to the Prophet ﷺ in this connection. [See *Fatḥ Al-Bārī*, for details].

4382. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Every nation has an *Amīn* (i.e., the most trustworthy, honest man), and the *Amīn* of this nation is Abū 'Ubaida bin Al-Jarrāḥ."

٤٣٨٢ - حدَّثَنَا أَبو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ خالِدٍ، عَنْ أَبي قِلابَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قالَ: «لِكُلِّ أُمَّةٍ أَمِينٌ، وأَمِينُ هٰذِهِ الأُمَّةِ أَبو عُبَيْدَةَ بنُ الجَرَّاحِ». [راجع: ٣٧٤٤]

(74) CHAPTER. The story of 'Omān and Al-Baḥrain.

(٧٤) بابُ قِصَّةِ عُمَانَ والبَحْرَيْنِ

4383. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said to me, "If the revenue of Al-Baḥrain should come, I will give you so much and so much," repeating "so much" thrice. But the revenue of Al-Baḥrain did not come till Allāh's Messenger ﷺ had died. When the revenue came during the rule of Abū Bakr, Abū Bakr ordered an announcer to announce, "Whoever had any debt or promise due upon the Prophet ﷺ, should present himself to me (Abū Bakr)". I came to Abū Bakr and informed him that the Prophet ﷺ had said (to me), "If the revenue of Al-Baḥrain should come, I will give you so much and so much," repeating "so much" thrice. So Abū Bakr gave me. (In another narration, Jābir said): I met Abū Bakr after that and asked him (to give me what the Prophet ﷺ had promised me) but he did not give me. I again went to him, but he did not give me. I again went to him (for the third time) but he did not give me. On that I said to him, "I came to you but you did not give me, then I came to you and you did not give me, and then again I came to you, but you did not give me; so you should either give me or else you are like a miser to me." On that Abū Bakr said, "Do you say, 'You are like a miserly to me?' There is no worse disease than

٤٣٨٣ - حدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا سُفْيانُ: سَمِعَ ابنُ المُنْكَدِرِ جابِرَ ابنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما يَقُولُ: قالَ لي رَسُولُ اللهِ ﷺ: «لَوْ قَدْ جاءَ مالُ البَحْرَيْنِ لَقَدْ أَعْطَيْتُكَ هٰكَذا وَهٰكَذا»، ثَلاثاً، فَلَمْ يَقْدَمْ مالُ البَحْرَيْنِ حتَّى قُبِضَ رَسُولُ اللهِ ﷺ، فَلَمَّا قَدِمَ عَلى أَبي بَكْرٍ أَمَرَ مُنادِياً فَنادَى: مَنْ كانَ لَهُ عِنْدَ النَّبِيِّ دَيْنٌ أَوْ عِدَةٌ فَلْيَأْتِني. قالَ جابِرٌ: فَجِئْتُ أَبا بَكْرٍ فَأَخْبَرْتُهُ أَنَّ النَّبِيَّ ﷺ قالَ: «لَوْ جاءَ مالُ البَحْرَيْنِ أَعْطَيْتُكَ هٰكَذا وَهٰكَذا»، ثَلاثاً. قالَ: فَأَعْطاني. قالَ جابِرٌ: فَلَقِيتُ أَبا بَكْرٍ بَعْدَ ذٰلِكَ فَسأَلْتُهُ فَلَمْ يُعْطِني، ثُمَّ أَتَيْتُهُ فَلَمْ يُعْطِني، ثُمَّ أَتَيْتُهُ الثَّالِثَةَ فَلَمْ يُعْطِني، فَقُلْتُ لَهُ: قَدْ أَتَيْتُكَ فَلَمْ تُعْطِني، ثُمَّ أَتَيْتُكَ فَلَمْ تُعْطِني، ثُمَّ أَتَيْتُكَ فَلَمْ تُعْطِني. فإِمَّا أَنْ تُعْطِيَني وإِمَّا أَنْ تَبْخَلَ عَنِّي، فَقالَ: أَقُلْتَ: تَبْخَلُ

miserliness." Abū Bakr said it thrice and added, "Whenever I refused to give you, I had the intention of giving you."

(In another narration) Jābir bin 'Abdullāh said, "I went to Abū Bakr (and he gave me a handful of money) and told me to count it, I counted and found it five hundred, and then Abū Bakr said (to me), 'Take the same amount twice'."

(75) CHAPTER. The arrival of *Al-Ash'ariyūn* and the people of Yemen.

Abū Mūsa said, "The Prophet ﷺ said, 'They are from me and I am from them'."

4384. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: My brother and I came from Yemen (to Al-Madīna) and remained there for some time, thinking that Ibn Mas'ūd and his mother belonged to the family of the Prophet ﷺ because of their frequent entrance (upon the Prophet ﷺ) and their being attached to him.

4385. Narrated Zahdam: When Abū Mūsa arrived (at Kūfa as a governor), he honoured this family of Jarm (by paying them a visit). I was sitting near to him, and he was eating chicken as his lunch, and there was a man sitting amongst the people. Abū Mūsa invited the man to the lunch, but the latter said, "I saw chickens (eating something dirty) so I consider them unclean." Abū Mūsa said, "Come on! I saw the Prophet ﷺ (eating chicken)." The man said, "I have taken an

عَنِّي؟ وأَيُّ دَاءٍ أَدوَأُ مِنَ البُخْلِ؟ قالَهَا ثَلاثاً، ما مَنَعْتُكَ مِنْ مَرَّةٍ إِلَّا وأَنا أُرِيدُ أَنْ أُعْطِيَكَ.

وَعَنْ عَمْرٍو، عَنْ مُحَمَّدِ بنِ عَلِيٍّ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ يَقُولُ: جِئْتُهُ فَقالَ لي أبو بَكْرٍ: عُدَّها فَعَدَدْتُها فَوَجَدْتُها خَمْسَمائَةٍ، فَقالَ: خُذْ مِثْلَها، مَرَّتَينِ. [راجع: ٢٢٩٦]

(٧٥) بابُ قُدُومِ الأَشْعَرِيِّينَ وأَهْلِ اليَمَنِ،

وَقالَ أبو مُوسَى عَنِ النَّبِيِّ ﷺ: «هُمْ مِنِّي وأَنا مِنْهُمْ».

٤٣٨٤ - حَدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ وإِسحَاقُ بنُ نَصْرٍ قالا: حَدَّثَنا يَحْيَى بنُ آدَمَ: حَدَّثَنا ابنُ أَبي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ أَبي إِسحَاقَ، عَنِ الأَسْوَدِ بنِ يَزِيدَ، عَنْ أَبي مُوسَى قالَ: قَدِمْتُ أَنا وأَخِي مِنَ اليَمَنِ فَمَكَثْنا حِيناً ما نُرَى ابنَ مَسْعودٍ وأُمَّهُ إِلَّا مِنْ أَهْلِ البَيْتِ مِنْ كَثْرَةِ دُخُولِهِمْ ولُزُومِهِمْ لَهُ. [راجع: ٣٧٦٣]

٤٣٨٥ - حَدَّثَنا أَبو نُعَيْمٍ: حَدَّثَنا عَبْدُ السَّلامِ، عَنْ أَيُّوبَ، عَنْ أَبي قِلابَةَ، عَنْ زَهْدَمٍ قالَ: لَمَّا قَدِمَ أَبو مُوسَى أَكْرَمَ هٰذَا الحَيَّ مِنْ جَرْمٍ وإِنَّا لَجُلُوسٌ عِنْدَهُ وَهُوَ يَتَغَدَّى دَجاجاً وَفي القَوْمِ رَجُلٌ جالِسٌ، فَدَعاهُ إِلى الغَداءِ، فَقَالَ: إِنِّي رَأَيْتُهُ يأكُلُ شَيْئاً

فَقَذِرْتُهُ، فقالَ: هَلُمَّ فإنِّي رأيْتُ النَّبِيَّ ﷺ يأكُلُهُ، فقالَ: إنِّي حَلَفْتُ لا آكُلُهُ، فقالَ: هَلُمَّ أُخبِرْكَ عَنْ يَمينِكَ، إنَّا أتَيْنا النَّبِيَّ ﷺ نَفَرٌ مِنَ الأشْعَرِيينَ فاسْتَحْمَلْناهُ فأبى أنْ يَحْمِلَنا، فاسْتَحْمَلْناهُ فحَلَفَ أنْ لا يَحْمِلَنا، ثُمَّ لَمْ يَلْبَثِ النَّبِيُّ ﷺ أنْ أُتِيَ بِنَهْبِ إبِلٍ فأمَرَ لَنا بِخَمْسِ ذَوْدٍ، فَلَمَّا قَبَضْناها قُلْنا: تَغَفَّلْنا النَّبِيَّ ﷺ يَمِينَهُ لا نُفْلِحُ بَعْدَها أبَداً. فأتَيْتُهُ فَقُلْتُ: يا رَسُولَ اللهِ إنَّكَ حَلَفْتَ أن لا تَحْمِلَنا وَقَدْ حَمَلْتَنا، قالَ: «أَجَلْ وَلٰكِنْ لا أَحْلِفُ عَلى يَمِينٍ فأرَى غَيرَها خَيراً مِنْها إلَّا أتَيْتُ الَّذِي هُوَ خَيرٌ مِنْها».

[راجع: ٣١٣٣]

oath that I will not eat (chicken)." Abū Mūsa said "Come on! I will tell you about your oath. We, a group of *Al-Ash'ariyūn* people went to the Prophet and asked him to give us something to ride, but the Prophet ﷺ refused. Then we asked him for the second time to give us something to ride, but the Prophet ﷺ took an oath that he would not give us anything to ride. After a while, some camels of booty were brought to the Prophet ﷺ and he ordered that five camels be given to us. When we took those camels, we said, 'We have made the Prophet ﷺ forget his oath, so we will never be successful after this.' So I went to the Prophet ﷺ and said, 'O Allāh's Messenger! You took an oath that you would not give us anything to ride, but you have given us.' He said, 'Yes, for if I take an oath and later I see a better solution than that, I act on the better one (and gave the expiation of that oath).'

٤٣٨٦ - حدَّثني عَمْرُو بنُ عَليٍّ: حدَّثَنا أبو عاصِمٍ: حدَّثَنا سُفيانُ: حدَّثَنا أبو صَخْرَةَ جامِعُ بنُ شَدَّادٍ: حدَّثَنا صَفْوانُ بنُ مُحْرِزٍ المازِنِيُّ قالَ: حدَّثَنا عِمْرانُ بنُ حُصَينٍ قالَ: جاءَتْ بَنو تَمِيمٍ إلى رَسُولِ اللهِ ﷺ فَقالَ: «أبْشِرُوا يا بَني تَمِيمٍ»، فَقالُوا: أمَّا إذْ بَشَّرْتَنا فأعْطِنا، فَتَغَيَّرَ وَجْهُ رَسُولِ اللهِ ﷺ. فَجاءَ ناسٌ مِنْ أهْلِ اليَمَنِ فقالَ النَّبِيُّ ﷺ: «اقْبَلُوا البُشْرَى إذْ لَمْ يَقْبَلْها بَنو تَمِيمٍ»، قالُوا: قَدْ قَبِلْنا يا رَسُولَ اللهِ.

[راجع: ٣١٩٠]

4386. Narrated 'Imrān bin Ḥuṣain: The people of Banū Tamīm came to Allāh's Messenger ﷺ and he said, "Be glad (i.e., have good tidings). O Banū Tamīm!" They said, "As you have given us good tidings then give us (some material things)." On that the features of Allāh's Messenger ﷺ changed (i.e., he took it ill). Then some people from Yemen came, and the Prophet ﷺ said (to them) "Accept good tidings, as Banū Tamīm have not accepted them." They said, "We accept them, O Allāh's Messenger!"

٤٣٨٧ - حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ الجُعْفِيُّ: حدَّثنا وَهْبُ بنُ جَرِيرٍ: حدَّثنا شُعْبَةُ، عَنْ إسْماعِيلَ بنِ أبي خالِدٍ، عَنْ قَيْسِ بنِ أبي حازِمٍ، عَنْ أبي مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ قالَ: «الإِيمانُ هاهُنا - وأشارَ بيَدِهِ إلى اليَمَنِ - والجَفاءُ وغِلَظُ القُلُوبِ في الفَدَّادِينَ عِنْدَ أُصُولِ أذْنابِ الإبِلِ مِنْ حَيْثُ يَطْلُعُ قَرْنا الشَّيْطانِ: رَبِيعَةُ وَمُضَرُ». [راجع: ٤٣٠٢]

4387. Narrated Abū Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Belief is there," and beckoned with his hand towards Yemen. (And added), "The harshness and mercilessness are the qualities of those farmers etc., who are busy with their camels[1], and pay no attention to the religion (is towards the east) from where comes out the side of the head of Satan, namely, the tribes of Rabī'a and Muḍar."

٤٣٨٨ - حدَّثنا مُحَمَّدُ بن بَشّارٍ: حدَّثنا ابنُ أبي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمانَ، عَنْ ذَكْوانَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «أتاكُمْ أهْلُ اليَمَنِ، هُمْ أَرَقُّ أفْئِدَةً وأَلْيَنُ قُلُوباً، الإيمانُ يَمانٍ والحِكْمَةُ يَمانِيَةٌ، والفَخْرُ والخُيَلاءُ في أصحابِ الإبِلِ، والسَّكِينَةُ والوَقارُ في أهْلِ الغَنَمِ». [راجع: ٣٣٠١]

وَقالَ غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ سُلَيْمانَ: سَمِعْتُ ذَكْوانَ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

4388. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The people of Yemen have come to you and they are more gentle and soft-hearted. Belief is Yemenite and wisdom is Yemenite, while pride and haughtiness are the qualities of the owners of camels (i.e., bedouins). Calmness and solemnity are the characters of the owners of sheep."

٤٣٨٩ - حدَّثنا إسْماعِيلُ: حدَّثني أخي، عَنْ سُلَيْمانَ، عَنْ ثَوْرِ بنِ زَيْدٍ، عَنْ أبي الغَيْثِ، عَنْ أبي هُرَيْرَةَ أنَّ النَّبِيَّ ﷺ قالَ: «الإيمانُ

4389. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said "Belief is Yemenite while *Al-Fitnah* (trial and affliction) will appear from there (the east) from where comes out the side of the head of Satan."

(1) (H. 4387) Those who are engaged too much in worldly pursuits and neglect their religious duties will usually acquire the vice of being harsh and fierce.

يَمانٍ، والفِتْنَةُ هاهُنا. هاهُنا يَطْلُعُ قَرْنُ الشَّيْطانِ». [راجع: ٣٣٠١]

4390. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The people of Yemen have come to you, and they are more soft-hearted and gentle-hearted people. The capacity for understanding religion is Yemenite, and wisdom is Yemenite."

٤٣٩٠ - حدَّثنا أبو اليَمانِ: أَخْبرَنا شُعَيْبٌ: حدَّثَنا أبو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «أَتاكمْ أَهْلُ اليَمَنِ أَضْعَفُ قُلُوباً وأَرَقُّ أَفْئِدَةً، الفِقْهُ يَمانٍ، والحِكْمَةُ يَمانِيَةٌ». [راجع: ٣٣٠١]

4391. Narrated 'Alqama: We were sitting with Ibn Mas'ūd when Khabbāb came and said, "O Abū 'Abdur-Raḥmān! Can these young fellows recite Qur'ān as you do?" Ibn Mas'ūd said, "If you wish I can order one of them to recite (the Qur'ān) for you." Khabbāb replied, "Yes." Ibn Mas'ūd said, "Recite, O 'Alqama!" On that, Zaid bin Ḥudair, the brother of Ziyād bin Ḥudair said, (to Ibn Mas'ūd), "Why have you ordered 'Alqama to recite though he does not recite better than we?" Ibn Mas'ūd said, "If you like, I would tell you what the Prophet ﷺ said about your nation and his (i.e., 'Alqama's) nation." So I recited fifty Verses from *Sūrat Maryam*. 'Abdullāh (bin Mas'ūd) said to Khabbāb, "What do you think (about 'Alqama's recitation)?" Khabbāb said, "He has recited well." 'Abdullāh said, "Whatever I recite, 'Alqama recites." Then 'Abdullāh turned towards Khabbāb and saw that he was wearing a gold ring, whereupon he said, "Hasn't the time for its throwing away come yet?" Khabbāb said, "You will not see me wearing it after today," and he threw it away.

٤٣٩١ - حدَّثَنا عَبْدانُ، عَنْ أَبي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْراهِيمَ، عَنْ عَلْقَمَةَ قالَ: كُنَّا جُلُوساً مَعَ ابنِ مَسْعُودٍ فَجاءَ خَبَّابٌ فَقالَ: يا أَبا عَبْدِ الرَّحْمٰنِ، أَيَسْتَطِيعُ هٰؤُلاءِ الشَّبابُ أَنْ يَقْرَؤُوا كَما تَقْرأُ؟ قالَ: أَما إِنَّكَ لَوْ شِئْتَ أَمَرْتُ بَعْضَهُمْ يَقْرأُ عَلَيْكَ، قالَ: أَجَلْ، قالَ: اقْرأْ يا عَلْقَمَةُ، فَقالَ زَيْدُ بنُ حُدَيْرٍ أَخُو زِيادِ بنِ حُدَيْرٍ: أَتأمُرُ عَلْقَمَةَ أَنْ يَقْرأَ قالَ: أَما إِنَّكَ إِنْ شِئْتَ أَخْبَرْتُكَ بِما قالَ النَّبيُّ ﷺ في قَوْمِكَ وَقَوْمِهِ، فَقَرأْتُ خَمْسينَ آيَةً مِنْ سُورَةِ مَرْيَمَ فَقالَ عَبْدُ اللهِ: كَيْفَ تَرَى؟ قالَ: قَدْ أَحْسَنَ. قالَ عَبْدُ اللهِ: ما أَقْرأُ شَيْئاً إِلَّا وَهُو يَقْرَؤُهُ، ثُمَّ التَفَتَ إلى خَبَّابٍ وَعَلَيْهِ خاتَمٌ مِنْ ذَهَبٍ فَقالَ: أَلَمْ يأنِ لهٰذا الخاتَمِ أَنْ يُلْقَى؟ قالَ: أما إِنَّكَ لَنْ تَراهُ عَلَيَّ بَعْدَ اليَوْمِ، فأَلقاهُ. رَواهُ غُنْدَرٌ، عَنْ شُعْبَةَ.

(76) CHAPTER. The story of Daus and Ṭufail bin 'Amr Ad-Dausī.

4392. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Ṭufail bin 'Amr came to the Prophet ﷺ and said, "The Daus (nation) have perished as they disobeyed and refused to accept Islām. So invoke Allāh against them." But the Prophet ﷺ said, "O Allāh! Give guidance to the Daūs (tribe) and bring them (in the fold of Islām)!"

4393. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When I came to the Prophet ﷺ, I said on my way, "O what a long tedious tiresome night; nevertheless, it has rescued me from the land of *Kufr* (disbelief)." A slave of mine ran away on the way. When I reached the Prophet ﷺ I gave him the *Bai'a* (pledge) (for Islām), and while I was sitting with him, suddenly the slave appeared. The Prophet ﷺ said to me, "O Abū Hurairah! Here is your slave." I said, "He (the slave) is (free) for Allāh's sake," and manumitted him.

(77) CHAPTER. The story of the delegation of Ṭaiy', and the narration of 'Adī bin Ḥātim.

4394. Narrated 'Adī bin Ḥātim: We came to 'Umar in a delegation (during his rule). He started calling the men one by one, calling each by his name. (As he did not call me early) I said to him, "Don't you know me,

(٧٦) بابُ قِصَّةِ دَوْسٍ والطُّفيلِ بنِ عَمْرٍو الدَّوْسِيِّ

٤٣٩٢ - حدَّثَنا أبو نُعَيْمٍ: حدَّثَنا سُفْيانُ، عَنِ ابنِ ذكْوانَ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: جاءَ الطُّفَيْلُ بنُ عَمْرٍو إلى النَّبيِّ ﷺ فَقالَ: إنَّ دَوْساً قَدْ هَلَكَتْ، عَصَتْ وأَبَتْ، فادْعُ اللهَ عَلَيْهِمْ. فَقالَ: «اللَّهُمَّ اهْدِ دَوْساً وَائتِ بِهِمْ». [راجع: ٢٩٣٧]

٤٣٩٣ - حدَّثَني مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا أبو أُسامَةَ: حدَّثَنا إسْماعِيلُ، عَنْ قَيْسٍ، عَنْ أَبي هُرَيْرَةَ قالَ: لَمّا قَدِمْتُ عَلى النَّبيِّ ﷺ قُلْتُ في الطَّريقِ:

يا لَيْلَةً مِنْ طُولِها وَعَنائِها
عَلى أَنَّها مِنْ دارَةِ الكُفْرِ نَجَّتِ

وأَبَقَ غُلامٌ لي في الطَّرِيقِ، فَلَمَّا قَدِمْتُ عَلى النَّبيِّ ﷺ فَبايَعْتُهُ، فَبَيْنا أَنا عِنْدَهُ إذْ طَلَعَ الغُلامُ، فَقالَ لي النَّبيُّ ﷺ: «يا أَبا هُرَيْرَةَ هٰذا غُلامُكَ»، فَقُلْتُ: هُوَ لِوَجْهِ اللهِ، فأَعْتَقْتُهُ. [راجع: ٢٥٣٠]

(٧٧) بابُ قِصَّةِ وَفْدِ طَيِّئٍ، وَحَدِيثُ عَدِيِّ بنِ حاتِمٍ

٤٣٩٤ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا أبو عَوانَةَ: حدَّثَنا عَبْدُ المَلِكِ، عَنْ عَمْرِو بنِ حُرَيْثٍ،

O chief of the believers?" He said, "Yes, you embraced Islām when they (i.e., your people) disbelieved; you have come (to the Truth) when they ran away; you fulfilled your promises when they broke theirs; and you recognized it (the Truth of Islām) when they denied it." On that, 'Adī said, "I therefore don't care."(1)

(78) CHAPTER. ***Ḥajjat-ul-Wadā'.***

4395. Narrated 'Āishah رَضِيَ اللهُ عَنها: We set out with Allāh's Messenger ﷺ during *Ḥajjat-ul-Wadā'* and we assumed the *Iḥrām* for *'Umra*. Then Allāh's Messenger ﷺ said to us, "Whoever has got the *Hady* should assume the *Iḥrām* for *Ḥajj* and *'Umra* and should not finish his *Iḥrām* till he has performed both (*'Umra* and *Ḥajj*)." I arrived at Makkah along with him (i.e., the Prophet ﷺ) while I was menstruating, so I did not perform the *Ṭawāf* around the Ka'bah or *Sa'y* between Aṣ-Ṣafā and Al-Marwah. I informed Allāh's Messenger ﷺ about that and he said, "Undo your braids and comb your hair, and then assume the *Iḥrām* for *Ḥajj* and leave the *'Umra*." I did so, and when we performed and finished the *Ḥajj*, Allāh's Messenger ﷺ sent me to At-Tan'īm along with (my brother) 'Abdur-Raḥmān bin Abū Bakr Aṣ-Ṣiddīq رَضِيَ اللهُ عَنهما, to perform the *'Umra*. The Prophet ﷺ said, "This *'Umra* is in lieu of your missed *'Umra*." Those who had assumed the *Iḥrām* for *'Umra*, performed the *Ṭawāf* around the Ka'bah and *Sa'y* between Aṣ-Ṣafā and Al-Marwa, and then finished their *Iḥrām*, and on their return from Minā, they performed another *Ṭawāf* (around the Ka'bah and *Sa'y* between

عَنْ عَدِيِّ ابنِ حاتِمٍ قالَ: أَتَيْنا عُمَرَ فِي وَفْدٍ فَجَعَلَ يَدْعُو رَجُلاً رَجُلاً وَيُسَمِّيهِمْ، فَقُلْتُ: أَما تَعْرِفُني يا أَميرَ المُؤْمِنينَ؟ قالَ: بَلى، أَسْلَمْتَ إِذْ كَفَرُوا، وأَقْبَلْتَ إِذْ أَدْبَرُوا، ووَفَيْتَ إِذْ غَدَرُوا، وعَرَفْتَ إِذْ أَنْكَرُوا. فَقالَ عَدِيٌّ: فَلا أُبالي إِذاً.

(٧٨) بابُ حَجَّةِ الوَداعِ

٤٣٩٥ - حدَّثنا إِسْماعِيلُ بنُ عَبْدِ اللهِ: حدَّثَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ ابنِ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ في حَجَّةِ الوَداعِ فأَهْلَلْنا بِعُمْرَةٍ، ثُمَّ قالَ لَنا رَسُولُ اللهِ ﷺ: «مَنْ كانَ عِنْدَهُ هَدْيٌ فَلْيُهِلَّ بِالحَجِّ مَعَ العُمْرَةِ، ثُمَّ لا يَحِلَّ حَتَّى يَحِلَّ مِنْهُما جَميعاً». فَقَدِمْتُ مَعَهُ مَكَّةَ وأَنا حائِضٌ ولَمْ أَطُفْ بِالبَيْتِ وَلا بَيْنَ الصَّفا والمَرْوَةِ، فَشَكَوْتُ إِلى رَسُولِ اللهِ ﷺ فَقالَ: «انْقُضي رَأْسَكِ وامْتَشِطي وأَهِلِّي بِالحَجِّ ودَعي العُمْرَةَ». فَفَعَلْتُ. فَلَمَّا قَضَيْنا الحَجَّ أَرْسَلَني رَسُولُ اللهِ ﷺ مَعَ عَبْدِ الرَّحْمٰنِ بنِ أَبي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُما إِلى التَّنْعيمِ فاعْتَمَرْتُ. فَقالَ: «هٰذِهِ مَكانَ عُمْرَتِكِ». قالَتْ: فَطافَ الَّذينَ أَهَلُّوا بِالعُمْرَةِ بِالبَيْتِ

(1) (H. 4394) Since 'Umar رَضِيَ اللهُ عَنهُ has such a high opinion about 'Adī, 'Adī does not care if he is not called before the others.

وَبينَ الصَّفا والمَرْوَةِ ثُمَّ حَلُّوا، ثُمَّ طافُوا طَوَافاً آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مِنًى. وأمَّا الَّذِينَ جَمَعُوا الحَجَّ والعُمْرَةَ فإنَّما طافُوا طَوَافاً وَاحِداً».

[راجع: ٢٩٤]

As-Ṣafā and Al-Marwah), but those who combined their *Ḥajj* and *'Umra* (*Al-Qirān*), performed only one *Ṭawāf* (between As-Ṣafa and Al-Marwah) (for both).

٤٣٩٦ - حدَّثني عَمْرُو بنُ عَليٍّ: حدَّثنا يَحْيَى بنُ سَعِيدٍ: حدَّثنا ابنُ جُرَيْجٍ: حدَّثني عَطاءٌ، عَنِ ابنِ عَبَّاسٍ: إذَا طافَ بالبَيْتِ فقَدْ حَلَّ، فَقُلْتُ: مِنْ أينَ؟ قالَ: هٰذَا ابنُ عَبَّاسٍ؟ قالَ: مِنْ قَولِ الله تَعالى: ﴿ثُمَّ مَحِلُّهَآ إِلَى ٱلْبَيْتِ ٱلْعَتِيقِ﴾ [الحج: ٣٣] وَمِنْ أَمْرِ النَّبيِّ ﷺ أَصحابَهُ أَنْ يَحِلُّوا في حَجَّةِ الوَداعِ. فَقُلْتُ: إنَّما كانَ ذلكَ بَعْدَ المُعَرَّفِ، قالَ: كانَ ابنُ عَبَّاسٍ يَرَاهُ قَبْلُ وَبَعْدُ.

4396. Narrated Ibn Juraij: 'Aṭā' said, "Ibn 'Abbās said, 'If he (i.e., the one intending to perform *'Umra*)[1] has performed the *Ṭawāf* around the Ka'bah, (and *Sa'y* of As-Ṣafa and Al-Marwa) his *Iḥrām* is considered to have finished.' I said, 'What proof does Ibn 'Abbās has as to this saying?' " 'Aṭā' said, "(The proof is taken) from the Statement of Allāh:

"And afterwards they are brought for sacrifice unto the ancient House (*Al-Ḥaram*, — the sacred territory of Makkah city)' (V.22:33)

and from the order of the Prophet ﷺ to his companions to finish their *Iḥrām* during *Ḥajjat-ul-Wadā'*." I said (to 'Aṭā'), "That (i.e., finishing the *Iḥrām*) was after coming from 'Arafāt." 'Aṭā' said, "Ibn 'Abbās used to allow it before going to 'Arafāt (after finishing the *'Umra*) and after coming from it (i.e., after performing the *Ḥajj*)." (i.e., *Ḥajj-At-Tamattu*).

٤٣٩٧ - حدَّثني بَيانٌ: حدَّثنا النَّضْرُ. أخبرَنا شُعْبَةُ، عَنْ قَيْسٍ قالَ: سَمِعْتُ طارِقاً عَنْ أبي مُوسَى الأشْعَرِيِّ رَضِيَ الله عَنْهُ قالَ: قَدِمْتُ عَلى النَّبيِّ ﷺ بالبَطْحاءِ، فَقالَ: «أحَجَجْتَ؟» قُلْتُ: نَعَمْ، قالَ: «كَيْفَ أهْلَلْتَ؟» قُلْتُ: لَبَّيْكَ بِإهْلالٍ

4397. Narrated Abū Mūsa Al-Ash'arī رَضِيَ الله عَنْهُ: I came to the Prophet ﷺ at a place called Al-Baṭḥā'. The Prophet ﷺ said, "Did you assume the *Iḥrām* for *Ḥajj*?" I said, "Yes," He said, "How did you express your intention (for performing *Ḥajj*)?" I said, "*Labbaik* (i.e., I assume) the *Iḥrām* with the same intention as that of Allāh's Messenger ﷺ." The Prophet ﷺ said, "Perform the *Ṭawāf* around the Ka'bah and

(1) (H. 4396) The person meant here is the one who intends to perform *'Umra* along with *Ḥajj* (*At-Tamuttu'*).

(the *Sa'y*) between Aṣ-Ṣafā and Al-Marwa, and then finish your *Iḥrām*." So I performed the *Ṭawāf* around the Ka'bah and the *Sa'y* between Aṣ-Ṣafā and Al-Marwa (*Ḥajj-at-Tamattu'*), and then I came to a woman from the tribe of Qais who removed the lice from my head.

كإهْلالِ رَسُولِ اللهِ ﷺ، قالَ: «طُفْ بالبَيْتِ وَبالصَّفا والمَرْوَةِ ثُمَّ حِلَّ». فَطُفْتُ بالبَيْتِ وبالصَّفا والمَرْوَةِ وأَتَيْتُ امْرأَةً مِنْ قَيْسٍ فَفَلَتْ رأسِي.

[راجع: ١٥٥٧]

4398. Narrated Ḥafṣa رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: The Prophet ﷺ ordered all his wives to finish their *Iḥrām* during the year of *Ḥajjat-ul-Wadā'*. On that, I asked the Prophet ﷺ, "What stops you from finishing your *Iḥrām*?" He said, "I have matted my hair and garlanded my *Hady*. So, I will not finish my *Iḥrām* unless I have slaughtered my *Hady*."

٤٣٩٨ - **حدَّثني** إبْرَاهِيمُ بنُ المُنْذِرِ: حَدَّثَنَا أَنَسُ بنُ عِياضٍ: حدَّثَنا مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ: أَنَّ ابنَ عُمَرَ أَخْبرَهُ أَنَّ حَفْصَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبرَتْهُ أَنَّ النَّبِيَّ ﷺ أَمَرَ أَزْوَاجَهُ أَنْ يَحْلِلْنَ عامَ حَجَّةِ الوَداعِ، فَقالَتْ حَفْصَةُ: فَما يَمْنَعُكَ؟ فَقالَ: «لَبَّدْتُ رأسِي وَقَلَّدْتُ هَدْيِي، فَلَسْتُ أُحِلُّ حَتَّى أَنْحَرَ هَدْيِي». [راجع: ١٥٦٦]

4399. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنهُما: A woman from the tribe of Khath'am asked for the verdict of Allāh's Messenger ﷺ (regarding something) during *Ḥajjat-ul-Wadā'*, while Al-Faḍl bin 'Abbās was the companion-rider behind Allāh's Messenger ﷺ. She asked, "Allāh's obligation (i.e., compulsory *Ḥajj*) enjoined on His slaves has become due on my old father who cannot sit firmly on the riding animal. Will it be sufficient if I perform the *Ḥajj* on his behalf?" He said, "Yes."

٤٣٩٩ - **حدَّثنا** أَبو اليَمانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ. وَقالَ مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا الأَوْزَاعِيُّ قالَ: أَخْبرَني ابنُ شِهابٍ، عَنْ سُلَيْمانَ بنِ يَسارٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّ امْرأَةً مِنْ خَثْعَمَ اسْتَفْتَتْ رَسُولَ اللهِ ﷺ في حَجَّةِ الوَدَاعِ والفَضْلُ بنُ عَبَّاسٍ رَدِيفُ رَسُولِ اللهِ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، إنَّ فَرِيضَةَ اللهِ عَلى عِبادِهِ أَدْرَكَتْ أَبي شَيْخاً كَبِيراً لا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلى الرَّاحِلَةِ، فَهَلْ يَقْضِي أَنْ أَحُجَّ عَنْهُ؟ قالَ: «نَعَمْ». [راجع: ١٥١٣]

4400. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنهُما: The Prophet ﷺ arrived (at Makkah)

٤٤٠٠ - **حدَّثني** مُحَمَّدٌ: حدَّثَنا

in the year of the Conquest (of Makkah) while Usāma was riding behind him on (his she-camel) Al-Qaṣwā. Bilāl and 'Uthmān bin Ṭalḥa were accompanying him. When he made his she-camel kneel down near the Ka'bah, he said to 'Uthmān, "Get us the key (of the Ka'bah)." He brought the key to him and opened the gate (of the Ka'bah), for him. The Prophet ﷺ, Usāma, Bilāl and 'Uthmān (bin Ṭalḥa) entered the Ka'bah and then closed the gate behind them (from inside). The Prophet ﷺ stayed there for a long period and then came out. The people rushed to get in, but I went in before them and found Bilāl standing behind the gate, and I said to him, "Where did the Prophet ﷺ offer *Ṣalāt* (prayer)?" He said, "He offered *Ṣalāt* (prayer) between those two front pillars." The Ka'bah was built on six pillars, arranged in two rows, and he offered *Ṣalāt* (prayer) between the two pillars of the front row leaving the gate of the Ka'bah at his back and facing (in *Ṣalāt*) the wall which faces one when one enters the Ka'bah. Between him and that wall (was the distance of about three cubits). But I forgot to ask Bilāl about the number of *Rak'a*, the Prophet ﷺ had prayed. There was a red piece of marble at the place where he (i.e., the Prophet ﷺ) had offered the *Ṣalāt* (prayer).

سُرَيْجُ بْنُ النُّعْمانِ: حدَّثَنا فُلَيْحٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: أَقْبَلَ النَّبِيُّ ﷺ عامَ الفَتْحِ وَهُوَ مُرْدِفٌ أُسامَةَ عَلى القَصْواءِ وَمَعَهُ بِلالٌ وعُثْمانُ بنُ طَلْحَةَ حتَّى أَناخَ عِنْدَ البَيْتِ، ثُمَّ قالَ لِعُثْمانَ: «ائْتِنا بالمِفْتاحِ» فَجاءَهُ بالمِفْتاحِ، فَفَتَحَ لَهُ البابَ. فَدَخَلَ النَّبِيُّ ﷺ وأُسامَةُ وبِلالٌ وعُثْمانُ، ثُمَّ أَغْلَقُوا عَلَيْهِمُ البابَ فَمَكَثَ نهاراً طَوِيلاً ثُمَّ خَرَجَ فابْتَدَرَ النَّاسُ الدُّخُولَ فَسَبَقْتُهُمْ فَوَجَدْتُ بِلالاً قائماً مِنْ وَرَاءِ البابِ فَقُلْتُ لَهُ: أَيْنَ صَلَّى رَسُولُ اللهِ ﷺ؟ فَقالَ: صَلَّى بَينَ ذَيْنِكَ العَمُودَيْنِ المُقَدَّمَيْنِ. وكانَ البَيْتُ عَلَى سِتَّةِ أَعْمِدَةٍ سَطْرَيْنِ، صَلَّى بَينَ العَمُودَيْنِ مِنَ السَّطْرِ المُقَدَّمِ، وَجَعَلَ بابَ البَيْتِ خَلْفَ ظَهْرِهِ، وَاسْتَقْبَلَ بِوَجْهِهِ الَّذي يَسْتَقْبِلُكَ حِينَ تَلِجُ البَيْتَ بَيْنَهُ وَبَينَ الجِدارِ، قالَ: وَنَسِيتُ أَنْ أَسأَلَهُ كَمْ صَلَّى؟ وعِنْدَ المَكانِ الَّذي صَلَّى فِيهِ مَرْمَرَةٌ حَمْراءُ. [راجع: ٣٩٧]

4401. Narrated 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: Ṣafiyya bint Ḥuyai, the wife of the Prophet ﷺ menstruated during *Ḥajjat-ul-Wadā'*. The Prophet ﷺ said, "Is she going to detain us?" I said to him, "She has already come to Makkah and performed the *Ṭawāf (ul-Ifāḍa)* around the Ka'bah, O Allāh's Messenger". The Prophet ﷺ said, "Let her then proceed on (to Al-Madīna)."

٤٤٠١ - حدَّثَنا أَبو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حدَّثَني عُرْوَةُ بنُ الزُّبَيرِ وأَبو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ: أَنَّ عائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُما أَنَّ صَفِيَّةَ بِنْتَ حُيَيٍّ زَوْجَ النَّبِيِّ ﷺ حاضَتْ في حَجَّةِ الوَدَاعِ،

فَقالَ النَّبِيُّ ﷺ: «أَحابِسَتُنا هِيَ؟» فَقُلْتُ: إِنَّها قَدْ أَفاضَتْ يا رَسُولَ اللهِ وَطافَتْ بالبَيْتِ، فَقالَ النَّبِيُّ ﷺ: «فَلْتَنْفِرْ». [راجع: ٢٩٤]

4402. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: We were talking about *Ḥajjat-ul-Wadā'*, while the Prophet ﷺ was amongst us. We did not know what *Ḥajjat-ul-Wadā'* signified. The Prophet ﷺ praised Allāh and then mentioned *Al-Masīḥ Ad-Dajjāl* and described him extensively, saying, "Allāh did not send any Prophet but that Prophet warned his nation of *Al-Masīḥ Ad-Dajjāl*. Nūḥ (Noah) and the Prophets following him warned (their people) of him. He will appear amongst you (O Muḥammad's followers), and if it happens that some of his qualities may be hidden from you, but your Lord's State is clear to you and not hidden from you." The Prophet ﷺ said it thrice. "Verily, your Lord is not blind in one eye while he (*Ad-Dajjāl*) is blind in the right eye which looks like a grape bulging out (of its cluster)."

٤٤٠٢ - حَدَّثَنا يَحْيَى بنُ سُلَيْمانَ قالَ: أَخْبَرَنِي ابنُ وَهْبٍ قالَ: حَدَّثَنِي عُمَرُ بنُ مُحَمَّدٍ أَنَّ أَباهُ حَدَّثَهُ عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كُنَّا نَتَحَدَّثُ بِحَجَّةِ الوَداعِ والنَّبِيُّ ﷺ بَيْنَ أَظْهُرِنا وَلا نَدْرِي ما حَجَّةُ الوَداعِ، فَحَمِدَ اللهَ وأَثْنَى عَلَيْهِ، ثُمَّ ذَكَرَ المَسِيحَ الدَّجَّالَ فَأَطْنَبَ في ذِكْرِهِ وَقالَ: «ما بَعَثَ اللهُ مِنْ نَبِيٍّ إِلَّا أَنْذَرَ أُمَّتَهُ، أَنْذَرَهُ نُوحٌ والنَّبِيُّونَ مِنْ بَعْدِهِ، وإِنَّهُ يَخْرُجُ فِيكُمْ فَمَا خَفِيَ عَلَيْكُمْ مِنْ شأنِهِ فَلَيْسَ يَخْفَى عَلَيْكُمْ أَنَّ رَبَّكُم لَيْسَ عَلَى ما يَخْفَى عَلَيْكُمْ»، ثَلاثاً. «إِنَّ رَبَّكُمْ لَيْسَ بأَعْوَرَ، وإِنَّهُ أَعْوَرُ عَيْنِ اليُمْنَى كأَنَّ عَيْنَهُ عِنَبَةٌ طافِيَةٌ». [راجع: ٣٠٥٧]

4403. "No doubt! Allāh has made your blood and your properties sacred to one another like the sanctity of this day of yours, in this town of yours, in this month of yours." The Prophet ﷺ added: "No doubt! Haven't I conveyed Allāh's Message to you?" They replied, "Yes," The Prophet ﷺ added, "Woe to you!" (or said), "May Allāh be Merciful to you! Do not become infidels after me (i.e., my death) by cutting the necks of one another."

٤٤٠٣ - «أَلا إِنَّ اللهَ حَرَّمَ عَلَيْكُمْ دِماءَكُمْ وأَمْوالَكُم كحُرْمَةِ يَوْمِكُمْ هٰذا في بلدِكُمْ هذا في شَهْرِكُمْ هٰذا، أَلا هَلْ بَلَّغْتُ؟» قالُوا: نَعَمْ، قالَ: «اللَّهُمَّ اشْهَدْ»، ثَلاثاً. «وَيْلَكُم، أَوْ وَيْحَكُمْ انْظُرُوا لا تَرْجِعُوا بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ». [راجع: ١٧٤٢]

4404. Narrated Zaid bin Arqam: The Prophet ﷺ fought nineteen *Ghazwā* (holy battles) and performed only one *Ḥajj* after he emigrated (to Al-Madīna), and did not perform another *Ḥajj* after it, and that was *Ḥajjat-ul-Wadā'*, Abū Isḥāq said, "He performed *Ḥajj* (many times) when he was in Makkah."(1)

٤٤٠٤ - حَدَّثَنَا عَمْرُو بنُ خالِدٍ: حدَّثنا زُهَيرٌ: حدَّثَنا أَبو إِسحاقَ قالَ: حدَّثَني زَيْدُ ابنُ أَرْقَمَ أَنَّ النَّبِيَّ ﷺ غَزا تِسْعَ عَشْرَةَ غَزْوَةً، وأَنَّهُ حَجَّ بَعْدَما هاجَرَ حَجَّةً وَاحِدَةً لَمْ يَحُجَّ بَعْدَها حَجَّةَ الوَدَاعِ.

قالَ أَبو إِسحَاقَ: وبِمَكَّةَ أُخرَى.

[راجع: ٣٩٤٩]

4405. Narrated Jarīr رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ ordered me during *Ḥajjat-ul-Wadā'*, "Ask the people to be quiet and listen." He then said, "Do not become infidels after me by cutting the necks of one another."

٤٤٠٥ - حدَّثَنا حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ، عَنْ عَليِّ بنِ مُدْرِكٍ، عَنْ أَبي زُرْعَةَ بنِ عَمْرِو بنِ جَرِيرٍ، عَنْ جَرِيرٍ: أَنَّ النَّبِيَّ ﷺ قالَ في حَجَّةِ الوَدَاعِ لِجَرِيرٍ: «اسْتَنْصِتِ النَّاسَ»، فَقالَ: «لا تَرْجِعُوا بَعْدي كُفَّاراً يَضْرِبُ بَعْضُكمْ رِقابَ بَعْضٍ».

[راجع: ١٢١]

4406. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Time has taken its original shape which it had when Allāh created the heavens and the earth. The year is of twelve months, four of which are sacred, and out of these (four) three are in succession, i.e., Dhul-Qa'da, Dhul-Ḥijja and Al-Muḥarram, and the fourth is Rajab which is named after the Muḍar tribe, between (the month of) Jumāda (Ath-Thānia) and Sha'bān." Then the Prophet ﷺ asked, "Which month is this?" We said, "Allāh and His Messenger ﷺ know better." On that the Prophet ﷺ kept quiet so long that we thought that he might name it with another name. Then the Prophet ﷺ said, "Isn't it the month of

٤٤٠٦ - حدَّثَني مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا عَبْدُ الوَهَّابِ: حدَّثَنا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنِ ابنِ أَبي بَكْرَةَ عَنْ أَبي بَكْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «الزَّمانُ قَدِ اسْتَدَار كَهَيْئَتِهِ يَوْمَ خَلَقَ السَّمَاوَاتِ والأَرْضَ. السَّنَةُ اثْنا عَشَرَ شَهْراً، مِنْها أَرْبَعَةٌ حُرُمٌ، ثَلاثَةٌ مُتَوَالِياتٌ: ذُو القَعْدَةِ، وَذُو الحِجَّةِ والمُحَرَّمُ، وَرَجَبُ مُضَرَ الَّذي بَينَ جُمادَى وَشَعْبانَ، أَيُّ شَهْرٍ هٰذا؟» قُلْنا: اللهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى

(1) (H. 4404) The Prophet ﷺ had performed *Ḥajj* several times when he was in Makkah before he emigrated to Al-Madīna.

Dhul-Ḥijja?" We replied, "Yes (it is)." Then he said, "Which town is this?" "We replied, "Allāh and His Messenger ﷺ know better." On that he kept quiet so long that we thought that he might name it with another name. Then he said, "Isn't it the town of Makkah?" We replied, "Yes (it is)." Then he said, "Which day is today?" We replied, "Allāh and His Messenger ﷺ know better." He kept quiet so long that we thought that he might name it with another name. Then he said, "Isn't it the day of *An-Naḥr* (i.e., sacrifice)?" We replied, "Yes (it is)." He said, "So your blood, your properties, (the subnarrator Muḥammad said, 'I think the Prophet ﷺ also said: And your honour...) are sacred to one another like the sanctity of this day of yours, in this town of yours, in this month of yours; and surely, you will meet your Lord, and He will ask you about your deeds. Beware! Do not become like those who went astray (as infidels) after me, cutting the necks of one another. It is incumbent on those who are present to convey this message (of mine) to those who are absent. May be that some of those to whom it will be conveyed might comprehend (what I have said) better than the present audience." (The sub-narrator, Muḥammad, on remembering that narration, used to say, "Muḥammad ﷺ spoke the truth!") He (i.e., the Prophet ﷺ) then said twice, "No doubt! Haven't I conveyed (Allāh's Message) to you?"

4407. Narrated Ṭāriq bin Shihāb: Some Jews said, "Had this Verse been revealed to us, we would have taken that day as *'Eīd* (festival)." 'Umar said, "What Verse?" They said:

"...This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion..." (V.5:3)

ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قالَ: «أَلَيْسَ ذَا الحِجَّةِ؟» قُلْنا: بَلى، قالَ: «فأَيُّ بَلَدٍ هٰذَا؟» قُلْنا: اللهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قالَ: «أَلَيْسَ البَلْدَةَ؟» قُلْنا: بَلى، قالَ: «فأَيُّ يَوْمٍ هٰذَا؟» قُلْنا: اللهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حتَّى ظَنَنَّا أَنَّه سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قالَ: «أَلَيْسَ يَوْمَ النَّحْرِ؟» قُلْنا: بَلى، قال: «فإِنَّ دِماءَكُمْ وأَمْوالَكُمْ - قالَ مُحَمَّدٌ: وأَحْسِبُهُ قالَ: وأَعْرَاضَكُمْ - عَلَيكُمْ حَرَامٌ كحُرْمَةِ يَوْمِكُمْ هٰذَا، في بَلَدِكُمْ هٰذَا، في شَهْرِكُم هٰذَا. وَسَتَلْقَوْنَ رَبَّكُمْ فَسَيَسأَلُكُمْ عَنْ أَعمالِكُمْ، أَلا فَلا تَرْجِعُوا بَعْدِي ضُلَّالاً، يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ. أَلا لِيُبَلِّغِ الشَّاهِدُ الغائِبَ، فَلَعَلَّ بَعْضَ مَنْ يُبلِغُهُ أَنْ يَكُونَ أَوْعَى لَهُ مِنْ بَعْضِ مَنْ سَمِعَهُ». فَكانَ مُحَمَّدٌ إِذَا ذَكَرَهُ يَقُولُ: صَدَقَ مُحَمَّدٌ ﷺ ثُمَّ قالَ: «أَلا هَلْ بَلَّغْتُ؟» مَرَّتَينِ.

٤٤٠٧ - حَدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حَدَّثَنا سُفْيانُ الثَّوري، عَنْ قَيْسِ بنِ مُسْلِمٍ، عَنْ طارِقِ بنِ شِهابٍ: أَنَّ أُناساً مِنَ اليَهُودِ قالُوا: لَوْ نَزَلَتْ هٰذِهِ الآيَةُ فِينا لاتَّخَذْنا ذٰلِكَ اليَوْمَ عِيداً، فقالَ عُمَرُ: أَيَّةُ آيَةٍ؟

فَقالُوا: ﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾ [المائدة: ٣] فَقالَ عُمَرُ: إِنِّي لأَعْلَمُ أَيَّ مَكانٍ أُنْزِلَتْ، أُنْزِلَتْ وَرَسُولُ اللهِ ﷺ وَاقِفٌ بِعَرَفَةَ. [راجع: ٤٥، ٦٧]

'Umar said, "I know the place where it was revealed. It was revealed while Allāh's Messenger ﷺ was staying at 'Arafāt."

٤٤٠٨ - حَدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ أَبي الأَسْوَدِ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ بنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ فَمِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بِحَجَّةٍ، وَمِنَّا مَنْ أَهَلَّ بِحَجٍّ وعُمْرَةٍ، وأَهَلَّ رَسُولُ اللهِ ﷺ بالحَجِّ. فأَمَّا مَنْ أَهَلَّ بالحَجِّ، أَوْ جَمَعَ الحَجَّ والعُمْرَةَ فَلَمْ يَحِلُّوا حَتَّى يَوْمِ النَّحْرِ.

حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ وَقالَ: مَعَ رَسُولِ اللهِ ﷺ في حَجَّةِ الوَدَاعِ. حَدَّثَنا إِسْماعِيلُ: حَدَّثَنا مالِكٌ مِثْلَهُ. [راجع: ٢٩٤]

4408. Narrated 'Āishah رَضِيَ اللهُ عَنْها: We set out with Allāh's Messenger ﷺ, and some of us assumed the *Iḥrām* for *'Umra*, some assumed it for *Ḥajj*, and some assumed it for both *Ḥajj* and *'Umra*. Allāh's Messenger ﷺ assumed the *Iḥrām* for *Ḥajj*. So those who had assumed the *Iḥrām* for *Ḥajj* or for both *Ḥajj* and *'Umra*, did not finish their *Iḥrām* till the day of *An-Naḥr* (i.e., slaughter of sacrifices). Narrated Mālik the same as above, saying, "(We set out) with Allāh's Messenger ﷺ in *Ḥajjat-ul-Wadā'*...)."
Narrated Mālik the same as above.

٤٤٠٩ - حَدَّثَنا أَحْمَدُ بنُ يُونُسَ: حَدَّثَنا إِبْراهِيمُ هُوَ ابنُ سَعْدٍ: حَدَّثَنا ابنُ شِهابٍ، عَنْ عامِرِ بنِ سَعْدٍ، عَنْ أَبِيهِ قالَ: عادَني النَّبيُّ ﷺ في حَجَّةِ الوَداعِ مِنْ وَجَعٍ أَشْفَيْتُ مِنْهُ عَلى المَوْتِ، فَقُلْتُ: يا رَسُولَ اللهِ، بَلَغَ بي مِنَ الوَجَعِ ما تَرَى وأَنا ذُو مالٍ وَلا يَرِثُني إِلَّا ابْنَةٌ لي وَاحِدَةٌ،

4409. Narrated Sa'd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ visited me during *Ḥajjat-ul-Wadā'* while I was suffering from a disease which brought me to the verge of death. I said, "O Allāh's Messenger! My ailment has reached such a (bad) state as you see, and I have much wealth, but I have no one to inherit from me except my only daughter. Shall I give two-third of my property as alms (in charity)?" The Prophet ﷺ said, "No." I said, "(Shall I give) one-third of it?" He replied, "One-third, and even one-third is

too much. It is better for you to leave your inheritors wealthy rather than to leave them poor, begging people (for their sustenance); and whatever you spend for Allāh's sake, you will get reward for it, even for the morsel of food which you put in your wife's mouth." I said, "O Allāh's Messenger! Should I remain (in Makkah) behind my companions (who are going with you to Al-Madīna)?" The Prophet ﷺ said, "If you remain behind, any good deed which you will do for Allāh's sake, will upgrade and elevate you. May be you will live long so that some people may benefit by you and some other (i.e., infidels) may get harmed by you." The Prophet ﷺ then added, "O Allāh! Complete the emigration of my Companions and do not turn them on their heels. But the poor Sa'd bin Khaula (not the above mentioned Sa'd) (died in Makkah)." Allāh's Messenger ﷺ pitied Sa'd for he died in Makkah.

فأَتَصَدَّقُ بِثُلُثَيْ مالي؟ قالَ: «لا»، قُلْتُ: أَفأَتَصَدَّقُ بِشَطْرِهِ؟ قالَ: «لا»، قُلْتُ: فالثُّلُثُ؟ قالَ: «الثُّلُثُ والثُّلُثُ كَثِيرٌ، إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِياءَ خَيرٌ مِنْ أَنْ تَذَرَهُمْ عالَةً يَتَكَفَّفُونَ النَّاسَ، وَلَسْتَ تُنْفِقُ نَفَقَةً تَبْتَغي بِها وَجْهَ اللهِ إِلَّا أُجِرْتَ بِها حَتَّى اللُّقْمَةَ تَجْعَلُها في فِي امْرأَتِكَ». قُلْتُ: يا رَسُولَ اللهِ، أَأُخَلَّفُ بَعْدَ أَصحَابي؟ قالَ: «إِنَّكَ لَنْ تُخَلَّفَ فتَعْمَلَ عَمَلاً تَبْتَغي بِهِ وَجْهَ اللهِ إِلَّا ازْدَدْتَ بِهِ دَرَجَةً وَرِفْعَةً وَلَعَلَّكَ تُخَلَّفُ حَتَّى يَنْتَفِعَ بِكَ أَقْوامٌ ويُضَرَّ بِكَ آخَرُونَ، اللَّهُمَّ أَمْضِ لأَصحَابي هِجْرَتَهُمْ وَلا تَرُدَّهُمْ عَلى أَعْقابِهِمْ، لٰكِنِ البائِسُ سَعْدُ بنُ خَوْلَةَ» رَثى لَهُ رَسُولُ اللهِ ﷺ أَنْ تُوُفِّيَ بِمَكَّةَ.

4410. Narrated Ibn 'Umar رَضِيَ الله عَنهُما: The Prophet ﷺ got his head shaved during *Ḥajjat-ul-Wadā'*.

٤٤١٠ - حدَّثني إِبْراهِيمُ بنُ المُنْذِرِ: حدَّثَنا أَبو ضَمْرَةَ: حدَّثَنا مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ: أَنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما أَخْبرَهُمْ أَنَّ النَّبِيَّ ﷺ حَلَقَ رَأْسَهُ في حَجَّةِ الوَدَاعِ. [راجع: ١٧٢٦]

4411. Narrated Ibn 'Umar رَضِيَ الله عَنهُما: During *Ḥajjat-ul-Wadā'*, the Prophet ﷺ and some of his Companions got their heads shaved, while some of his Companions got their head-hair cut short.

٤٤١١ - حدَّثَنا عُبَيْدُ اللهِ بنُ سَعِيدٍ: حدَّثَنا مُحَمَّدُ بنُ بَكْرٍ: حدَّثَنا ابنُ جُرَيْجٍ: أَخْبرَني مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ: أَخْبرَهُ ابنُ عُمَرَ أَنَّ النَّبِيَّ ﷺ حَلَقَ رأْسَهُ في حَجَّةِ الوَدَاعِ

وأُناسٌ مِنْ أَصحَابِهِ وَقَصَّرَ بَعْضُهُمْ. [راجع: ١٧٢٦]

٤٤١٢ - حدَّثَنَا يَحْيَى بنُ قَزَعَةَ: حدَّثنا مالكٌ، عَنِ ابنِ شِهابٍ. وقالَ اللَّيْثُ: حدَّثَنِي يُونُسُ، عَنِ ابنِ شِهابٍ: حدَّثَنِي عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ: أَنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أَخْبرَهُ أَنَّهُ أَقْبَلَ يَسِيرُ عَلى حِمارٍ وَرَسُولُ اللهِ ﷺ قائمٌ بِمِنًى في حَجَّةِ الوَدَاعِ يُصَلِّي بالنَّاسِ، فَسارَ الحمارُ بَينَ يَدَيْ بَعْضِ الصَّفِّ ثُمَّ نَزَلَ عَنْهُ فَصَفَّ مَعَ النَّاسِ. [راجع: ١٧٢٦]

4412. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما that he came riding a donkey while Allāh's Messenger ﷺ was standing at Mina during *Hajjat-ul-Wadā'*, leading the people in *Salāt* (prayer). The donkey passed in front of a part of the row [of the people offering the *Salāt* (prayer)]. Then he dismounted from it and took his position in the row with the people.

٤٤١٣ - حدَّثَنَا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ هِشامٍ قالَ: حدَّثَنِي أَبي قال: سُئِلَ أُسامَةُ وأَنا شاهِدٌ عَنْ سَيرِ النَّبِيِّ ﷺ في حَجَّتِهِ فَقالَ: العَنَقَ، فإِذَا وَجَدَ فَجْوَةً نَصَّ. [راجع: ١٦٦٦]

4413. Narrated Hishām's father: In my presence, Usāma was asked about the speed of the Prophet ﷺ during his *Hajj*. He replied, "It was *Al-'Anaq* (i.e., moderate, easy speed) and if he encountered an open space, he used to increase his speed."

٤٤١٤ - حدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ عَدِيِّ بنِ ثابتٍ، عَنْ عَبْدِ اللهِ بنِ يَزِيدَ الخَطْمِيِّ: أَنَّ أَبا أَيُّوبَ أَخْبرَهُ أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ في حَجَّةِ الوَدَاعِ المَغْرِبَ والعِشاءَ جمِيعاً. [راجع: ١٦٧٤]

4414. Narrated 'Abdullāh bin Yazīd Al-Khatmī that Abū Ayyūb informed him that he offered the *Maghrib* and *'Ishā'* prayers together with the Prophet ﷺ during *Hajjat-ul-Wadā'*.

(٧٩) بابُ غَزْوَةِ تَبُوكَ، وَهي غَزْوَةُ العُسْرَةِ

(79) CHAPTER. The *Ghazwa* of Tabūk which is also called *Ghazwā Al-'Usrah* (i.e., the battle of hardship).

٤٤١٥ - حدَّثَني مُحَمَّدُ بنُ

4415. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: My companions sent me to Allāh's Messenger ﷺ

to ask him for some animals to ride on, as they were accompanying him in the army of *Al-'Usrah*, and that was the *Ghazwā* (battle) of Tabūk. I said, "O Allāh's Prophet! My companions have sent me to you to provide them with means of transportation." He said, "By Allāh! I will not make you ride anything." It so happened that when I reached him, he was in an angry mood, and I didn't notice it. So I returned in a sad mood because of the refusal of the Prophet ﷺ, and for the fear that the Prophet ﷺ might have become angry with me. So I returned to my companions and informed them of what the Prophet ﷺ had said. Only a short while had passed when I heard Bilāl calling, "O 'Abdullāh bin Qais!" I replied to his call. Bilāl said, "Respond to Allāh's Messenger ﷺ who is calling you." When I went to him (i.e., the Prophet ﷺ), he said, "Take these two camels tied together and also these two camels tied together," referring to six camels he had bought from Sa'd at that time. The Prophet ﷺ added, "Take them to your companions and say, 'Allāh (or Allāh's Messenger ﷺ) allows you to ride on these, so ride on them." So I took those camels to them and said, "The Prophet ﷺ allows you to ride on these (camels), but by Allāh, I will not leave you till some of you proceed with me to somebody who heard the statement of Allāh's Messenger ﷺ. Do not think that I narrate to you a thing which Allāh's Messenger ﷺ has not said." They said to me, "We consider you truthful, and we will do what you like." The subnarrator added: So Abū Mūsa proceeded along with some of them till they came to those who have heard the statement of Allāh's Messenger ﷺ wherein he denied them (some animals to ride on) and (his statement) whereby he gave them the same. So these people told them

العَلاءِ: حدَّثَنا أَبو أُسامَةَ، عَنْ بُرَيْدِ بنِ عَبْدِ اللهِ ابنِ أَبي بُرْدَةَ، عَنْ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: أَرْسَلَنِي أَصحَابي إلى رَسُولِ اللهِ ﷺ أَسأَلُهُ الحُمْلانَ لَهُمْ إذْ هُمْ مَعَهُ في جَيْشِ العُسْرَةِ وَهي غَزْوَةُ تَبُوكَ. فَقُلْتُ: يا نَبيَّ اللهِ، إنَّ أَصحَابي أَرْسَلُوني إلَيْكَ لِتَحْمِلَهُمْ، فَقالَ: «وَاللهِ لا أَحمِلُكُمْ عَلى شَيْءٍ». وَوَافَقْتُهُ وَهُوَ غَضْبانُ وَلا أَشْعُرُ وَرَجَعْتُ حَزِيناً مِنْ مَنْعِ النَّبيِّ ﷺ وَمِنْ مَخافَةِ أَنْ يَكونَ النَّبيُّ ﷺ وجَدَ في نَفْسِهِ عَلَيَّ فَرَجَعْتُ إلى أَصحَابي فأَخْبَرْتُهُمُ الَّذِي قالَ النَّبيُّ ﷺ فَلَمْ أَلبَثْ إلَّا سُوَيْعَةً إذْ سَمِعْتُ بِلالاً يُنادي: أَيْ عَبْدَ اللهِ بنَ قَيْسٍ، فأَجَبْتُهُ، فَقالَ: أَجِبْ رَسُولَ اللهِ ﷺ يَدْعُوكَ، فَلَمَّا أَتَيْتُهُ قالَ: «خُذْ هٰذَيْنِ القَرِينَيْنِ وَهٰذَيْنِ القَرِينَيْنِ لِسِتَّةِ أَبْعِرَةٍ ابْتاعَهُنَّ حِينَئِذٍ مِنْ سَعْدٍ - فانْطَلِقْ بِهِنَّ إلى أَصحَابِكَ فَقُلْ: إنَّ اللهَ - أَوْ قالَ: إنَّ رَسُولَ اللهِ ﷺ - يَحْمِلُكُمْ عَلى هٰؤُلاءِ فارْكَبُوهُنَّ». فانْطَلَقْتُ إلَيْهِمْ بِهِنَّ فَقُلْتُ: إنَّ النَّبيَّ ﷺ يَحْمِلُكُمْ عَلى هٰؤُلاءِ، وَلٰكِنِّي وَاللهِ لا أَدَعُكُمْ حتَّى يَنْطَلِقَ مَعي بَعْضُكُمْ إلى مَنْ سَمِعَ مَقالَةَ رَسُولِ اللهِ ﷺ، لا تَظُنُّوا أَنِّي حَدَّثْتُكُمْ شَيْئاً لَمْ يَقُلْهُ

the same information as Abū Mūsa had told them.

رَسُولُ اللهِ ﷺ. فَقالُوا لي: إنَّكَ عِنْدَنا لَمُصَدَّقٌ ولَنَفْعَلَنَّ ما أَحْبَبْتَ، فانْطَلَقَ أبو مُوسَى بِنَفَرٍ مِنْهُمْ حتَّى أَتَوُا الَّذِينَ سَمِعُوا قَوْلَ رَسُولِ اللهِ ﷺ مَنْعَهُ إيَّاهُمْ ثُمَّ إعْطاءَهُمْ بَعْدُ فَحَدَّثُوهُمْ بِمِثْلِ ما حَدَّثَهُمْ بِهِ أبو مُوسَى. [راجع: ٣١٣٣]

4416. Narrated Sa'd: Allāh's Messenger ﷺ set out for Tabūk appointing 'Alī as his deputy (in Al-Madīna). 'Alī said, "Do you want to leave me with the children and women?" The Prophet ﷺ said, "Will you not be pleased that you will be to me like Harûn (Aaron) to Mûsa (Moses)? But there will be no Prophet after me."

٤٤١٦ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ شُعْبَةَ، عَنِ الحَكَمِ، عَنْ مُصْعَبِ بنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ إلى تَبُوكَ وَاسْتَخْلَفَ عَلِيًّا فَقالَ: أَتُخَلِّفُني في الصِّبْيانِ والنِّساءِ؟ قالَ: «أَلا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هارُونَ مِنْ مُوسَى إلَّا أَنَّهُ لَيْسَ نَبِيٌّ بَعْدي».

وَقالَ أَبو دَاوُدَ: حدَّثنا شُعْبَةُ، عَنِ الحَكَمِ: سَمِعْتُ مُصْعَباً. [راجع: ٣٧٠٦]

4417. Narrated Ṣafwān bin Ya'lā bin Umaiyya that his father said, "I participated in *Al-'Usrah* expedition (i.e., the *Ghazwa* of Tabūk) along with the Prophet ﷺ." Ya'lā added, "(My participation in) that *Ghazwā* was the best of my deeds to me." Ya'lā said, "I had a labourer who quarrelled with somebody, and one of the two bit the hand of the other ('Aṭā', the subnarrator, said, "Ṣafwān told me who bit whom, but I forgot it"), and the one who was bitten, pulled his hand out of the mouth of the biter, so one of the incisors of the biter was broken. So we came to the Prophet ﷺ and he considered the biter's

٤٤١٧ - **حدَّثنا** عُبَيْدُ اللهِ بنُ سَعِيدٍ: حدَّثنا مُحَمَّدُ بنُ بَكْرٍ: أَخْبرَنا ابنُ جُرَيْجٍ قالَ: سَمِعْتُ عَطاءً يُخْبِرُ قالَ: أَخْبَرَني صَفْوانُ بنُ يَعْلَى بنِ أُمَيَّةَ، عَنْ أَبِيهِ قالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ العُسْرَةَ، قالَ: كانَ يَعْلَى يَقُولُ: تِلْكَ الغَزْوَةُ أَوْثَقُ أَعْمالي عِنْدِي. قالَ عَطاءٌ: فَقالَ صَفْوانُ: قالَ يَعْلَى: فَكانَ لي أَجِيرٌ فَقاتَلَ إنْساناً فَعَضَّ أَحَدُهُما يَدَ الآخَرِ، قالَ عَطاءٌ: فَلَقَدْ

مِنْ سَفَرٍ بَدأَ بالمَسْجِدِ فَيَرْكَعُ فيهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ للنَّاسِ. فلَمَّا فَعَلَ ذٰلكَ جاءَهُ المُخَلَّفُونَ فَطَفِقُوا يَعْتَذِرُونَ إلَيْهِ ويَحْلِفُونَ لَهُ وكانُوا بِضْعَةً وثَمانِينَ رَجُلاً، فقَبِلَ مِنْهُمْ رَسُولُ اللهِ ﷺ عَلانِيَتَهُمْ وَبايَعَهُمْ وَاسْتَغْفَرَ لهُمْ وَوَكَلَ سَرائرَهُمْ إلى اللهِ. فَجِئْتُهُ فَلَمَّا سَلَّمْتُ عَلَيْهِ تَبَسَّمَ تَبَسُّمَ المُغْضَبِ ثُمَّ قالَ: «تَعالَ»، فجِئْتُ أَمْشِي حتَّى جَلَسْتُ بَيْنَ يَدَيْهِ فَقالَ لي: «ما خَلَّفَكَ؟ أَلَمْ تَكُنْ قَدِ ابْتَعْتَ ظَهْرَكَ؟» فَقُلْتُ: بَلى، إنِّي وَاللهِ يا رَسُولَ اللهِ لَوْ جَلَسْتُ عِنْدَ غَيرِكَ مِنْ أَهْلِ الدُّنْيا لَرَأَيْتُ أَنْ سأَخْرُجُ مِنْ سَخَطِهِ بِعُذْرٍ، وَاللهِ لَقَدْ أُعْطِيْتُ جَدَلاً وَلٰكِنِّي وَاللهِ لَقَدْ عَلِمْتُ لَئِنْ حَدَّثْتُكَ اليَوْمَ حَدِيثَ كَذِبٍ تَرْضَى بِهِ عَنِّي لَيُوشِكَنَّ اللهُ أَنْ يُسْخِطَكَ عَلَيَّ، وَلَئِنْ حَدَّثْتُكَ حديثَ صِدْقٍ تَجِدُ عَلَيَّ فِيهِ، إنِّي لأَرْجُو فِيهِ عَفْوَ اللهِ، لا وَاللهِ ما كانَ لي مِنْ عُذْرٍ، وَاللهِ ما كُنْتُ قَطّ أَقْوَى وَلا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْكَ، فَقالَ رَسُولُ اللهِ ﷺ: «أَمَّا هٰذَا فَقَدْ صَدَقَ فَقُمْ حتَّى يَقْضِيَ اللهُ فِيكَ». فَقُمْتُ وَثارَ رِجالٌ مِنْ بَني سَلِمَةَ فاتَّبَعُوني فَقالُوا لي: وَاللهِ ما عَلِمْناكَ كُنْتَ أَذْنَبْتَ ذَنْباً قَبْلَ هٰذَا، وَلَقَدْ عَجَزْتَ أَنْ لا تَكُونَ اعْتَذَرْتَ إلى رَسُولِ اللهِ ﷺ بِما

for Allāh's Forgiveness for them, and left the secrets of their hearts for Allāh to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, 'Come on.' So I came walking till I sat before him. He said to me, 'What stopped you from joining us? Had you not purchased an animal for carrying you?' I answered, 'Yes, O Allāh's Messenger! But by Allāh, if I were sitting before any person from among the people of the world other than you, I would have avoided his anger with an excuse. By Allāh, I have been bestowed with the power of speaking fluently and eloquently, but by Allāh, I knew well that if today I tell you a lie to seek your favour, Allāh would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for Allāh's Forgiveness. Really, by Allāh, there was no excuse for me. By Allāh, I had never been stronger or wealthier than I was when I remained behind you.' Then Allāh's Messenger ﷺ said, 'As regards this man, he has surely told the truth. So get up till Allāh decides your case.' I got up, and many men of Banū Salama followed me and said to me, 'By Allāh, we never witnessed you doing any sin before this. Surely, you failed to offer excuse to Allāh's Messenger ﷺ as the others who did not join him, have offered. The supplication of Allāh's Messenger ﷺ to Allāh to forgive you would have been sufficient for you.' By Allāh, they continued blaming me so much that I intended to return (to the Prophet ﷺ) and accuse myself of having told a lie, but I said to them, 'Is there anybody else who has met the same fate as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I said, 'Who are they?' They

replied, 'Murāra bin Ar-Rabī' Al-'Amrī and Hilāl bin Umaiyya Al-Wāqifī.' By that they mentioned to me two pious men who had attended the *Ghazwā* (battle) of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allāh's Messenger ﷺ forbade all the Muslims to talk to us, the three aforesaid persons out of all those who had remained behind in that *Ghazwā*. So, we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As regards my two other fellows, they remained shut in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and offer the *Ṣalāt* (prayers) along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allāh's Messenger ﷺ and greet him while he was sitting in his gathering after the *Ṣalāt* (prayer), and I would wonder whether the Prophet ﷺ did move his lips in return to my greetings or not. Then I would offer my *Ṣalāt* (prayer) near to him and look at him stealthily. When I was busy with my *Ṣalāt*, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abū Qatāda who was my cousin and dearest person to me, and I offered my greetings to him. By Allāh, he did not return my greetings. I said, 'O Abū Qatāda! I beseech you by Allāh! Do you know that I love Allāh and His Messenger ﷺ?' He kept quiet. I asked him again, beseeching him by Allāh, but he remained silent. Then I asked him again in the Name of Allāh. He said, 'Allāh and His Messenger ﷺ

اعْتَذَرَ إِلَيْهِ الْمُتَخَلِّفُونَ، قَدْ كَانَ كَافِيَكَ ذَنْبَكَ اسْتِغْفَارُ رَسُولِ اللهِ ﷺ لَكَ. فَوَاللهِ مَا زَالُوا يُؤَنِّبُونِي حَتَّى أَرَدْتُ أَنْ أَرْجِعَ فَأُكَذِّبَ نَفْسِي ثُمَّ قُلْتُ لَهُمْ: هَلْ لَقِيَ هٰذَا مَعِي أَحَدٌ؟ قَالُوا: نَعَمْ، رَجُلَانِ قَالَا مِثْلَ مَا قُلْتَ فَقِيلَ لَهُمَا مِثْلُ مَا قِيلَ لَكَ، فَقُلْتُ: مَنْ هُمَا؟ قَالُوا: مُرَارَةُ بْنُ الرَّبِيعِ الْعَمْرِيُّ وَهِلَالُ ابْنُ أُمَيَّةَ الْوَاقِفِيُّ، فَذَكَرُوا لِي رَجُلَيْنِ صَالِحَيْنِ قَدْ شَهِدَا بَدْراً لِي فِيهِمَا أُسْوَةٌ، فَمَضَيْتُ حِينَ ذَكَرُوهُمَا لِي. وَنَهَى رَسُولُ اللهِ ﷺ الْمُسْلِمِينَ عَنْ كَلَامِنَا أَيُّهَا الثَّلَاثَةُ مِنْ بَيْنِ مَنْ تَخَلَّفَ عَنْهُ فَاجْتَنَبَنَا النَّاسُ وَتَغَيَّرُوا لَنَا حَتَّى تَنَكَّرَتْ فِي نَفْسِي الْأَرْضُ فَمَا هِيَ الَّتِي أَعْرِفُ، فَلَبِثْنَا عَلَى ذٰلِكَ خَمْسِينَ لَيْلَةً. فَأَمَّا صَاحِبَايَ فَاسْتَكَانَا وَقَعَدَا فِي بُيُوتِهِمَا يَبْكِيَانِ وَأَمَّا أَنَا فَكُنْتُ أَشَبَّ الْقَوْمِ وَأَجْلَدَهُمْ فَكُنْتُ أَخْرُجُ فَأَشْهَدُ الصَّلَاةَ مَعَ الْمُسْلِمِينَ، وَأَطُوفُ فِي الْأَسْوَاقِ وَلَا يُكَلِّمُنِي أَحَدٌ. وَآتِي رَسُولَ اللهِ ﷺ فَأُسَلِّمُ عَلَيْهِ وَهُوَ فِي مَجْلِسِهِ بَعْدَ الصَّلَاةِ فَأَقُولُ فِي نَفْسِي: هَلْ حَرَّكَ شَفَتَيْهِ بِرَدِّ السَّلَامِ عَلَيَّ أَمْ لَا؟ ثُمَّ أُصَلِّي قَرِيباً مِنْهُ فَأُسَارِقُهُ النَّظَرَ فَإِذَا أَقْبَلْتُ عَلَى صَلَاتِي أَقْبَلَ إِلَيَّ. وَإِذَا الْتَفَتُّ نَحْوَهُ

أَخْبَرَنِي صفْوَانُ أَيُّهُما عَضَّ الآخَرَ فَنَسِيتُهُ، قالَ: فَانْتَزَعَ المَعْضُوضُ يَدَهُ مِنْ فِي العَاضِّ، فانْتَزَعَ إِحْدَى ثَنِيَّتَيْهِ فَأَتَيا النَّبِيَّ ﷺ فأَهْدَرَ ثَنِيَّتَهُ. قالَ عَطاءٌ: وَحَسِبْتُ أَنَّهُ قالَ: قالَ النَّبِيُّ ﷺ: «أَفَيَدَعُ يَدَهُ في فِيكَ تَقْضَمُها كأَنَّها في فِي فَحْلٍ يَقْضَمُها؟». [راجع: ١٨٤٧]

claim as invalid (i.e the biter did not get a recompense for his broken incisor). The Prophet ﷺ said, 'Should he leave his hand in your mouth so that you might snap it as if it were in the mouth of a male camel to snap it?' "

(٨٠) باب حَدِيثِ كَعْبِ بنِ مالِكٍ،

وَقَوْلِ اللهِ تَعالى: ﴿وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟﴾ [التوبة: ١١٨].

(80) CHAPTER. The narration of Ka'b bin Mālik.

And the Statement of Allāh تعالى:

"And (He did forgive also) the three [who did not join the Tabūk expedition and whose case was deferred (by the Prophet ﷺ) for Allāh's Decision]...". (V.9:118)

٤٤١٨ - حدَّثَنا يَحْيى بنُ بُكَيرٍ قَالَ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللهِ بنِ كَعْبِ بنِ مالِكٍ: أَنَّ عَبْدَ اللهِ بنَ كَعْبِ بنِ مالِكٍ وكانَ قائِدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ قالَ: سَمِعْتُ كَعْبَ بنَ مالِكٍ يُحَدِّثُ حِينَ تَخَلَّفَ عَنْ قِصَّةِ تَبُوكَ، قالَ كَعْبٌ: لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللهِ ﷺ في غَزْوَةٍ غَزَاها إِلَّا في غَزْوَةِ تَبُوكَ غَيرَ أَنِّي كُنْتُ تَخَلَّفْتُ في غَزْوَةِ بَدْرٍ ولَمْ يُعاتِبْ أَحَداً تَخَلَّفَ عَنْها. إِنَّما خَرَجَ رَسُولُ اللهِ ﷺ يُرِيدُ عِيرَ قُرَيْشٍ حَتَّى جَمَعَ اللهُ بَيْنَهُمْ وَبَينَ عَدُوِّهِمْ عَلى غَيرِ مِيعادٍ. وَلَقَدْ شَهِدْتُ مَعَ رَسُولِ اللهِ

4418. Narrated 'Abdullāh bin Ka'b bin Mālik who, from among Ka'b's sons, was the guide of Ka'b when he became blind: I heard Ka'b bin Mālik narrating the story of (the *Ghazwā* of) Tabūk in which he failed to take part. Ka'b said, "I did not remain behind Allāh's Messenger ﷺ in any *Ghazwā* that he fought except the *Ghazwā* of Tabūk, and I failed to take part in the *Ghazwā* of Badr, but Allāh did not admonish anyone who had not participated in it, for in fact, Allāh's Messenger ﷺ had gone out in search of the caravan of Quraish till Allāh made them (i.e the Muslims) and their enemy meet without any appointment. I witnessed the night of *Al-'Aqaba* (pledge) with Allāh's Messenger ﷺ when we pledged for Islām, and I would not exchange it for the battle of Badr although the battle of Badr is more popular amongst the people than it (i.e., *Al-'Aqaba* Pledge). As for my news (in this battle of Tabūk), I had never been stronger or wealthier than I was when I remained behind the Prophet ﷺ

in that *Ghazwā*. By Allāh, never had I two she-camels before, but I had then at the time of this *Ghazwā*. Whenever Allāh's Messenger ﷺ wanted to make a *Ghazwā*, he used to hide his intention by apparently referring to different *Ghazwā* till it was the time of that *Ghazwā* (of Tabūk) which Allāh's Messenger ﷺ fought in severe heat, facing a long journey, desert, and the great number of the enemy. So the Prophet ﷺ announced to the Muslims clearly (their destination) so that they might get prepared for their *Ghazwā*. So he informed them clearly of the destination he was going to. Allāh's Messenger ﷺ was accompanied by a large number of Muslims who could not be listed in a book namely, a register." Ka'b added, "Any man who intended to be absent would think that the matter would remain hidden unless Allāh revealed it through Divine Revelation. So Allāh's Messenger ﷺ fought that *Ghazwā* at the time when the fruits had ripened and the shades looked pleasant. Allāh's Messenger ﷺ and his Companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned having done nothing. I would say to myself, 'I can do that.' So I kept on delaying it every now and then till the people got ready and Allāh's Messenger ﷺ and the Muslims along with him departed, and I had not prepared anything for my departure, and I said, 'I will prepare myself (for departure) one or two days after him, and then join them.' In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again in the next morning, I went out to get ready but returned without doing anything. Such was the case with me till they hurried away and the battle was missed (by me). Even then I intended to depart to take them over. I wish I

ﷺ لَيْلَةَ العَقَبَةِ حِينَ تَواثَقْنا عَلى الإِسْلامِ وَما أُحِبُّ أَنَّ لي بِها مَشْهَدَ بَدْرٍ وإِنْ كانَتْ بَدْرٌ أَذْكَرَ في النَّاسِ مِنْها. كانَ مِنْ خَبَرِي أَنِّي لَمْ أَكُنْ قَطُّ أَقْوَى وَلا أَيْسَر حِينَ تَخَلَّفْتُ عَنْهُ في تِلكَ الغَزَاةِ. وَاللهِ ما اجْتَمَعَتْ عِنْدي قَبْلَهُ رَاحِلَتانِ قَطُّ حَتَّى جَمَعْتُهُما في تِلْكَ الغَزْوَةِ، ولَمْ يكُنْ رَسُولُ اللهِ ﷺ يُرِيدُ غَزْوَةً إلَّا وَرَّى بغَيرِها حَتَّى كانَتْ تِلكَ الغَزْوَةُ غَزاها رَسُولُ اللهِ ﷺ في حَرٍّ شَدِيدٍ وَاسْتَقْبَلَ سَفَراً بَعِيداً وَمَفازاً وَعَدُوًّا كَثِيراً. فَجَلَّى لِلْمُسْلِمِينَ أَمْرَهُمْ لِيَتأَهَّبُوا أُهْبَةَ غَزْوِهِمْ، فأَخْبَرَهُمْ بوَجْهِهِ الَّذي يُرِيدُ وَالمُسْلِمونَ مَعَ رَسُولِ اللهِ ﷺ كَثِيرٌ ولا يَجْمَعُهُمْ كِتابٌ حافِظٌ - يُرِيدُ الدِّيوَانَ - قالَ كَعْبٌ: فَمَا رَجُلٌ يُرِيدُ أَنْ يَتَغَيَّبَ إلَّا ظَنَّ أَنْ سَيَخْفَى لَهُ ما لَمْ يَنْزِلْ فِيهِ وَحْيُ اللهِ. وَغَزَا رَسُولُ اللهِ ﷺ تلكَ الغَزْوَةَ حِينَ طابَتِ الثِّمارُ والظِّلالُ. وَتَجَهَّزَ رَسُولُ اللهِ ﷺ والمُسلِمونَ مَعَهُ فَطَفِقْتُ أَغْدُو لِكَيْ أَتَجَهَّزَ مَعَهُمْ فأَرْجِعُ ولَمْ أَقْضِ شَيْئاً فأَقُولُ في نَفْسِي: أَنا قادِرٌ عَلَيْهِ. فَلَمْ يَزَلْ يَتمادَى بي حَتَّى اشْتَدَّ النَّاسُ الجِدُّ فأَصْبَحَ رَسُولُ اللهِ ﷺ والمُسْلِمونَ مَعَهُ ولَمْ أَقْضِ مِنْ جَهازِي شَيْئاً فَقُلْتُ: أَتجَهَّزُ بَعْدَهُ

had done so! But it was not written for me. So, after the departure of Allāh's Messenger ﷺ, whenever I went out and walked amongst the people (i.e., the remaining persons), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allāh had excused. Allāh's Messenger ﷺ did not remember me till he reached Tabūk. So while he was sitting amongst the people in Tabūk, he said, 'What did Ka'b do?' A man from Banū Salama said, 'O Allāh's Messenger! He has been stopped by his two *Burda* (i.e., garments) and his looking at his own flanks with pride.' Then Mu'ādh bin Jabal said, 'What a bad thing you have said! By Allāh! O Allāh's Messenger! We know nothing about him but good.' Allāh's Messenger ﷺ kept silent." Ka'b bin Malik added, "When I heard that he (i.e., the Prophet ﷺ) was on his way back to Al-Madīna. I got dipped in my concern, and began to think of false excuses, saying to myself, 'How can I avoid his anger tomorrow?' And I took the advice of wise members of my family in this matter. When it was said that Allāh's Messenger ﷺ had nearly approached (Al-Madīna) all the evil false excuses vanished from my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. So Allāh's Messenger ﷺ arrived in the morning, and whenever he returned from a journey, he used to visit the mosque first of all and offer two-*Rak'a* prayer therein and then sit for the people. So when he had done all that (this time), those who had failed to join the battle (of Tabūk) came and started offering (false) excuses and taking oaths before him. They were something over eighty men; Allāh's Messenger ﷺ accepted the excuses they had expressed, took their *Bai'a* (pledge), asked

بيَوْمٍ أَوْ يَوْمَيْنِ ثُمَّ أَلْحَقُهُم فغَدَوْتُ بَعْدَ أَنْ فَصَلُوا لأَتجَهَّزَ فَرَجَعْتُ وَلَمْ أَقْضِ شَيْئاً ثُمَّ غَدَوْتُ ثُمَّ رَجَعْتُ وَلَمْ أَقْضِ شَيْئاً. فَلَمْ يَزَلْ بي حتَّى أَسْرَعُوا وَتَفارَطَ الغَزْوُ، وهَمَمْتُ أَنْ أَرْتَحِلَ فأُدْرِكَهُمْ وَلَيْتَني فَعَلْتُ، فَلَمْ يُقَدَّرْ لي ذٰلكَ فكُنْتُ إذَا خَرَجْتُ في النَّاسِ بَعْدَ خُرُوجِ رَسُولِ اللهِ ﷺ فَطُفْتُ فِيهِمْ أَحْزَنَنِي أَنِّي لا أَرَى إلَّا رَجُلاً مَغْموصاً عَلَيْهِ النِّفاقُ أَوْ رَجُلاً ممَّنْ عَذَرَ اللهُ مِنَ الضُّعَفاءِ، وَلَمْ يَذْكُرْني رَسُولُ اللهِ ﷺ حتَّى بَلَغَ تَبُوكَ فَقالَ وَهُوَ جالِسٌ في القَوْمِ بِتَبُوكَ: «ما فَعَلَ كَعْبٌ؟» فَقالَ رَجُلٌ مِنْ بَني سَلِمَةَ: يا رَسُولَ اللهِ حَبَسَهُ بُرْدَاهُ وَنَظَرُهُ في عِطْفِهِ. فَقالَ مُعاذُ بنُ جَبَلٍ: بِئْسَ ما قُلْتَ، وَاللهِ يا رَسُولَ اللهِ ما عَلِمْنا عَلَيْهِ إلَّا خيراً، فسَكَتَ رَسُولُ اللهِ ﷺ، قالَ كَعْبُ بنُ مالكٍ: فَلَمَّا بَلَغَني أنّه تَوَجَّهَ قافلاً حَضَرَني همِّي فَطَفِقْتُ أَتَذَكَّرُ الكَذِبَ وأَقُولُ: بِمَاذا أَخْرُجُ مِنْ سَخَطِهِ غَداً؟ وَاسْتَعَنْتُ عَلى ذٰلكَ بكُلِّ ذي رأيٍ مِنْ أَهْلي، فَلَمَّا قِيلَ: إنَّ رَسُولَ اللهِ ﷺ قَدْ أَظَلَّ قادِماً زَاحَ عَنِّي الباطلُ وَعَرَفْتُ أَنِّي لَنْ أَخْرُجَ مِنْهُ أَبَداً بشَيْءٍ فِيه كَذِبٌ، فأَجْمَعْتُ صِدْقَهُ. وأَصْبَحَ رَسُولُ اللهِ ﷺ قادِماً وكانَ إذَا قَدِمَ

for Allāh's Forgiveness for them, and left the secrets of their hearts for Allāh to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, 'Come on.' So I came walking till I sat before him. He said to me, 'What stopped you from joining us? Had you not purchased an animal for carrying you?' I answered, 'Yes, O Allāh's Messenger! But by Allāh, if I were sitting before any person from among the people of the world other than you, I would have avoided his anger with an excuse. By Allāh, I have been bestowed with the power of speaking fluently and eloquently, but by Allāh, I knew well that if today I tell you a lie to seek your favour, Allāh would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for Allāh's Forgiveness. Really, by Allāh, there was no excuse for me. By Allāh, I had never been stronger or wealthier than I was when I remained behind you.' Then Allāh's Messenger ﷺ said, 'As regards this man, he has surely told the truth. So get up till Allāh decides your case.' I got up, and many men of Banū Salama followed me and said to me, 'By Allāh, we never witnessed you doing any sin before this. Surely, you failed to offer excuse to Allāh's Messenger ﷺ as the others who did not join him, have offered. The supplication of Allāh's Messenger ﷺ to Allāh to forgive you would have been sufficient for you.' By Allāh, they continued blaming me so much that I intended to return (to the Prophet ﷺ) and accuse myself of having told a lie, but I said to them, 'Is there anybody else who has met the same fate as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I said, 'Who are they?' They

مِنْ سَفَرٍ بَدأَ بالمَسْجِدِ فَيركَعُ فيهِ رَكْعَتَينِ ثُمَّ جَلَسَ لِلنَّاسِ. فَلَمَّا فَعَلَ ذٰلكَ جاءَهُ المُخَلَّفُونَ فَطَفِقُوا يَعْتَذِرُونَ إلَيْهِ ويَحْلفُونَ لَهُ وكانُوا بِضْعَةً وثَمانِينَ رَجُلاً، فَقَبِلَ مِنْهُمْ رَسُولُ اللهِ ﷺ عَلانِيَتَهُمْ وَبايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ وَوَكَلَ سَرائرَهُمْ إلى اللهِ. فَجِئْتُهُ فَلَمَّا سَلَّمْتُ عَلَيْهِ تَبَسَّمَ تَبَسُّمَ المُغْضَبِ ثُمَّ قالَ: «تَعالَ»، فَجِئْتُ أَمْشِي حتَّى جَلَسْتُ بَينَ يَدَيْهِ فَقالَ لِي: «ما خَلَّفَكَ؟ أَلَمْ تَكُنْ قَدِ ابْتَعْتَ ظَهْرَكَ؟» فَقُلْتُ: بَلَى، إنِّي وَاللهِ يا رَسُولَ اللهِ لَوْ جَلَسْتُ عِنْدَ غَيرِكَ مِنْ أَهْلِ الدُّنْيا لَرَأَيْتُ أَنْ سأَخْرُجُ مِنْ سَخَطِهِ بعُذْرٍ، وَاللهِ لَقَدْ أُعْطِيْتُ جَدَلاً وَلٰكِنِّي وَاللهِ لَقَدْ عَلِمْتُ لَئِنْ حَدَّثْتُكَ اليَوْمَ حَدِيثَ كَذِبٍ تَرْضَى بِهِ عَنِّي لَيُوشِكَنَّ اللهُ أَنْ يُسْخِطَكَ عَلَيَّ، وَلَئِنْ حَدَّثْتُكَ حدِيثَ صِدْقٍ تَجِدُ عَلَيَّ فِيهِ، إنِّي لأَرْجُو فِيهِ عَفْوَ اللهِ، لا وَاللهِ ما كانَ لِي مِنْ عُذْرٍ، وَاللهِ ما كُنْتُ قَطّ أَقْوَى وَلا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْكَ، فَقالَ رَسُولُ اللهِ ﷺ: «أَمَّا هٰذَا فَقَدْ صَدَقَ فَقُمْ حتَّى يَقْضِيَ اللهُ فِيكَ». فَقُمْتُ وَثارَ رِجالٌ مِنْ بَنِي سَلِمَةَ فاتَّبَعُونِي فَقالُوا لِي: وَاللهِ ما عَلِمْناكَ كُنْتَ أَذْنَبْتَ ذَنْباً قَبْلَ هٰذَا، وَلَقَدْ عَجَزْتَ أَنْ لا تَكُونَ اعْتَذَرْتَ إلى رَسُولِ اللهِ ﷺ بِما

اعْتَذَرَ إِلَيْهِ المُتَخَلِّفُونَ، قَدْ كانَ كافِيَكَ ذَنْبَكَ اسْتِغْفارُ رَسُولِ اللهِ ﷺ لكَ. فَوَاللهِ ما زَالُوا يُؤَنِّبُونِي حتَّى أَرَدْتُ أَنْ أَرْجِعَ فأُكَذِّبَ نَفْسِي ثُمَّ قُلْتُ لهُمْ: هَلْ لَقِيَ هٰذَا مَعِي أَحَدٌ؟ قالُوا: نَعَمْ، رَجُلانِ قالا مِثْلَ ما قُلْتَ فَقِيلَ لهُما مِثْلُ ما قِيلَ لَكَ، فَقُلْتُ: مَنْ هُمَا؟ قالُوا: مُرَارَةُ بنُ الرَّبِيعِ العَمْرِيُّ وَهِلالُ ابنُ أُمَيَّةَ الوَاقِفيُّ، فَذَكَرُوا لي رَجُلَينِ صَالِحَيْنِ قَدْ شَهِدَا بَدْراً لي فِيهِما أُسْوَةٌ، فَمَضَيْتُ حِينَ ذَكَرُوهُما لي. ونَهَى رَسُولُ اللهِ ﷺ المُسْلِمينَ عَنْ كَلامِنا أَيُّها الثَّلاثَةُ مِنْ بَينِ مَنْ تَخَلَّفَ عَنْهُ فاجْتَنَبَنَا النَّاسُ وَتَغَيَّرُوا لَنا حتَّى تَنَكَّرَتْ في نَفْسِي الأَرْضُ فما هِيَ التي أَعْرِفُ، فَلَبِثْنا عَلى ذٰلكَ خَمْسِينَ لَيْلَةً. فأَمَّا صَاحِبايَ فاسْتَكانا وَقَعَدَا في بُيُوتِهِما يَبْكِيانِ وأَمَّا أَنا فكُنْتُ أَشَبَّ القَوْمِ وأَجْلَدَهُمْ فكُنْتُ أَخْرُجُ فأَشْهَدُ الصَّلاةَ مَعَ المُسْلِمينَ، وأَطُوفُ في الأَسْوَاقِ وَلا يُكَلِّمُني أَحَدٌ. وآتِي رَسُولَ اللهِ ﷺ فأُسَلِّمُ عَلَيْهِ وَهُوَ في مَجْلِسِهِ بَعْدَ الصَّلاةِ فأَقُولُ في نَفْسِي: هَلْ حَرَّكَ شَفَتَيْهِ بِرَدِّ السَّلامِ عَلَيَّ أَمْ لا؟ ثُمَّ أُصَلِّي قَرِيباً مِنْهُ فأُسارِقُهُ النَّظَرَ فإذَا أَقْبَلْتُ عَلى صَلاتِي أَقْبَلَ إِلَيَّ. وَإِذَا التَفَتُّ نَحْوَهُ

replied, 'Murāra bin Ar-Rabī' Al-'Amrī and Hilāl bin Umaiyya Al-Wāqifī.' By that they mentioned to me two pious men who had attended the *Ghazwā* (battle) of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allāh's Messenger ﷺ forbade all the Muslims to talk to us, the three aforesaid persons out of all those who had remained behind in that *Ghazwā*. So, we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As regards my two other fellows, they remained shut in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and offer the *Ṣalāt* (prayers) along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allāh's Messenger ﷺ and greet him while he was sitting in his gathering after the *Ṣalāt* (prayer), and I would wonder whether the Prophet ﷺ did move his lips in return to my greetings or not. Then I would offer my *Ṣalāt* (prayer) near to him and look at him stealthily. When I was busy with my *Ṣalāt*, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abū Qatāda who was my cousin and dearest person to me, and I offered my greetings to him. By Allāh, he did not return my greetings. I said, 'O Abū Qatāda! I beseech you by Allāh! Do you know that I love Allāh and His Messenger ﷺ?' He kept quiet. I asked him again, beseeching him by Allāh, but he remained silent. Then I asked him again in the Name of Allāh. He said, 'Allāh and His Messenger ﷺ

know it better.' Thereupon my eyes flowed with tears and I returned and jumped over the wall." Ka'b added, "While I was walking in the market of Al-Madīna, suddenly I saw a *Nabaṭī* (i.e., a Christian farmer) from the *Anbât* (plural of *Nabaṭī*) of Sham who came to sell his grains in Al-Madīna, saying, 'Who will lead me to Ka'b bin Mālik?' The people began to point (me) out for him till he came to me and handed me a letter from the king of Ghassān in which the following was written:

'*Amma Ba'du* (then after), I have been informed that your friend (i.e., the Prophet ﷺ) has treated you harshly. Anyhow, Allāh does not let you live at a place where you feel inferior and your right is lost. So, join us, and we will console you.'

When I read it, I said to myself, 'This is also a sort of test.' Then I took the letter to the oven and made a fire therein by burning it. When forty out of the fifty nights elapsed, behold! There came to me the messenger of Allāh's Messenger ﷺ and said, 'Allāh's Messenger ﷺ orders you to keep away from your wife.' I said, 'Should I divorce her; or else what should I do?' He said, 'No, only keep aloof from her and do not cohabit her.' The Prophet ﷺ sent the same message to my two fellows. Then I said to my wife, 'Go to your parents and remain with them till Allāh gives His Verdict in this matter'." Ka'b added, "The wife of Hilāl bin Umaiyya came to Allāh's Messenger ﷺ and said, 'O Allāh's Messenger! Hilāl bin Umaiyya is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?' He said, 'No (you can serve him), but he should not come near you.' She said, 'By Allāh, he has no desire for anything. By Allāh, he has never ceased weeping till his case began till this day of his.' On that, some

أَعْرَضَ عَنِّي حَتَّى إِذَا طَالَ عَلَيَّ ذٰلِكَ مِنْ جَفْوَةِ النَّاسِ مَشَيْتُ حَتَّى تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ - وَهُوَ ابْنُ عَمِّي وأَحَبُّ النَّاسِ إِلَيَّ - فَسَلَّمْتُ عَلَيْهِ، فَوَاللهِ ما رَدَّ عَلَيَّ السَّلَامَ. فَقُلْتُ: يا أَبا قَتَادَةَ، أَنْشُدُكَ بِاللهِ هَلْ تَعْلَمُنِي أُحِبُّ اللهَ ورَسُولَهُ؟ فَسَكَتَ، فَعُدْتُ لَهُ فَنَشَدْتُهُ فَسَكَتَ، فَعُدْتُ لَهُ فَنَشَدْتُهُ، فَقالَ: اللهُ وَرَسُولُهُ أَعْلَمُ. فَفاضَتْ عَيْنايَ وَتَوَلَّيْتُ حَتَّى تَسَوَّرْتُ الجِدَارَ. قالَ: فَبَيْنا أَنا أَمْشِي بِسُوقِ المَدِينَةِ إِذَا نَبَطِيٌّ مِنْ أَنْباطِ أَهلِ الشَّامِ مِمَّنْ قَدِمَ بِالطَّعامِ يَبِيعُهُ بِالمَدِينَةِ يَقُولُ: مَنْ يَدُلُّ عَلى كَعْبِ ابنِ مالِكٍ؟ فَطَفِقَ النَّاسُ يُشِيرُونَ لَهُ حَتَّى إِذَا جاءَنِي دَفَعَ إِلَيَّ كِتاباً مِنْ مَلِكِ غَسَّانَ فَإِذَا فِيهِ: أَمَّا بَعْدُ، فإِنَّهُ قَدْ بَلَغَنِي أَنَّ صَاحِبَكَ قَدْ جَفاكَ، وَلَمْ يَجْعَلْكَ اللهُ بِدارِ هَوَانٍ وَلا مَضْيَعَةٍ فالْحَقْ بِنا نُوَاسِكَ. فَقُلْتُ لَمَّا قَرأْتُها: وَهٰذَا أَيْضاً مِنَ البَلاءِ، فَتَيَمَّمْتُ بِها التَّنُّورَ فَسَجَرْتُهُ بِها حَتَّى إِذَا مَضَتْ أَرْبَعُونَ لَيْلَةً مِنَ الخَمْسِينَ إِذَا رَسُولُ رَسُولِ اللهِ ﷺ يأتِينِي فَقالَ: إِنَّ رَسُولَ اللهِ ﷺ يأْمُرُكَ أَنْ تَعْتَزِلَ امْرأَتَكَ، فَقُلْتُ: أُطَلِّقُها أَمْ ماذَا أَفْعَلُ؟ قالَ: لا بَلِ اعْتَزِلْها وَلا تَقْرَبْها، وأَرْسَلَ إِلى صَاحِبَيَّ مِثْلَ

of my family members said to me, 'Will you also ask Allāh's Messenger ﷺ to permit your wife (to serve you) as he has permitted the wife of Hilāl bin Umaiyya to serve him?' I said, 'By Allāh, I will not ask the permission of Allāh's Messenger ﷺ regarding her, for I do not know what Allāh's Messenger ﷺ would say if I asked him to permit her (to serve me) while I am a young man.' Then I remained in that state for ten more nights after that till the period of fifty nights was completed starting from the time when Allāh's Messenger ﷺ prohibited the people from talking to us. When I had offered the *Fajr* prayer on the 50th morning on the roof of one of our houses and while I was sitting in the condition which Allāh described (in the Qur'ān) i.e., my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness, there I heard the voice of one who had ascended the mountain of Sal' calling with his loudest voice, 'O Ka'b bin Mālik! Be happy (by receiving good tidings).' I fell down in prostration before Allāh, realizing that relief has come. Allāh's Messenger ﷺ had announced the acceptance of our repentance by Allāh when he had offered the *Fajr* prayer. The people then came out to congratulate us. Some bringers of good tidings went out to my two fellows, and a horseman came to me in haste, and a man of Banū Aslam came running and ascended the mountain and his voice was swifter than the horse. When he (i.e., the man) whose voice I had heard, came to me conveying the good tidings, I took off my two garments and dressed him with them; and by Allāh, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to Allāh's Messenger ﷺ. The people started receiving me in batches, congratulating me on Allāh's

ذٰلِكَ. فَقُلْتُ لامْرأتي: الْحَقِي بأَهْلِكِ فَتَكُوني عِنْدَهُمْ حتَّى يَقْضِيَ اللهُ في هٰذَا الأَمْرِ. قالَ كَعْبٌ: فَجاءَتِ امْرأَةُ هِلالِ بنِ أُمَيَّةَ رَسُولَ اللهِ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، إنَّ هِلالَ بنَ أُمَيَّةَ شَيْخٌ ضَائِعٌ لَيْسَ لَهُ خادِمٌ فَهَلْ تَكْرَهُ أنْ أَخْدُمَهُ؟ قالَ: «لا وَلٰكِنْ لا يَقْرَبْكِ». قالَتْ: إنَّهُ وَاللهِ ما بِهِ حَرَكَةٌ إلى شَيْءٍ، وَاللهِ ما زَالَ يَبْكي مُنْذُ كانَ مِنْ أَمْرِهِ ما كانَ إلى يَوْمِهِ هٰذَا، فَقالَ لي بَعْضُ أَهْلِي: لَوِ اسْتَأْذَنْتَ رَسُولَ اللهِ ﷺ في امْرأتِكَ كمَا أَذِنَ لامْرأةِ هِلالِ بنِ أُمَيَّةَ أنْ تَخْدُمَهُ، فَقُلْتُ: وَاللهِ لا أَسْتأذِنُ فِيها رَسُولَ اللهِ ﷺ وَما يُدْرِيني ما يَقُولُ رَسُولُ اللهِ ﷺ إذَا اسْتأذَنْتُهُ فِيها وأنا رَجُلٌ شابٌّ، فَلَبِثْتُ بَعْدَ ذٰلكَ عَشْرَ ليالٍ حتَّى كَمُلَتْ لنَا خَمْسُونَ لَيْلَةً مِنْ حِينَ نَهى رَسُولُ اللهِ ﷺ عَنْ كَلامِنا، فَلَمَّا صَلَّيْتُ صَلاةَ الفَجْرِ صُبْحَ خَمْسينَ لَيْلَةً وأنا على ظَهْرِ بَيْتٍ مِنْ بُيُوتنا فَبَيْنا أنا جالِسٌ عَلى الحالِ الَّذي ذَكَرَ اللهُ قَدْ ضَاقَتْ عَلَيَّ نَفْسِي وَضَاقَتْ عَلَيَّ الأَرْضُ بِما رَحُبَتْ، سَمِعْتُ صَوْتَ صَارِخٍ فَأَوْفَى عَلَى جَبَلِ سَلْعٍ بأَعْلَى صَوْتِهِ: يا كَعْبُ بنَ مالِكٍ، أَبْشِرْ. قالَ: فَخَرَرْتُ ساجداً وَقَدْ عَرَفْتُ أنْ قَدْ جاءَ فَرَجٌ وآذَنَ رَسُولُ

Acceptance of my repentance, saying, 'We congratulate you on Allāh's Acceptance of your repentance.'" Ka'b further said, "When I entered the mosque. I saw Allāh's Messenger ﷺ sitting with the people around him. Ṭalḥa bin 'Ubaidullāh swiftly came to me, shook hands with me and congratulated me. By Allāh, none of the *Muhājirūn* (i.e., emigrants) got up for me except him (i.e., Ṭalḥa), and I will never forget this for Ṭalḥa." Ka'b added, "When I greeted Allāh's Messenger ﷺ he, his face being bright with joy, said, 'Be happy with the best day that you have got ever since your mother delivered you.'" Ka'b added, "I said to the Prophet ﷺ, 'Is this forgiveness from you or from Allāh?' He said, 'No, it is from Allāh.' Whenever Allāh's Messenger ﷺ became happy, his face would shine as if it were a piece of moon, and we all knew that characteristic of him. When I sat before him, I said, 'O Allāh's Messenger! Because of the acceptance of my repentance I will give up all my wealth as alms for the sake of Allāh and His Messenger ﷺ.' Allāh's Messenger ﷺ said, 'Keep some of your wealth, as it will be better for you.' I said, 'So I will keep my share from Khaibar with me,' and added, 'O Allāh's Messenger! Allāh has saved me for telling the truth; so it is a part of my repentance not to tell but the truth as long as I am alive. By Allāh, I do not know anyone of the Muslims whom Allāh has helped for telling the truth more than me, since I mentioned that truth to Allāh's Messenger ﷺ I have never intended to tell a lie eversince (I said that to Allāh's Messenger ﷺ) till today. I hope that Allāh will also save me (from telling lies) the rest of my life. So Allāh revealed to His Messenger ﷺ the Verse:

'Allāh has forgiven the Prophet ﷺ, the *Muhājirūn* (emigrants) and the *Anṣār*... (up

اللهِ ﷺ بِتَوْبَةِ اللهِ عَلَيْنا حِينَ صَلَّى صَلاةَ الفَجْرِ فَذَهَبَ النَّاسُ يُبَشِّرُونَنا وَذَهَبَ قِبَلَ صاحِبَيَّ مُبَشِّرُونَ وَرَكَضَ إِلَيَّ رَجُلٌ فَرَساً وَسَعَى ساعٍ مِنْ أَسْلَمَ فَأَوْفَى عَلَى الجَبَلِ وكانَ الصَّوْتُ أَسْرَعَ مِنَ الفَرَسِ. فَلَمَّا جاءَنِي الَّذِي سَمِعْتُ صَوْتَهُ يُبَشِّرُنِي نَزَعْتُ لَهُ ثَوْبَيَّ فَكَسَوْتُهُ إِيَّاهُما بِبُشْراهُ، وَاللهِ ما أَمْلِكُ غَيرَهُما يَوْمَئِذٍ. وَاسْتَعَرْتُ ثَوْبَيْنِ فَلَبِسْتُهُما وَانْطَلَقْتُ إلى رَسُولِ اللهِ ﷺ فَيَتَلَقَّانِي النَّاسُ فَوْجاً فَوْجاً، يُهَنُّونَنِي بالتَّوْبَةِ يَقُولُونَ: لِتَهْنِكَ تَوْبَةُ اللهِ عَلَيْكَ. قالَ كَعْبٌ: حَتَّى دَخَلْتُ المَسْجِدَ فإذَا رَسُولُ اللهِ ﷺ جالِسٌ حَوْلَهُ النَّاسُ، فَقامَ إِلَيَّ طَلْحَةُ بنُ عُبَيْدِ اللهِ يُهَرْوِلُ حَتَّى صافَحَنِي وَهَنَّانِي، وَاللهِ ما قامَ إِلَيَّ رَجُلٌ مِنَ المُهاجِرِينَ غَيرُهُ وَلا أَنْساها لِطَلْحَةَ. قالَ كَعْبٌ: فَلَمَّا سَلَّمْتُ عَلى رَسُولِ اللهِ ﷺ قالَ رَسُولُ اللهِ ﷺ وَهُوَ يَبرُقُ وَجْهُهُ مِنَ السُّرُورِ: «أَبْشِرْ بِخَيرِ يَوْمٍ مَرَّ عَلَيْكَ مُنْذُ وَلَدَتْكَ أُمُّكَ». قالَ: قُلْتُ: أَمِنْ عِنْدِكَ يا رَسُولَ اللهِ أَمْ مِنْ عِنْدِ اللهِ؟ قالَ: «لا، بَلْ مِنْ عِنْدِ اللهِ». وكانَ رَسُولُ اللهِ ﷺ إذا سُرَّ اسْتَنارَ وَجْهُهُ حَتَّى كَأَنَّهُ قِطْعَةُ قَمَرٍ، وكُنَّا نَعْرِفُ ذٰلِكَ مِنْهُ. فَلَمَّا جَلَسْتُ بَيْنَ يَدَيْهِ قُلْتُ: يا رَسُولَ اللهِ، إِنَّ مِنْ

to His Saying)... And be with those who are true (in words and deeds).' (V.9:117-119)

"By Allāh, Allāh has never bestowed upon me, apart from His guiding me to Islām, a greater blessing than the fact that I did not tell a lie to Allāh's Messenger ﷺ which would have caused me to perish as those who have told a lie perished, for Allāh described those who told lies with the worst description He ever attributed to anybody else. Allāh تَبارك وتَعالى said:

'They (i.e., the hypocrites) will swear by Allāh to you (Muslims) when you return to them... (up to His Saying)... Certainly Allāh is not pleased with the people who are *Al-Fasiqūn* (rebellious, disbelient to Allāh.'" (V.9:95,96)'

Ka'b added, "We, the three persons, differed altogether from those whose excuses Allāh's Messenger ﷺ accepted when they swore to him. He took their *Bai'a* (pledge) and asked Allāh to forgive them, but Allāh's Messenger left our case pending till Allāh gave His Judgement about it. As for that Allāh said:

'And (He did forgive also) the three...' (V.9:118)

"What Allāh said (in this Verse) does not indicate our failure to take part in the *Ghazwā*, but it refers to the deferment of making a decision by the Prophet ﷺ about our case in contrast to the case of those who had taken an oath before him and he excused them by accepting their excuses."

تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مالي صَدَقَةً إلى اللهِ وإلى رَسُولِهِ ﷺ، قالَ رَسُولُ اللهِ ﷺ: «أَمْسِكْ عَلَيْكَ بَعْضَ مالِكَ فَهُوَ خَيرٌ لَكَ»، قُلْتُ: فإنِّي أُمْسِكُ سَهْمِي الَّذي بِخَيْبَرَ. فَقُلْتُ: يا رَسُولَ اللهِ، إنَّ اللهَ إنَّما نَجَّاني بالصِّدْقِ، وإنَّ مِنْ تَوْبَتِي أَنْ لا أُحَدِّثَ إلَّا صِدْقاً ما بَقِيتُ، فَوَاللهِ ما أَعْلَمُ أَحَداً مِنَ المُسْلِمِينَ أَبْلَاهُ اللهُ في صِدْقِ الحَدِيثِ مُنْذُ ذَكَرْتُ ذٰلكَ لِرَسُولِ اللهِ ﷺ أَحْسَنَ مِمَّا أَبْلاني، ما تَعَمَّدْتُ مُنْذُ ذَكَرْتُ ذٰلِكَ لرسولِ اللهِ ﷺ إلى يَوْمي هٰذَا كَذِباً، وإنِّي لأَرْجُو أَنْ يَحْفَظَنِي اللهُ فِيما بَقِيتُ. وأَنْزَلَ اللهُ عَلى رَسُولِهِ ﷺ ﴿لَقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ﴾ إلى قولِهِ: ﴿وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ﴾ فَوَاللهِ ما أَنْعَمَ اللهُ عَلَيَّ مِنْ نِعْمَةٍ قَطُّ بَعْدَ أَنْ هَدَاني لِلإسْلامِ أَعْظَمَ في نَفْسِي مِنْ صِدْقِي لِرَسُولِ اللهِ ﷺ أَنْ لا أَكُونَ كَذَبْتُهُ فَأَهْلِكَ كَمَا هَلَكَ الَّذِينَ كَذَبُوا، فإنَّ اللهَ تَعالَى قالَ لِلَّذِينَ كَذَبُوا حِينَ أَنْزَلَ الوَحْيَ شَرَّ ما قالَ لأَحَدٍ، فَقالَ تَبارَكَ وَتَعالى: ﴿سَيَحْلِفُونَ بِٱللَّهِ لَكُمْ إِذَا ٱنقَلَبْتُمْ﴾ إلى قَوْلِهِ: ﴿فَإِنَّ ٱللَّهَ لَا يَرْضَىٰ عَنِ ٱلْقَوْمِ ٱلْفَٰسِقِينَ﴾ قالَ كَعْبٌ: وكُنَّا تَخَلَّفْنا أَيُّها الثَّلاثَةُ عَنْ أَمْرِ أُولٰئِكَ الَّذِينَ قَبِلَ مِنْهُمْ رَسُولُ اللهِ

ﷺ حِينَ حَلَفُوا لَهُ، فَبايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ وأَرْجأَ رَسُولُ اللهِ ﷺ أَمْرَنا حتَّى قَضَى اللهُ فِيهِ. فَبِذٰلِكَ قالَ: ﴿وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟﴾ وَلَيْسَ الَّذي ذَكَرَ اللهُ مِمَّا خُلِّفْنا عَنِ الغَزْوِ، إنَّما هُوَ تَخْليفُهُ إيَّانا وإِرْجاؤُهُ أَمْرَنا عَمَّنْ حَلَفَ لَهُ وَاعْتَذَرَ إِلَيْهِ فقَبِلَ مِنْهُ.

[راجع: ٢٧٥٧]

(81) CHAPTER. The dismounting of the Prophet ﷺ at (the place called) Al-Ḥijr.

(٨١) بابُ نُزُولِ النَّبِيِّ ﷺ الحِجْرَ

4419. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: When the Prophet ﷺ passed by Al-Ḥijr, he said, "Do not enter the dwelling places of those people who were unjust to themselves unless you enter in a weeping state, lest the same calamity as of theirs should befall you." Then he covered his head and made his speed fast till he crossed the valley.

٤٤١٩ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ الجُعْفِيُّ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أَخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا مَرَّ النَّبِيُّ ﷺ بالحِجْرِ قالَ: «لا تَدْخُلُوا مَساكِنَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ أَنْ يُصِيبَكُمْ ما أَصابَهُمْ إلَّا أنْ تَكونُوا باكِينَ». ثُمَّ قَنَّعَ رأسَهُ وأَسْرَعَ السَّيْرَ حتَّى أجازَ الوَادِيَ.

[راجع: ٤٣٣]

4420. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said to his Companions who were at Al-Ḥijr (or said about the companions of Al-Ḥijr) "Do not enter upon these people who are being punished, except in a weeping state, lest the same calamity as of theirs should befall you."

٤٤٢٠ - حدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا مالِكٌ، عَنْ عَبْدِ اللهِ بنِ دينارٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ لأَصحابِ الحِجْرِ: «لا تَدْخلوا عَلى هٰؤُلاءِ المُعَذَّبِينَ إلَّا أَنْ تَكُونُوا باكِينَ أَنْ يُصِيبَكُمْ مِثْلُ ما أَصابَهُمْ». [راجع: ٤٣٣]

(82) CHAPTER.

(٨٢) بابٌ:

4421. Narrated 'Urwa bin Al-Mughīra: Al-Mughīra bin Shu'ba رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ went out to answer the call of nature and (when he had finished) I got up to pour water for him." I think that he said that the event had taken place during the *Ghazwā* of Tabūk. Al-Mughīra added, "The Prophet ﷺ washed his face, and when he wanted to wash his forearms, the sleeves of his cloak became tight over them, so he took them out from underneath the cloak and then he washed them (i.e., his forearms) and passed wet hands over his *Khuff*."

٤٤٢١ - حدَّثَنا يَحْيَى بنُ بُكَيرٍ، عَنِ اللَّيْثِ، عَنْ عَبْدِ العَزِيزِ بنِ أَبي سَلَمَةَ، عَنْ سَعْدِ بنِ إبْراهِيمَ، عَنْ نافِعِ بنِ جُبَيرٍ، عَنْ عُرْوَةَ بنِ المُغِيرَةِ، عَنْ أَبِيهِ المُغِيرَةِ بنِ شُعْبَةَ قالَ: ذَهَبَ النَّبِيُّ ﷺ لِبَعْضِ حاجَتِهِ فَقُمْتُ أَسْكُبُ عَلَيْهِ الماءَ - لا أَعْلَمُهُ إلَّا قالَ: في غَزْوَةِ تَبُوكَ - فَغَسَلَ وَجْهَهُ وَذَهَبَ يَغْسِلُ ذِراعَيْهِ فَضاقَ عَلَيْهِ كُمَّا الجُبَّةِ فَأَخْرَجَهُما مِنْ تَحْتِ جُبَّتِهِ فَغَسَلَهُما ثُمَّ مَسَحَ عَلى خُفَّيْهِ.

[راجع: ١٨٢]

4422. Narrated Abū Humaid رَضِيَ اللهُ عَنْهُ: We returned in the company of the Prophet ﷺ from the *Ghazwa* of Tabūk, and when we came within sight of Al-Madīna, the Prophet ﷺ said, "This is Ṭāba (i.e., Al-Madīna), and this is Uhud mountain that loves us and is loved by us."

٤٤٢٢ - حدَّثَنا خالِدُ بنُ مَخْلَدٍ: حدَّثَنا سُلَيْمانُ: حدَّثَني عَمْرُو بنُ يَحْيَى، عَنْ عَبَّاسِ بنِ سَهْلِ بنِ سَعْدٍ، عَنْ أَبي حُمَيْدٍ قالَ: أَقْبَلْنا مَعَ النَّبِيِّ ﷺ مِنْ غَزْوَةِ تَبُوكَ حَتَّى إذا أَشْرَفْنا عَلى المَدِينَةِ قالَ: «هٰذِهِ طابَةُ وَهٰذا أُحُدٌ جَبَلٌ يُحِبُّنا ونُحِبُّهُ».

[راجع: ١٤٨١]

4423. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ returned from the *Ghazwa* of Tabūk, and when he approached Al-Madīna, he said, "There are some people in Al-Madīna who were with you all the time, you did not travel any portion of the journey nor crossed any valley, but they were with you." They (i.e., the people) said, "O Allāh's Messenger! Even though they were at Al-Madīna?" He said, "Yes, because they were stopped

٤٤٢٣ - حدَّثَنا أَحْمَدُ بنُ مُحَمَّدٍ: أَخْبرَنا عَبْدُ اللهِ: أَخْبرَنا حُمَيْدٌ الطَّوِيلُ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ رَجَعَ مِنْ غَزْوَةِ تَبُوكَ فَدَنا مِنَ المَدِينَةِ فَقالَ: «إنَّ بالمَدِينَةِ أَقْواماً ما سِرْتُمْ مَسِيراً وَلا قَطَعْتُمْ وَادِياً إلَّا كانُوا

مَعَكُمْ». قَالُوا: يا رَسُولَ اللهِ، وَهُمْ بالمَدِينَةِ؟ قالَ: «وهُمْ بالمَدِينَةِ حَبَسَهُمُ العُذْرُ». [راجع: ٢٨٣٨]

by a genuine excuse."

(٨٣) **بابٌ كِتابِ النَّبِيِّ ﷺ إلى كِسْرَى وقَيْصَرَ**

(83) CHAPTER. The letter of the Prophet ﷺ to Kisra (Khosrau) and Qaiser (Caesar).

٤٤٢٤ - حدَّثَنا إسحَاقُ: حدَّثَنا يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثَنا أبي، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ أنَّ ابنَ عَبَّاسٍ أخْبَرَهُ أنَّ رَسُولَ اللهِ ﷺ بَعَثَ بِكِتابِهِ إلى كِسْرَى مَعَ عَبْدِ اللهِ بنِ حُذَافَةَ السَّهْمِيِّ. فأمَرَهُ أنْ يَدْفَعَهُ إلى عَظِيمِ البَحْرَيْنِ فَدَفَعَهُ عَظِيمُ البَحرَيْنِ إلى كِسْرَى، فَلَمَّا قَرأَهُ مَزَّقَهُ، فَحَسِبْتُ أنَّ ابنَ المُسَيَّبِ قالَ: فَدَعا عَلَيهِ رَسُولُ اللهِ ﷺ أنْ يُمَزَّقُوا كُلَّ مُمَزَّقٍ. [راجع: ٦٤]

4424. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ sent a letter to Kisra (Khosrau) with 'Abdullāh bin Ḥudhāfa As-Sahmī and told him to hand it over to the governor of Al-Baḥrain. The governor of Al-Baḥrain handed it over to Kisra, and when he read the letter, he tore it into pieces. [The subnarrator added, "I think that Ibn Al-Musaiyab said, 'Allāh's Messenger ﷺ invoked (Allāh) to tear them all totally (Kisra and his companions) into pieces.'"]

٤٤٢٥ - حدَّثَنا عُثمانُ بنُ الهَيْثَمِ: حدَّثَنا عَوْفٌ، عَنِ الحَسَنِ، عَنْ أبي بَكْرَةَ قالَ: لَقَدْ نَفَعَني اللهُ بكَلِمَةٍ سَمِعْتُها مِنْ رَسُولِ اللهِ ﷺ أيَّامَ الجَمَلِ بَعْدَما كِدْتُ ألْحَقُ بأصحابِ الجَمَلِ فأُقاتِلَ مَعَهُمْ. قالَ: لَمَّا بَلَغَ رَسُولَ اللهِ ﷺ أنَّ أهْلَ فارِسَ قَدْ مَلَّكُوا عَلَيْهِمْ بِنْتَ كِسْرَى قالَ: «لَنْ يُفْلِحَ قَوْمٌ وَلَّوْا أمْرَهُمُ امْرأةً». [انظر: ٧٠٩٩]

4425. Narrated Abū Bakra: During the days (of the battle) of *Al-Jamal*, Allāh benefited me with a word I had heard from Allāh's Messenger ﷺ after I had been about to join the companions of *Al-Jamal* (i.e., the camel) and fight along with them. When Allāh's Messenger ﷺ was informed that the Persians had crowned the daughter of Kisra (Khosrau) as their ruler, he said, "Such people as ruled by a lady will never be successful."(1)

(1) (H. 4425) Abū Bakra did not fight on that side because the army was led by a woman, i.e., 'Āishah رَضِيَ اللهُ عَنْها.

4426. Narrated As-Sā'ib bin Yazīd: I remember that I went out with the boys to (the place called) *Thanīyat-ul-Wadā'* to receive Allāh's Messenger ﷺ.

٤٤٢٦ - حدَّثنا عَليُّ بن عَبْدِ اللهِ: حدَّثنا سُفْيانُ قالَ: سَمِعْتُ الزُّهْرِيَّ، عَنِ السَّائبِ بنِ يَزِيدَ يَقُول: أَذْكُرُ أنِّي خَرَجْتُ مَعَ الغِلْمانِ إلى ثَنِيَّةِ الوَداعِ نَتَلقَّى رَسُولَ اللهِ ﷺ، وَقالَ سُفْيانُ مَرَّةً: مَعَ الصِّبْيانِ. [راجع: ٣٠٨٣]

4427. Narrated As-Sā'ib: I remember I went out with the boys to *Thanīyat-ul-Wadā'* to receive the Prophet ﷺ when he returned from the *Ghazwā* of Tabūk.

٤٤٢٧ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا سُفْيانُ، عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ: أَذْكُرُ أنِّي خَرَجْتُ مَعَ الصِّبْيانِ نَتَلَقَّى النَّبيَّ ﷺ إلى ثَنِيَّةِ الوَداعِ مَقْدَمَهُ مِنْ غَزْوَةِ تَبُوكَ. [راجع: ٣٠٨٣]

(84) CHAPTER. The sickness of the Prophet ﷺ and his death.

And the Statement of Allāh تعالى:

"Verily! You (O Muḥammad ﷺ) will die and verily, they (too) will die.' (V.39:30)

(٨٤) **بابُ** مَرَضِ النَّبيِّ ﷺ وَوَفاتِهِ، وَقَوْلِ اللهِ تَعالى: ﴿إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ﴿٣٠﴾﴾.

4428. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ in his ailment in which he died, used to say, "O 'Āishah! I still feel the pain caused by the food I ate at Khaibar, and at this time, I feel as if my aorta is being cut from that poison."

٤٤٢٨ - وَقالَ يُونُسُ، عَنِ الزُّهْرِيِّ: قالَ عُرْوَةُ: قالَتْ عائشَةُ رَضِيَ اللهُ عَنْها: كانَ النَّبيُّ ﷺ يَقُولُ في مَرَضِهِ الَّذي ماتَ فِيهِ: «يا عائشَةُ، ما أَزالُ أَجِدُ أَلَمَ الطَّعامِ الَّذي أَكَلْتُ بِخَيْبَرَ، فَهٰذا أَوانُ وَجَدْتُ انْقِطاعَ أَبهَرِي مِنْ ذٰلِكَ السُّمِّ».

4429. Narrated Umm Al-Faḍl bint Al-Ḥārith: I heard the Prophet ﷺ reciting *Sūrat Al-Mursalāt 'Urfā* (No. 77) in the *Maghrib* prayer, and after that *Ṣalāt* (prayer) he did not lead us in any *Ṣalāt* (prayer) till he died.

٤٤٢٩ - حدَّثنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ،

عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما، عَنْ أُمِّ الفَضْلِ بِنْتِ الحارِثِ قالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرأُ في المَغْرِبِ بالمُرْسَلاتِ عُرْفاً، ثُمَّ ما صَلَّى لَنا بَعْدَها حتَّى قَبَضَهُ اللهُ.

[راجع: ٧٦٣]

٤٤٣٠ - حدَّثنا مُحَمَّدُ بنُ عَرْعَرَةَ: حدَّثَنا شُعْبَةُ، عَنْ أَبي بِشْرٍ، عَنْ سَعِيدِ ابنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ قالَ: كانَ عُمَرُ ابنُ الخَطَّابِ رَضِيَ اللهُ عَنْهُ يُدْنِي ابنَ عَباسٍ، فَقالَ لَهُ عَبْدُ الرَّحْمٰنِ بنُ عَوْفٍ: إنَّ لَنا أَبْناءً مِثْلَهُ، فَقالَ: إنَّهُ مِنْ حَيْثُ تَعْلَمُ. فَسأَلَ عُمَرُ ابنَ عَبَّاسٍ عَنْ هٰذِهِ الآيَةِ ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾ فَقالَ: أَجَلُ رَسُولِ اللهِ ﷺ أَعْلَمَهُ إيَّاهُ، فَقالَ: ما أَعْلَمُ مِنْها إلَّا ما تَعْلَمُ. [راجع: ٣٦٢٧]

4430. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ used to let Ibn 'Abbās sit beside him, so 'Abdur-Raḥmān bin 'Amr said to 'Umar, "We have sons similar to him (in age)." 'Umar replied, "(I respect him) because of his status that you know." 'Umar then asked Ibn 'Abbās about the meaning of this Holy Verse:

"When there comes the Help of Allāh (to you, O Muḥammad ﷺ against your enemies) and the Conquest (of Makkah)." (V.110:1)

Ibn 'Abbās replied, "That indicated the approaching death of Allāh's Messenger ﷺ which Allāh informed him." 'Umar said, "I do not know of it except what you know."

٤٤٣١ - حدَّثنا قُتَيْبَةُ: حدَّثَنا سُفْيانُ، عَنْ سُلَيْمانَ الأَحْوَلِ، عَنْ سَعِيدِ ابنِ جُبَيرٍ قالَ: قالَ ابنُ عَبَّاسٍ: يَوْمُ الخَمِيسِ، وَما يَوْمُ الخَمِيسِ، اشْتَدَّ بِرَسُولِ اللهِ ﷺ وَجَعُهُ فَقالَ: «ائْتُونِي أَكْتُبْ لَكُمْ كِتاباً لَنْ تَضِلُّوا بَعْدَهُ أَبَداً»، فَتَنازَعُوا وَلا يَنْبَغي عِنْدَ نَبِيٍّ تَنازُعٌ، فَقالُوا: ما شأْنُهُ أَهَجَرَ؟ اسْتَفْهِمُوهُ فَذَهَبُوا يَرُدُّونَ

4431. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Thursday! And how great that Thursday was! The ailment of Allāh's Messenger ﷺ became worse (on Thursday) and he said, "Fetch me something so that I may write to you something after which you will never go astray." The people (present there) differed in this matter, and it was not right to differ before a Prophet. Some said, "What is wrong with him? (Do you *think*) he is delirious (seriously ill)?[1] Ask him (to understand his state)." So they went to the Prophet ﷺ and asked him again. The Prophet ﷺ said, "Leave me, for my present state is better

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(1) (H. 4431) The speaker wants to urge others to fulfil the Prophet's order.

عَلَيْهِ فَقالَ: «دَعُوني فالَّذي أنا فِيهِ خَيرٌ مِمَّا تَدْعُونَنِي إلَيهِ»، وأَوْصاهُمْ بِثَلاثٍ، قالَ: «أَخرِجُوا المُشْرِكينَ مِنْ جَزِيرَةِ العَرَبِ، وأَجِيزُوا الوَفْدَ بِنَحْوِ ما كُنْتُ أُجِيزُهُمْ»، وَسَكَتَ عَنِ الثَّالِثَةِ أَوْ قالَ: فَنَسِيتُها. [راجع: ١١٤]

than what you call me for." Then he ordered them to do three things. He said, "Turn *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] out of the Arabian Peninsula; respect and give gifts to the foreign delegations as you have seen me dealing with them." (Sa'īd bin Jubair, the subnarrator said that Ibn 'Abbās kept quiet as regards the third order, or he said, "I forgot it.")[1]

[See Vol. 1, *Ḥadīth* No.114)

٤٤٣٢ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أَخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بن عَبْدِ اللهِ بنِ عُتْبَةَ، عَنِ ابنِ عَبَّاس رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا حُضِرَ رَسُولُ اللهِ ﷺ وفي البَيْتِ رِجالٌ فَقالَ النَّبِيُّ ﷺ: «هَلُمُّوا أَكْتُبْ لَكمْ كِتاباً لا تَضِلُّوا بَعْدَهُ»، فَقالَ بَعْضُهُمْ: إنَّ رَسُولَ اللهِ ﷺ قَدْ غَلَبَهُ الوَجَعُ وَعِنْدَكُمُ القُرآنُ، حَسْبُنا كِتابُ اللهِ. فاخْتَلَفَ أَهْلُ البَيْتِ وَاخْتَصَمُوا، فِمنْهُمْ مَنْ يَقُولُ: قَرِّبوا يكْتُبْ لَكمْ كِتاباً لا تَضِلُّوا بَعْدَهُ، ومِنْهُمْ مَنْ يَقولُ غَيرَ ذٰلكَ، فَلَمَّا أَكْثَرُوا اللَّغْوَ وَالاخْتِلافَ قالَ رَسُولُ اللهِ ﷺ: «قُومُوا». قالَ عُبَيْدُ اللهِ: فَكانَ يَقُولُ ابنُ عَبَّاسٍ: إنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ ما حالَ بَيْنَ رَسُولِ اللهِ ﷺ وَبَينَ أَنْ

4432. Narrated 'Ubaidullāh bin 'Abdullāh: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "When Allāh's Messenger ﷺ was on his deathbed and there were some men in the house, he said, 'Come near, I will write for you something after which you will not go astray.' Some of them (i.e., his Companions) said, 'Allāh's Messenger ﷺ is seriously ill and you have the Qur'ān. Allāh's Book is sufficient for us.' So, the people in the house differed and started disputing. Some of them said, 'Give him writing material so that he may write for you something after which you will not go astray.' While the others said the other way round. So when their talk and differences increased, Allāh's Messenger ﷺ said, 'Go away.' Ibn 'Abbās used to say, "No doubt, it was very unfortunate (a great disaster) that Allāh's Messenger ﷺ was prevented from writing for them that writing because of their differences and noise."[2]

(1) (H. 4431) See the footnote of *Ḥadīth* No.3168, Vol.4.
(2) (H. 4432) See *Ḥadīth* No.114 Volume I and *Ḥadīth* No.3168, Volume 4. for details.

يكْتُبَ لهُمْ ذٰلكَ الكِتابَ لِاخْتِلافِهِمْ وَلَغَطِهِمْ. [راجع: ١١٤]

٤٤٣٣، ٤٤٣٤ - حدَّثَنا يَسْرَةُ بنُ صَفْوَانَ بن جَميلٍ اللَّخْميُّ: حدَّثنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ أبيهِ، عَنْ عُرْوَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: دَعا النَّبيُّ ﷺ فاطِمَةَ في شَكْوَاهُ الَّذي قُبِضَ فيهِ فَسارَّها بشَيْءٍ فَبكَتْ، ثُمَّ دَعاها فَسارَّها بشَيْءٍ فَضَحِكَتْ، فَسألْنا عَنْ ذٰلكَ، فَقالَتْ: سارَّني النَّبيُّ ﷺ أنَّهُ يُقْبَضُ في وَجَعِهِ الَّذي تُوُفِّيَ فِيهِ فَبَكَيْتُ، ثُمَّ سارَّني فأخْبرَني أنِّي أوَّلُ أهْلِهِ يَتْبَعُهُ فَضَحِكْتُ. [راجع: ٣٦٢٣، ٣٦٢٤]

4433, 4434. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ called Fāṭima عليها السلام during his fatal illness and told her something secretly and she wept. Then he called her again and told her something secretly, and she started laughing. When we asked her about that, she said, "The Prophet ﷺ first told me secretly that he would expire in that disease in which he eventually died, so I wept; then he told me secretly that I would be the first of his family to follow him, so I laughed (at that time)."

٤٤٣٥ - حدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ سَعْدٍ، عَنْ عُرْوَةَ، عَنْ عائشَةَ قالَتْ: كُنْتُ أسمَعُ أنَّهُ لا يَموتُ نَبيٌّ حتَّى يُخَيَّرَ بَينَ الدُّنْيا والآخِرَةِ، فَسَمِعْتُ النَّبيَّ ﷺ يَقُولُ في مَرَضِهِ الَّذي ماتَ فِيهِ وأَخَذَتْهُ بُحَّةٌ يَقُولُ: ﴿مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم﴾ الآيَةَ، فَظَنَنْتُ أنَّهُ خُيِّرَ. [انظر: ٤٤٣٦، ٤٤٣٧، ٤٤٦٣، ٤٥٨٦، ٦٣٤٨، ٦٥٠٩]

4435. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I used to hear (from the Prophet ﷺ) that no Prophet dies till he is given the option to select either the worldly life or the life of the Hereafter. I heard the Prophet ﷺ in his fatal disease, with his voice becoming hoarse, saying, "In the company of those on whom Allāh has bestowed His Grace... (to the end of the Verse)." (V.4:69) Thereupon I thought that the Prophet ﷺ had been given the option.

٤٤٣٦ - حدَّثَنا مُسْلِمٌ: حدَّثَنا شُعْبَةُ، عَنْ سَعْدٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: «لمَّا مَرِضَ النَّبيُّ ﷺ

4436. Narrated 'Āishah رَضِيَ اللهُ عَنْها: When the Prophet ﷺ fell ill in his fatal illness, he started saying, "With the highest companions."(1)

(1) (H. 4436) See the Noble Qur'ān (V.4:69).

المَرَضَ الَّذي ماتَ فِيهِ جَعَلَ يَقُولُ: «في الرَّفِيقِ الأَعْلَى». [راجع: ٤٤٣٥]

4437. Narrated 'Āishah رَضِيَ الله عَنها: When Allāh's Messenger ﷺ was in good health, he used to say, "Never does a Prophet die unless he is shown his place in Paradise (before his death), and then he is given life or given option." When the Prophet ﷺ became ill and his last moments came while his head was on my thigh, he became unconscious, and when he came to his senses, he looked towards the roof of the house and then said, "O Allāh! (Please let me be) with the highest companions." Thereupon I said, "So, he is not going to stay with us!" Then I came to know that his state was the confirmation of the narration he used to mention to us while he was in good health.

٤٤٣٧ - **حدَّثَنا** أبو اليَمانِ: أَخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبرَني عُرْوَةُ بنُ الزُّبَيرِ أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ وَهُوَ صحِيحٌ يَقولُ: «إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ حتَّى يَرَى مَقْعَدَهُ منَ الجَنَّةِ ثُمَّ يُحَيَّا أَوْ يُخَيَّرَ»، فَلَمَّا اشْتَكى وَحَضَرَهُ القَبْضُ ورأسُهُ عَلى فَخِذِ عائشَةَ غُشِيَ عَلَيْهِ فَلَمَّا أفاقَ شَخَصَ بَصَرُهُ نَحْوَ سَقْفِ البَيْتِ ثُمَّ قالَ: «اللَّهُمَّ في الرَّفِيقِ الأَعْلى»، فَقُلْتُ: إذاً لا يُجاوِرُنَا، فَعَرَفْتُ أَنَّهُ حَدِيثُهُ الَّذي كانَ يُحدِّثُنا وَهُوَ صَحِيحٌ. [راجع: ٤٤٣٥]

4438. Narrated 'Āishah رَضِيَ الله عَنها: 'Abdur-Rahmān bin Abū Bakr entered upon the Prophet ﷺ while I was supporting the Prophet ﷺ on my chest. 'Abdur-Rahmān had a fresh *Siwāk* then and he was cleaning his teeth with it. Allāh's Messenger ﷺ looked at it, so I took the *Siwāk*, cut it (chewed it with my teeth), shook it and made it soft (with water), and then gave it to the Prophet ﷺ who cleaned his teeth with it. I had never seen Allāh's Messenger ﷺ cleaning his teeth in a better way than that moment. After finishing the brushing of his teeth, he lifted his hand or his finger and said thrice, "O Allāh! Let me be with the highest companions," and then died. 'Āishah used to say, "He died while his head was resting between my chest and chin."

٤٤٣٨ - **حدَّثَني مُحَمَّدٌ**: حدَّثَنا عَفَّانُ، عَنْ صَخْرِ بنِ جُوَيْرِيَةَ، عَنْ عَبْدِ الرَّحْمٰنِ ابنِ القاسِمِ، عَنْ أَبِيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها: دَخَلَ عَبْدُ الرَّحْمٰنِ بنُ أبي بَكْرٍ عَلى النَّبيِّ ﷺ وأنا مُسْنِدَتُهُ إلى صَدْرِي وَمَعَ عَبْدِ الرَّحْمٰنِ سِوَاكٌ رَطْبٌ يَسْتَنُّ بِهِ فأَبَدَّهُ رَسُولُ اللهِ ﷺ بَصَرَهُ فأَخَذْتُ السِّوَاكَ فقَضَمْتُهُ وَنَفَضْتُهُ وَطَيَّبْتُهُ ثُمَّ دَفَعْتُهُ إلى النَّبِيِّ ﷺ فاسْتَنَّ بِهِ فما رأَيْتُ رَسُولَ اللهِ ﷺ اسْتَنَّ اسْتِناناً قَطُّ أَحْسَنَ مِنْهُ، فَمَا عَدَا أنْ فَرَغَ رَسُولُ اللهِ ﷺ رَفَعَ يَدَهُ أَوْ إِصْبَعَهُ ثُمَّ قالَ: «في الرَّفِيقِ

الأَعلى»، ثَلاثاً، ثُمَّ قَضَى. وكانَتْ تَقُولُ: ماتَ وَرَأْسُهُ بَينَ حاقِنَتِي وَذَاقِنَتِي. [راجع: ٨٩٠]

4439. Narrated 'Āishah رَضِيَ الله عَنها: Whenever Allāh's Messenger ﷺ became ill, he used to recite *Al-Mu'awwidhāt (Surah* Nos. 113, 114) and blow his breath over himself (after their recitation) and rub his hands over his body. So when he was afflicted with his fatal illness, I started reciting *Al-Mu'awwidhāt* and blowing my breath over him as he used to blow and made the hand of the Prophet ﷺ pass over his body.

٤٤٣٩ - حَدَّثَني حِبّانُ: أخبرنا عبدُ اللهِ: أخبرَنا يُونُسُ، عَنِ ابنِ شِهابٍ: أَخْبرَني عُرْوَةُ أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْها أخبرَتْهُ أَنَّ رَسُولَ اللهِ ﷺ كانَ إذا اشْتَكىٰ نَفَثَ عَلَى نَفْسِهِ بالمُعَوِّذاتِ، ومَسَحَ عَنْهُ بِيدِهِ. فَلَمَّا اشْتَكى وَجَعَهُ الَّذي تُوفِّيَ فيهِ طَفِقْتُ أَنْفُثُ عَلَى نَفْسِهِ بالمُعَوِّذاتِ الَّتي كان يَنْفُثُ وأمسَحُ بِيَدِ النَّبيِّ ﷺ عَنْهُ. [انظر: ٥٠١٦، ٥٧٣٥، ٥٧٥١]

4440. Narrated 'Āishah رَضِيَ الله عَنها: I heard the Prophet ﷺ and listened to him before his death while he was leaning his back on me and saying,

"O Allāh! Forgive me, and bestow Your Mercy on me, and let me meet the (highest) companions (of the Hereafter)."

[See the Qur'ān, V. 4:69 and *Hadith* No. 4435]

٤٤٤٠ - حَدَّثَنا مُعلَّى بنُ أَسَدٍ: حدَّثَنا عَبْدُ العَزيزِ بنُ مُخْتارٍ: حدَّثَنا هِشامُ بنُ عُرْوَةَ، عَنْ عَبّادِ بنِ عَبْدِ اللهِ بنِ الزُّبَيْرِ أَنَّ عَائِشَةَ أخبرَتْهُ أَنَّها سَمِعَتِ النَّبيَّ ﷺ وأَصْغَتْ إِلَيْهِ قَبْلَ أَنْ يَمُوتَ وهُوَ مُسنِدٌ إليَّ ظهرَهُ يقولُ: «اللَّهُمَّ اغفِرْ لي وارْحَمْني وألحِقْني بالرَّفيقِ». [انظر: ٥٦٧٤]

4441. Narrated 'Urwa bin Az-Zubair: 'Āishah رَضِيَ الله عَنها said, "The Prophet ﷺ said during his fatal illness, 'Allāh cursed the Jews for they took the graves of their Prophets as places for worship.'" 'Āishah added, "Had it not been for that (statement of the Prophet ﷺ) his grave would have been made conspicuous. But he was afraid that it might be taken as a place for worship."

٤٤٤١ - حدَّثَنا الصَّلْتُ بنُ مُحَمَّدٍ: حدَّثَنا أبو عَوانَةَ، عَنْ هِلالٍ الوَزَّانِ، عَنْ عُرْوَةَ بنِ الزُّبيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ النَّبيُّ ﷺ في مَرَضِهِ الَّذي لَمْ يَقُمْ مِنْهُ: «لَعَنَ اللهُ اليَهُودَ اتَّخَذُوا قُبُورَ أَنبيائِهِمْ مَساجِدَ»، قالَتْ عائشَةُ: لَوْلا

ذٰلكَ لأُبْرِزَ قَبْرُهُ، خَشِيَ أَنْ يُتَّخَذَ مَسْجِداً. [راجع: ٤٣٥]

4442. Narrated 'Āishah, the wife of the Prophet ﷺ, "When the ailment of Allāh's Messenger ﷺ became aggravated, he requested his wives to permit him to be (treated) nursed in my house, and they gave him permission. He came out (to my house), walking between two men with his feet dragging on the ground, between 'Abbās bin 'Abdul-Muṭṭalib and another man". 'Ubaidullāh said, "I told 'Abdullāh of what 'Āishah had said. 'Abdullāh bin 'Abbās said to me, 'Do you know who was the other man whom 'Āishah did not name?' I said, 'No.' Ibn 'Abbās said, 'It was 'Alī bin Abī Ṭālib.'" 'Āishah, the wife of the Prophet ﷺ used to narrate saying, "When Allāh's Messenger ﷺ entered my house and his disease became aggravated, he said, 'Pour on me the water of seven water-skins, the mouths of which have not been untied, so that I may give advice to the people.' So we let him sit in a big basin belonging to Ḥafṣa, the wife of the Prophet ﷺ and then started to pour water on him from these waterskins till he started pointing to us with his hands intending to say, 'You have done your job.'" 'Āishah added, "Then he went out to the people and led them in *Ṣalāt* (prayer) and preached to them."

٤٤٤٢ - حدَّثنا سَعِيدُ بنُ عُفَيرٍ قالَ: حدَّثني اللَّيْثُ: حدَّثني عُقَيْلٌ، عَنِ ابنِ شِهابٍ: أخبرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ أَنَّ عائشةَ زَوْجَ النَّبِيِّ ﷺ قالَتْ: لَمَّا ثَقُلَ رَسُولُ اللهِ ﷺ وَاشْتَدَّ بِهِ وَجَعُهُ اسْتَأْذَنَ أَزْوَاجَهُ أَنْ يُمَرَّضَ في بَيْتي فأَذِنَّ لَهُ، فَخَرَجَ وَهُوَ بَينَ الرَّجُلَينِ تَخُطُّ رِجْلاهُ في الأَرْضِ بَينَ عَبَّاسِ بنِ عَبْدِ المُطَّلِبِ وَبَينَ رَجُلٍ آخَرَ. قالَ عُبَيْدُ اللهِ: فأَخْبَرْتُ عَبْدَ اللهِ بالَّذي قالَتْ عائشَةُ فَقالَ لي عَبْدُ اللهِ ابنُ عَبَّاسٍ: هَلْ تَدْرِي مَنِ الرَّجُلُ الآخَرُ الَّذي لَمْ تُسَمِّ عائشَةُ؟ قالَ: قُلْتُ: لا، قالَ ابنُ عَبَّاسٍ: هُوَ عَلِيُّ بنُ أَبي طَالِبٍ، وكانَتْ عائشَةُ زَوْجُ النَّبِيِّ ﷺ تُحَدِّثُ: أَنَّ رَسُولَ اللهِ ﷺ لَمَّا دَخَلَ بَيْتي وَاشْتَدَّ بِهِ وَجَعُهُ قالَ: «هَرِيقُوا عَلَيَّ مِنْ سَبْعِ قِرَبٍ لَمْ تُحْلَلْ أَوْكِيَتُهُنَّ لَعَلِّي أَعْهَدُ إِلى النَّاسِ». فأَجْلَسْنَاهُ في مِخْضَبٍ لِحَفْصَةَ زَوْجِ النَّبِيِّ ﷺ ثُمَّ طَفِقْنا نَصُبُّ عَلَيْهِ من تلكَ القِرَبِ حتَّى طَفِقَ يُشيرُ إِلَيْنا بيَدِهِ أَنْ قَدْ فَعَلْتُنَّ. قالَتْ: ثُمَّ خَرَجَ إِلى النَّاسِ فَصَلَّى بِهِم وخَطَبَهُمْ. [راجع: ١٩٨]

4443,4444. Narrated 'Āishah and 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُم : "When

٤٤٤٣، ٤٤٤٤ - وأخبرَني عُبَيْدُ

Allāh's Messenger ﷺ became seriously ill, he started covering his face with his woolen sheet, and when he felt short of breath, he removed it from his face and said, 'That is so! Allāh's Curse be on the Jews and the Christians, as they took the graves of their Prophets as (places of worship),' intending to warn (the Muslims) of what they had done."

اللهِ ابنُ عَبْدِ اللهِ بنِ عُتْبَةَ أَنَّ عائشَةَ وَعَبْدَ اللهِ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ قالا: لَمَّا نَزَلَ برَسُولِ اللهِ ﷺ طَفِقَ يَطْرَحُ خَميصَةً لَهُ عَلى وَجْهِهِ، فإذَا اغْتَمَّ كَشَفَها عَنْ وَجْهِهِ فَقَالَ: وَهُوَ كَذٰلِكَ «لَعْنَةُ اللهِ عَلى اليَهُودِ والنَّصارَى اتَّخذوا قُبُورَ أَنْبيائهِمْ مَساجِدَ»، يُحَذِّرُ ما صَنَعُوا. [راجع: ٤٣٥، ٤٣٦]

4445. Narrated Ubaidullāh: 'Āishah said, "I argued with Allāh's Messenger ﷺ repeatedly about that matter [i.e., his order that Abū Bakr should lead the people in *Ṣalāt* (prayer) in his place when he was ill], and what made me argue so much was, that it never occurred to my mind that after the Prophet ﷺ, the people would ever love a man who had taken his place, and I felt that anybody standing in his place, would be a bad omen to the people, so I wanted Allāh's Messenger ﷺ to give up the idea of chosing Abū Bakr [to lead the people in *Ṣalāt* (prayer)]."

٤٤٤٥ - أَخْبرَني عُبَيْدُ اللهِ أَنَّ عائشَةَ قالَتْ: لَقَدْ رَاجَعْتُ رَسُولَ اللهِ ﷺ في ذٰلكَ وَما حَمَلَني عَلى كَثْرَةِ مُرَاجَعَتِهِ إلَّا أَنَّهُ لَمْ يَقَعْ في قَلْبِي أَنْ يُحِبَّ النَّاسُ بَعْدَهُ رَجُلاً قامَ مَقامَهُ أَبَداً وَلا كُنْتُ أَرَى أَنَّهُ لَنْ يَقُومَ أَحَدٌ مَقامَهُ إلا تَشاءَمَ النَّاسُ بِهِ، فأَرَدْتُ أَنْ يَعْدِلَ ذٰلكَ رَسُولُ اللهِ ﷺ عَنْ أَبي بَكْرٍ. رَوَاهُ ابنُ عُمَرَ وأَبو مُوسَى وابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ عَنِ النَّبيِّ ﷺ. [راجع: ١٩٨]

4446. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ died while he was between my chest and chin, so I never dislike the death agony for anyone after the Prophet ﷺ.

٤٤٤٦ - حدَّثَني عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ قالَ: حدَّثَني ابنُ الهَادِ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ القاسِمِ، عَنْ أَبيهِ، عَنْ عائشَةَ قالَتْ: ماتَ النَّبيُّ ﷺ وإنَّهُ لَبَينَ حاقِنَتِي وَذَاقِنَتِي، فَلا أَكْرَهُ شِدَّةَ المَوْتِ لأَحَدٍ أَبَداً بَعْدَ النَّبيِّ ﷺ. [راجع: ٨٩٠]

4447. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: 'Alī bin Abī Ṭālib came out of the house of Allāh's Messenger ﷺ during his fatal illness. The people asked, "O Abū Ḥasan (i.e., 'Alī)! How is the health of

٤٤٤٧ - حدَّثني إسحَاقُ: أَخْبرَنا بِشْرُ بنُ شُعَيْبِ بنِ أَبي حَمْزَةَ: حدَّثَني أَبي، عَنِ الزُّهْرِيِّ قالَ: أَخْبرَني عَبْدُ

اللهِ ابنُ كَعْبِ بن مالكٍ الأَنْصارِيُّ وكانَ كَعْبُ بنُ مالكٍ أحَدَ الثَّلاثَةِ الَّذينَ تِيبَ عَلَيْهِمْ: أَنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ أَخْبرَهُ: أَنَّ عَلِيَّ بنَ أبي طالِبٍ رَضِيَ اللهُ عَنْهُ خَرَجَ مِنْ عِنْدِ رَسُولِ اللهِ ﷺ في وَجَعِهِ الَّذي تُوُفِّيَ فِيهِ فَقالَ النَّاس: يا أبا الحَسَنِ، كَيْفَ أَصْبَحَ رَسُولُ اللهِ ﷺ؟ فَقالَ: أَصْبَحَ بِحَمْدِ اللهِ بارِئاً، فأَخَذَ بِيَدِهِ عَبَّاسُ ابنُ عَبْدِ المُطَّلِبِ، فَقالَ لَهُ: أَنتَ وَاللهِ بَعْدَ ثَلاثٍ عَبْدُ العَصَا، وإنِّي وَاللهِ لأَرَى رَسُولَ اللهِ ﷺ سَوْفَ يُتَوَفَّى مِنْ وَجَعِهِ هٰذَا، إنِّي لأَعْرِفُ وُجُوهَ بَني عَبْدِ المُطَّلِبِ عِنْدَ المَوْتِ. اذْهَبْ بنا إلى رَسُولِ اللهِ ﷺ فَلْنَسأَلْهُ فِيمَنْ هٰذَا الأَمْرُ؟ إنْ كانَ فينا عَلِمْنا ذٰلكَ، وإنْ كانَ في غيرِنا عَلمْناهُ فأَوْصَى بنا. فَقالَ عَلِيٌّ: إنَّا وَاللهِ لَئِنْ سأَلْناها رَسُولَ اللهِ ﷺ فمَنَعَناها لا يُعْطِيناها النَّاسُ بَعْدَهُ، وإنِّي وَاللهِ لا أَسأَلُها رَسُولَ اللهِ ﷺ. [انظر: ٦٢٦٦]

Allāh's Messenger ﷺ this morning?" 'Alī replied, "He has recovered with the Grace of Allāh." 'Abbās bin 'Abdul-Muṭṭalib held him by the hand and said to him, "In three days you, by Allāh, will be ruled (by somebody else)[1]. And by Allāh, I feel that Allāh's Messenger ﷺ will die from this ailment of his, for I know how the faces of the offspring of 'Abdul-Muṭṭalib look at the time of their death. So let us go to Allāh's Messenger ﷺ and ask him who will take over the caliphate. If it is given to us, we will know as to it, and if it is given to somebody else, we will inform him so that he may tell the new ruler to take care of us." 'Alī said, "By Allāh, if we asked Allāh's Messenger ﷺ for it (i.e., the caliphate) and if he refused to give it to us, the people will never give it to us after that. And by Allāh, I will not ask Allāh's Messenger ﷺ for it."

٤٤٤٨ - حدَّثَنا سَعِيدُ بنُ عُفَيرٍ قالَ: حدَّثَني اللَّيْثُ قالَ: حدَّثَني عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: حدَّثَني أَنَسُ بنُ مالكٍ رَضِيَ اللهُ عَنْهُ أَنَّ المُسْلمينَ بَيْنا هُمْ في صَلاةِ الفَجْرِ مِنْ يَوْمِ الاثْنَينِ وأبو بَكْرٍ يُصَلِّي لهُمْ

4448. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: While the Muslims were offering the *Fajr* prayer on Monday, and Abū Bakr was leading them in *Ṣalāt* (prayer), suddenly, Allāh's Messenger ﷺ lifted the curtain of 'Āishah's dwelling and looked at them while they were in the rows of the *Ṣalāt* (prayer) and smiled. Abū Bakr retreated to join the

(1) (H. 4447) He means that the Prophet ﷺ will die and you will be under the authority of a new ruler.

لم يَفْجأْهُمْ إلَّا رَسُولُ اللهِ ﷺ قَدْ كَشَفَ سِتْرَ حُجْرَةِ عائشَةَ فَنَظَرَ إلَيْهِمْ وَهُمْ في صُفُوفِ الصَّلاةِ ثُمَّ تَبَسَّمَ يَضْحَكُ، فنَكَصَ أبو بَكْرٍ عَلى عَقِبَيْهِ لِيَصِلَ الصَّفَّ وَظَنَّ أنَّ رَسُولَ اللهِ ﷺ يُرِيدُ أنْ يَخْرُجَ إلى الصَّلاةِ، فَقالَ أنَسٌ: وَهَمَّ المُسْلِمونَ أنْ يَفْتَتِنُوا في صَلاتِهِمْ فَرَحاً بِرَسُولِ اللهِ ﷺ، فأشارَ إلَيْهِمْ بِيَدِهِ رَسُولُ اللهِ ﷺ أن أتِمُّوا صَلاتَكُمْ ثُمَّ دَخَلَ الحُجْرَةَ وأرْخَى السِّتْرَ. [راجع: ٦٨٠]

rows, thinking that Allāh's Messenger ﷺ wanted to come out for the *Ṣalāt* (prayer). The Muslims were about to be put to trial in their *Ṣalāt* (prayer) [i.e., were about to give up offering *Ṣalāt* (prayer)] because of being overjoyed at seeing Allāh's Messenger ﷺ. But Allāh's Messenger ﷺ beckoned them with his hand to complete their *Ṣalāt* (prayer) and then entered the dwelling and let fall the curtain.

٤٤٤٩ - حدَّثَني مُحَمَّدُ بنُ عُبَيْدٍ: حدَّثَنا عِيسَى بنُ يُونُسَ، عَنْ عُمَرَ بنِ سَعِيدٍ قالَ: أخْبرَني ابنُ أبي مُلَيْكَةَ: أنَّ أبا عَمْرٍو ذَكْوانَ مَوْلَى عائشَةَ أخْبرَهُ أنَّ عائشَةَ كانَتْ تَقُولُ: إنَّ مِنْ نِعَمِ اللهِ عَلَيَّ أنَّ رَسُولَ اللهِ ﷺ تُوُفِّيَ في بَيْتي وفي يَوْمي وبَيْنَ سَحْري ونَحْري، وأنَّ اللهَ جَمَعَ بَيْنَ رِيقي ورِيقِهِ عِنْدَ مَوْتِهِ. وَدَخَلَ عَلَيَّ عَبْدُ الرَّحْمٰنِ، وَبِيَدِهِ السِّوَاكُ وأنا مُسْنِدَةٌ رَسُولَ اللهِ ﷺ فرأيْتُهُ يَنْظُرُ إلَيْهِ وَعرَفْتُ أنَّهُ يُحِبُّ السِّوَاكَ. فَقُلْتُ: آخُذُهُ لكَ؟ فأشارَ برأسِهِ أنْ نَعَمْ. فَتَناوَلْتُهُ فاشْتَدَّ عَلَيْهِ وَقُلْتُ: أُلَيِّنُهُ لَكَ؟ فأشارَ برأسِهِ أنْ نَعَمْ. فَلَيَّنْتُهُ فأمَرَّهُ وَبَيْنَ يَدَيْهِ رَكْوَةٌ أوْ عُلْبَةٌ - يَشُكُّ عُمَرُ - فِيها ماءٌ، فَجَعَلَ يُدْخِلُ يَدَيْهِ في الماءِ فَيَمْسَحُ

4449. Narrated 'Āishah رَضِيَ اللهُ عَنها: It was one of the Favours of Allāh bestowed upon me that Allāh's Messenger ﷺ expired in my house on the day of my turn while he was leaning against my chest, and Allāh made my saliva mix with his saliva at his death. 'Abdur-Raḥmān entered upon me with a *Siwāk* in his hand and I was supporting (the back of) Allāh's Messenger ﷺ (against my chest). I saw the Prophet ﷺ looking at it (i.e., *Siwāk*) and I knew that he loved the *Siwāk*, so I said (to him), "Shall I take it for you?" He nodded in agreement. So I took it and it was too stiff for him to use, so I said, "Shall I soften it for you?" He nodded his approval. So I softened it and he cleaned his teeth with it. In front of him there was a jug or a can, (The subnarrator, 'Umar is in doubt as to which was right) containing water. He started dipping his hand in the water and rubbing his face with it, he said, "*Lā ilāha illallāh*" (none has the right to be worshipped but Allāh). Death has its agonies." He then lifted his hands (towards the sky) and started saying, "With the highest companions," till he expired and his hand dropped down.

بهما وَجْهَهُ يَقُولُ: «لا إِلٰهَ إِلَّا اللهُ إِنَّ لِلْمَوْتِ سَكَرَاتٍ»، ثُمَّ نَصَبَ يَدَهُ فَجَعَلَ يَقُولُ: «في الرَّفِيقِ الأَعْلَى»، حتَّى قُبِضَ وَمالَتْ يَدُهُ. [راجع: ٨٩٠]

4450. Narrated 'Urwa : 'Āishah رَضِيَ اللهُ عَنها said, "Allāh's Messenger ﷺ in his fatal illness, used to ask, 'Where will I be tomorrow? Where will I be tomorrow?[1],' seeking 'Āishah's turn. His wives allowed him to stay wherever he wished. So he stayed at 'Āishah's house till he expired while he was with her." 'Āishah added, "The Prophet ﷺ expired on the day of my turn in my house and he was taken unto Allāh while his head was against my chest and his saliva mixed with my saliva." 'Āishah added, " 'Abdur-Raḥmān bin Abū Bakr came in, carrying a *Siwāk* he was cleaning his teeth with. Allāh's Messenger ﷺ looked at it and I said to him, 'O 'Abdur-Raḥmān! Give me this *Siwāk*.' So he gave it to me and I cut it, chewed (it's end) and gave it to Allāh's Messenger ﷺ who cleaned his teeth with it while he was resting against my chest."

٤٤٥٠ - حدَّثَنا إِسْماعِيلُ: حدَّثني سُلَيمانُ بنُ بِلالٍ: حدَّثَنا هِشامُ بنُ عُرْوَةَ: أَخْبرَني أَبي، عَنْ عائشَةَ رَضِيَ اللهُ عَنها: أَنَّ رَسُولَ اللهِ ﷺ كانَ يَسأَلُ في مَرَضِهِ الَّذي ماتَ فِيهِ يَقُولُ: «أَيْنَ أنا غداً؟ أَيْنَ أنا غداً؟» يُرِيدُ يَوْمَ عائشَةَ، فأَذِنَ لَهُ أَزْواجُهُ يكُونُ حَيْثُ شاءَ، فَكانَ في بَيْتِ عائشَةَ حتَّى ماتَ عِنْدَها. قالَتْ عائشَةُ: فَماتَ في اليَوْمِ الَّذي كانَ يَدُورُ عَلَيَّ فِيهِ في بَيْتي، فَقَبَضَهُ اللهُ وإِنَّ رأسَهُ لَبَينَ نَحْري وسَحْري وخالَطَ رِيقُهُ رِيقي. ثُمَّ قالَتْ: دَخَلَ عَبْدُ الرَّحْمٰنِ بنُ أبي بَكْرٍ وَمَعَهُ سِوَاكٌ يَسْتَنُّ بِهِ فَنَظَرَ إِلَيْهِ رَسُولُ اللهِ ﷺ فَقُلْتُ لَهُ: أَعْطِني هٰذا السِّوَاكَ يا عَبْدَ الرَّحْمٰنِ، فأَعْطانِيهِ فَقَضَمْتُهُ ثُمَّ مَضَغْتُهُ فأَعْطَيْتُهُ رَسُولَ اللهِ ﷺ فاسْتَنَّ بِهِ وَهُوَ مُسْتَنِدٌ إلى صَدْري. [راجع: ٨٩٠]

4451. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ expired in my house and on the day of my turn, leaning against my chest. One of us (i.e., the Prophet's wives) used to recite an invocation asking Allāh to protect him from all evils when he became sick. So I

٤٤٥١ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنها قالَتْ: تُوُفِّيَ

(1) (H. 4450) The Prophet ﷺ asks in which of his wives' house his stay will be tomorrow.

started asking Allāh to protect him from all evils. He raised his head towards the sky and said, "With the highest companions, with the highest companions." 'Abdur-Raḥmān bin Abū Bakr passed (in front of him) carrying a fresh *Siwāk* and the Prophet ﷺ looked at it and I thought that the Prophet ﷺ was in need of it (for cleaning his teeth). So I took it (from 'Abdur-Raḥmān) and chewed its head and shook it and gave it to the Prophet ﷺ who cleaned his teeth with it, in the best way he had ever cleaned his teeth, and then he gave it to me, and suddenly his hand dropped down or it fell from his hand (i.e., he expired). So Allāh made my saliva mix with his saliva on his last day on earth and his first day in the Hereafter.

النَّبِيُّ ﷺ في بَيْتِي وفي يَوْمِي، وبَيْنَ سَحْرِي ونَحْرِي، وكانَتْ إِحْدَانا تُعَوِّذُهُ بِدُعاءٍ إذا مَرِضَ فَذَهَبْتُ أُعَوِّذُهُ فَرَفَعَ رَأْسَهُ إلى السَّماءِ وَقالَ: «في الرَّفِيقِ الأَعْلَى في الرَّفِيقِ الأَعْلَى». وَمَرَّ عَبْدُ الرَّحْمٰنِ بْنُ أبي بَكْرٍ وفي يَدِهِ جَرِيدَةٌ رَطْبَةٌ فَنَظَرَ إِلَيْهِ النَّبِيُّ ﷺ فَظَنَنْتُ أنَّ لَهُ بِها حاجَةً فأَخَذْتُها فَمَضَغْتُ رأسَها وَنَفَضْتُها فَدَفَعْتُها إِلَيْهِ فاسْتَنَّ بِها كأَحْسَنِ ما كانَ مُسْتَنًّا ثُمَّ ناوَلَنِيها فَسَقَطَتْ يَدُهُ أَوْ سَقَطَتْ مِنْ يَدِهِ فَجَمَعَ اللهُ بَيْنَ رِيقي وريقِهِ في آخِرِ يَوْمٍ مِنَ الدُّنْيا وأَوَّلِ يَوْمٍ مِنَ الآخِرَةِ. [راجع: ٨٩٠]

4452, 4453. Narrated 'Āishah رَضِيَ اللهُ عَنها: Abū Bakr came from his house at As-Sunḥ on a horse. He dismounted and entered the mosque, but did not speak to the people till he entered upon 'Āishah and went straight to Allāh's Messenger ﷺ who was covered with *Ḥibara* cloth (i.e., a kind of Yemenite cloth). He then uncovered the Prophet's face and bowed over him and kissed him and wept, saying, "Let my father and mother be sacrificed for you. By Allāh, Allāh will never cause you to die twice. As for the death which was written for you, has come upon you."

٤٤٥٢، ٤٤٥٣ - حدَّثَنَا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أخبرَني أبو سَلَمَةَ: أَنَّ عائِشَةَ أَخْبرَتْهُ: أَنَّ أبا بَكْرٍ رَضِيَ اللهُ عَنْهُ أَقْبَلَ عَلى فَرَسٍ مِنْ مَسْكَنِهِ بالسُّنْحِ حتَّى نَزَلَ فَدَخَلَ المَسْجِدَ فَلَمْ يُكَلِّمِ النَّاسَ حتَّى دَخَلَ عَلى عائشَةَ فتَيَمَّمَ رَسُولَ اللهِ ﷺ وَهُوَ مُغَشًّى بثَوْبِ حِبَرَةٍ. فكَشَفَ عَنْ وَجْهِهِ ثُمَّ أَكَبَّ عَلَيْهِ فَقَبَّلَهُ وَبَكى. ثُمَّ قالَ: بأَبي أَنتَ وأُمِّي، وَاللهِ لا يَجْمَعُ اللهُ عَلَيْكَ مَوْتَتَيْنِ. أَمَّا المَوْتَةُ التي كُتِبَتْ عَلَيْكَ فَقَدْ مُتَّها. [راجع: ١٢٤١، ١٢٤٢]

4454. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهما: Abū Bakr went out while 'Umar bin Al-

٤٤٥٤ - قالَ: وحدَّثَني أبو

سَلَمَةَ، عَنِ ابنِ عَبَّاسٍ: أَنَّ أبا بَكْرٍ خَرَجَ وعُمَرُ ابنُ الخَطَّابِ يُكَلِّمُ النَّاسَ فَقالَ: اجْلِسْ يا عُمَرَ، فأَبى عُمَرُ أَن يَجْلِسَ، فأَقْبَلَ النَّاسُ إلَيْهِ وَتَرَكُوا عُمَرَ. فَقالَ أَبو بَكْرٍ: أَمَّا بَعْدُ، مَنْ كانَ مِنْكُمْ يَعْبُدُ مُحَمَّداً ﷺ فإنَّ مُحَمَّداً قَدْ ماتَ، وَمَنْ كانَ مِنْكُمْ يَعْبُدُ اللهَ فإنَّ اللهَ حَيٌّ لا يَموتُ، قالَ اللهُ تَعالى: ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ﴾ إلى قولِهِ: ﴿ٱلشَّٰكِرِينَ﴾ وَقالَ: وَاللهِ لكأَنَّ النَّاسَ لَمْ يَعْلَمُوا أَنَّ اللهَ أَنْزَلَ هٰذِهِ الآيَةَ حتَّى تَلاها أبو بَكْرٍ فَتَلَقَّاها النَّاسُ مِنْهُ كُلُّهُمْ، فَمَا أَسمَعُ بَشَراً مِنَ النَّاسِ إلَّا يَتْلُوها. فأَخْبَرَني سَعِيدُ بنُ المُسَيَّبِ أَنَّ عُمَرَ قالَ: وَاللهِ ما هُوَ إلَّا أَنْ سَمِعْتُ أبا بَكْرٍ تَلاها فَعَقِرْتُ حتَّى ما تُقِلُّنِي رِجْلايَ وحتَّى أَهْوَيْتُ إلى الأَرْضِ حينَ سَمِعْتُهُ تَلاها أَنَّ النَّبيَّ ﷺ قَدْ ماتَ. [راجع: ١٢٤٢]

Khaṭṭāb was talking to the people. Abū Bakr said, "Sit down, O 'Umar!" But 'Umar refused to sit down. So, the people came to Abū Bakr and left 'Umar. Abū Bakr said, "*Amma Ba'du* (then after), whosoever amongst you used to worship Muḥammad ﷺ, then Muḥammad ﷺ is dead, and whosoever amongst you used to worship Allāh, then Allāh is Alive and shall never die. Allāh تعالى said:

'Muḥammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him... (till the end of the Verse)... who are grateful'." (V.3:144)

By Allāh, it was as if the people never knew that Allāh had revealed this Verse before, till Abū Bakr recited it and all the people received it from him, and I heard everybody reciting it (then).

٤٤٥٥، ٤٤٥٦، ٤٤٥٧ - حدَّثَني عَبْدُ اللهِ بنُ أَبي شَيْبَةَ: حدَّثَنا يَحْيَى بنُ سَعِيدٍ، عَنْ سُفْيانَ، عَنْ مُوسَى بنِ أَبي عائِشَةَ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ، عَنْ عائشَةَ وَابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ: أَنَّ أَبا بَكْرٍ رَضِيَ اللهُ عَنْهُ قَبَّلَ النَّبيَّ ﷺ بَعْدَ مَوْتِهِ. [راجع: ١٢٤١، ١٢٤٢، وانظر: ٥٧٠٩]

4455, 4456, 4457. Narrated 'Āishah and Ibn 'Abbās رَضِيَ اللهُ عَنْهُم: Abū Bakr رَضِيَ اللهُ عَنْهُ kissed the Prophet ﷺ after his death.

٤٤٥٨ - حدَّثنا عَليٌّ: حدَّثنا يَحْيى وَزَاد: قالَتْ عائِشَةُ: لَدَدْناهُ في مَرَضِهِ فَجَعَلَ يُشِيرُ إِلَيْنا أَنْ لا تَلُدُّوني، فَقُلْنا: كَراهِيَةُ المَرِيضِ للدَّواءِ، فَلَمَّا أَفاقَ قالَ: «أَلَمْ أَنْهَكُمْ أَنْ تَلُدُّوني؟» قُلْنا: كَراهِيَةُ المَرِيضِ للدَّواءِ، فَقالَ: «لا يَبْقَى أَحَدٌ في البَيْتِ إِلَّا لُدَّ وأَنا أَنْظُرُ إِلَّا العَبَّاسَ فإِنَّهُ لَمْ يَشْهَدْكُمْ». رَوَاهُ ابنُ أَبي الزِّنادِ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ عَنِ النَّبِيِّ ﷺ. [انظر: ٥٧١٢، ٦٨٨٦، ٦٨٩٧]

4458. Narrated 'Āishah رَضِيَ اللهُ عَنْها: We poured medicine in one side of the Prophet's mouth during his illness and he started pointing to us, meaning to say, "Don't pour medicine in my mouth." We said, "(He says so) because a patient dislikes medicines." When he improved and felt a little better, he said, "Didn't I forbid you to pour medicine in my mouth?" We said, "(We thought it was because of) the dislike, patients have for medicines." He said, "Everyone present in the house be forced by pouring medicine in his mouth while I am looking at him, except 'Abbās as he has not witnessed your deed."

٤٤٥٩ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: أَخْبرَني أَزْهَرُ قالَ: أَخْبرَنا ابنُ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ قالَ: ذُكِرَ عِنْدَ عائِشَةَ أَنَّ النَّبِيَّ ﷺ أَوْصَى إِلى عَليٍّ فَقالَتْ: مَنْ قالَهُ؟ لَقَدْ رأَيْتُ النَّبِيَّ ﷺ وإِنِّي لَمُسْنِدَتُهُ إِلى صَدْرِي فَدَعا بالطَّسْتِ فانْخَنَثَ فَماتَ فَما شَعَرْتُ، فكَيْفَ أَوْصَى إِلى عَليٍّ؟. [راجع: ٢٧٤١]

4459. Narrated Al-Aswad: It was mentioned in the presence of 'Āishah that the Prophet ﷺ had appointed 'Alī as successor by will. Thereupon she said, "Who said so? I saw the Prophet ﷺ, while I was supporting him against my chest. He asked for a tray, and then fell on one side and expired, and I did not feel it. So how (do the people say) he appointed 'Alī as his successor?"

٤٤٦٠ - حدَّثنا أَبو نُعَيْمٍ: حدَّثنا مالِكُ بنُ مِغْوَلٍ، عَنْ طَلْحَةَ قالَ: سأَلْتُ عَبْدَ اللهِ ابنَ أَبي أَوْفَى رَضِيَ اللهُ عَنْهُما: أَوْصَى النَّبِيُّ ﷺ؟ فَقالَ: لا، فَقُلْتُ: كَيْفَ كُتِبَ عَلى النَّاسِ الوَصِيَّةُ أَوْ أُمِرُوا بِها؟ قالَ: أَوْصَى بكِتابِ اللهِ. [راجع: ٢٧٤٠]

4460. Narrated Ṭalḥa: I asked 'Abdullāh bin Abū Aufā, "Did the Prophet ﷺ make a will?" He replied, "No." I further asked, "How comes it that the making of a will was enjoined on the people or that they were ordered to make it?" He said, "The Prophet ﷺ made a will concerning Allāh's Book."(1)

(1) (H. 4460) He advised the people to understand and act upon the Qur'ān.

4461. Narrated 'Amīr bin Al-Ḥārith: Allāh's Messenger ﷺ did not leave a Dīnār or a Dirham or a male or a female slave. He left only his white mule on which he used to ride, and his weapons, and a piece of land which he gave in charity for the needy travellers.

٤٤٦١ - حدَّثنا قُتَيْبَةُ: حدَّثنا أبو الأَحْوَصِ، عَنْ أَبِي إِسحَاقَ، عَنْ عَمْرِو ابنِ الحارِثِ قالَ: ما تَرَكَ رَسُولُ اللهِ ﷺ ديناراً وَلا دِرْهَماً وَلا عَبْداً وَلا أَمَةً إِلَّا بَغْلَتَهُ البَيْضاءَ التي كانَ يَرْكَبُها وسلاحَهُ، وَأَرْضاً جَعَلَها لِابنِ السَّبِيلِ صَدَقَةً. [راجع: ٢٧٣٩]

4462. Narrated Anas رَضِيَ اللهُ عَنْهُ: When the ailment of the Prophet ﷺ got aggravated, he became unconscious whereupon Fāṭima عليها السلام said, "Oh, how distressed my father is!" He said, "Your father will have no more distress after today." When he expired, she said, "O Father! Who has responded to the call of the Lord Who has invited him! O Father, whose dwelling place is the Garden of Paradise (i.e., *Al-Firdaus*)! O Father! We convey this news (of your death) to Gabriel." When he was buried, Fāṭima عليها السلام said, "O Anas! Do you feel pleased to throw earth over Allāh's Messenger ﷺ?"

٤٤٦٢ - حدَّثنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثنا حَمَّادٌ، عَنْ ثابِتٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا ثَقُلَ النَّبِيُّ ﷺ جَعَلَ يَتَغَشَّاهُ، فَقالَتْ فاطِمَةُ عَلَيْها السَّلام: وَا كَرْبَ أَباه، فَقالَ: «لَيْسَ عَلى أَبِيكِ كَرْبٌ بَعْدَ هَذا اليَوْمِ». فَلَمَّا ماتَ قالَتْ: يا أَبَتاه أَجابَ رَبًّا دَعاه، يا أَبَتاه مَنْ جَنَّةُ الفِرْدَوْسِ مأوَاهُ، يا أَبَتاهُ إِلى جِبرِيلَ نَنْعاهُ. فَلَمَّا دُفِنَ قالَتْ فاطِمَةُ عَلَيْها السَّلامُ: يا أَنَسُ، أَطابَتْ نُفُوسُكُم أَنْ تَحْثُوا عَلى رَسُولِ اللهِ ﷺ التُّرابَ؟.

(85) CHAPTER. The last statement, the Prophet ﷺ spoke.

(٨٥) بابُ آخِرِ ما تَكَلَّمَ بِهِ النَّبِيُّ ﷺ

4463. Narrated 'Āishah رَضِيَ اللهُ عَنْها: When the Prophet ﷺ was healthy, he used to say, "No soul of a Prophet is captured till he is shown his place in Paradise and then he is given the option."(1) When death approached him while his head was on my thigh, he became unconscious and then recovered his consciousness. He then looked at the ceiling of the house and said,

٤٤٦٣ - حدَّثنا بِشْرُ بنُ مُحَمَّدٍ: حدَّثنا عَبْدُ اللهِ: قالَ يُونُسُ: قالَ الزُّهْرِيُّ: أَخْبَرَنِي سَعِيدُ بنُ المُسَيَّبِ في رِجالٍ مِنْ أَهْلِ العِلْمِ أَنَّ عائِشَةَ قالَتْ: كانَ النَّبِيُّ ﷺ يَقُولُ وَهُوَ صَحِيحٌ: «إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ حَتَّى يَرَى

(1) (H. 4463) The option to survive or go to Heaven.

مَقْعَدَهُ مِنَ الجَنَّةِ ثُمَّ يُخَيَّرُ»، فَلَمَّا نَزَلَ بِهِ ورأسُهُ عَلَى فَخِذِي غُشِيَ عَلَيْهِ ثُمَّ أَفاقَ، فأَشْخَصَ بَصَرَهُ إلى سَقْفِ البَيْتِ ثُمَّ قالَ: «اللَّهُمَّ الرَّفِيقَ الأَعْلَى». فَقُلْتُ: إذاً لا يَخْتارُنا، وَعَرَفْتُ أَنَّهُ الحَدِيثُ الَّذي كانَ يُحَدِّثُنا بِهِ وَهُوَ صَحِيحٌ. قالَتْ: فَكَانَ آخِرَ كَلِمَةٍ تَكَلَّمَ بِها: «اللَّهُمَّ الرَّفِيقَ الأَعْلَى». [راجع: ٤٤٣٥]

"O Allāh! (with) the highest companions."[1] I said (to myself), "So, he is not going to choose us." Then I realized that what he had said was the application of the narration which he used to mention to us when he was healthy. The last word he spoke was, "O Allāh! (with) the highest companions."

(٨٦) بابٌ وَفاةِ النَّبِيِّ ﷺ

(86) CHAPTER. The death of the Prophet ﷺ.

٤٤٦٤، ٤٤٦٥ - **حدَّثَنا** أَبو نُعَيْمٍ: حدَّثَنا شَيْبانُ، عَنْ يَحْيَى، عَنْ أَبي سَلَمَةَ، عَنْ عائشَةَ وَابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ: أَنَّ النَّبِيَّ ﷺ لَبِثَ بِمَكَّةَ عَشْرَ سِنِيْنَ يُنْزَلُ عَلَيْهِ القُرآنُ وَبالمَدِينَةِ عَشْراً. [انظر: ٤٩٧٨]

4464, 4465. Narrated 'Āishah and Ibn 'Abbās رَضِيَ اللهُ عَنْهُم: The Prophet ﷺ stayed for ten years in Makkah with the Qur'ān being revealed to him and he stayed in Al-Madīna for ten years.

٤٤٦٦ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ: عَنْ عُقَيلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها: أَنَّ رَسُولَ اللهِ ﷺ تُوُفِّيَ وَهُوَ ابنُ ثَلاثٍ وَسِتِّيْنَ. قالَ ابنُ شِهابٍ: وأَخْبرَنِي سَعِيدُ بنُ المُسَيَّبِ مِثْلَهُ. [راجع: ٣٥٣٦]

4466. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ died when he was sixty-three years of age.

(٨٧) بابٌ:

(87) CHAPTER.

٤٤٦٧ - **حدَّثَنا** قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَنِ الأَعمَشِ، عَنْ إبْراهِيمَ،

4467. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ died while his armour was

(1) (H. 4463) See the Noble Qur'ān (V.4 :69).

mortgaged to a Jew for thirty i.e., 30 *Ṣā'* of barley.

عَنِ الأَسْوَدِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَت: تُوُفِّيَ النَّبيُّ ﷺ وَدِرْعُهُ مَرْهُونَةٌ عِنْدَ يَهُوديٍّ بثلاثِينَ، يَعْني: صَاعاً مِنْ شَعِيرٍ. [راجع: ٢٠٦٨]

(88) CHAPTER. The despatch of Usāma bin Zaid رَضِيَ الله عَنْهُما by the Prophet ﷺ during his fatal illness.

(٨٨) بابُ بَعْثِ النَّبِيِّ ﷺ أُسامَةَ بنَ زَيْدٍ رَضِيَ اللهُ عَنْهما في مَرَضِهِ الَّذي تُوُفِّيَ فِيهِ

4468. Narrated Sālim's father: The Prophet ﷺ appointed Usāma as the commander of the troops (to be sent to Syria). The Muslims spoke about Usāma (unfavourably). The Prophet ﷺ said, "I have been informed that you spoke about Usāma. (Let it be known that) he is the most beloved of all people to me."

٤٤٦٨ - حدَّثَنا أبو عاصِمٍ الضَّحَّاكُ ابنُ مَخْلَدٍ، عَنِ الفُضَيْلِ بنِ سُلَيْمانَ: حدَّثَنا مُوسَى بنُ عُقْبَةَ، عَنْ سالِم، عَنْ أبيهِ: اسْتَعْمَلَ النَّبيُّ ﷺ أُسامَةَ فَقالُوا فِيهِ، فَقالَ النَّبيُّ ﷺ: «قَدْ بَلَغَنِي أَنَّكُمْ قُلْتُمْ في أُسامَةَ، وإنَّهُ أَحَبُّ النَّاسِ إليَّ». [راجع: ٣٧٣٠]

4469. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ sent troops and appointed Usāma bin Zaid رَضِيَ الله عَنْهُما as their commander. The people criticised his leadership. Allāh's Messenger ﷺ got up and said, "If you (people) are criticising his (i.e., Usāma's) leadership, you used to criticise the leadership of his father before. By Allāh, he (i.e., Zaid) deserved the leadership indeed, and he used to be one of the most beloved persons to me, and now this (i.e., his son, Usāma) is one of the most beloved persons to me after him."

٤٤٦٩ - حدَّثَنا إسماعِيلُ: حدَّثَنا مالِكٌ، عَنْ عَبْدِ اللهِ بنِ دينارٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ بَعْثاً وأَمَّرَ عَلَيْهِمْ أُسامَةَ بنَ زَيْدٍ فطَعَنَ النَّاسُ في إمارَتِهِ، فَقامَ رَسُولُ اللهِ ﷺ فَقالَ: «إنْ تَطْعُنُوا في إمارَتِهِ فَقَدْ كُنْتُمْ تَطْعُنُونَ في إمارَةِ أبِيهِ مِنْ قَبْلُ، وَايْمُ اللهِ إنْ كانَ لَخَلِيقاً لِلإمارَةِ وَإنْ كانَ لَمِنْ أَحَبِّ النَّاسِ إلَيَّ، وإنَّ هٰذَا لَمِنْ أَحَبِّ النَّاسِ إلَيَّ بَعْدَهُ». [راجع: ٣٧٣٠]

(89) CHAPTER.

(٨٩) بابٌ:

4470. Narrated Ibn Abū Ḥabīb: Abū Al-Khair said, "Aṣ-Sunābiḥī asked (me), 'When did you emigrate?' I (i.e., Abū Al-Khair)

٤٤٧٠ - حدَّثَنا أَصْبَغُ قالَ: أَخْبَرَني ابنُ وَهْبٍ قالَ: أَخْبَرَني

عَمْرٌو، عَنِ ابنِ أبي حَبِيبٍ، عَنْ أَبي الخَيرِ، عَنِ الصُّنابِحِي أَنَّهُ قال لَهُ: مَتى هاجَرْتَ؟ قالَ: خَرَجْنا مِنَ اليَمَنِ مُهاجِرِينَ فَقَدِمْنا الجُحْفَةَ فأَقْبَلَ راكِبٌ فَقُلْتُ لَهُ: الخَبرَ؟ فَقالَ: دَفَنَّا النَّبِيَّ ﷺ مُنْذُ خَمْسٍ. قُلْتُ: هَلْ سَمِعْتَ في لَيْلَةِ القَدْرِ شَيْئاً؟ قالَ: نَعَمْ، أَخْبرَني بِلالٌ مُؤَذِّنُ النَّبِيِّ ﷺ أَنَّهُ في السَّبْعِ في العَشْرِ الأَواخِرِ.

said, 'We went out from Yemen as emigrants and arrived at Al-Juḥfa, and there came a rider whom I asked about the news. The rider said: "We buried the Prophet ﷺ five days ago." I asked (Aṣ-Ṣanābiḥī), 'Did you hear anything about the night of *Qadr*?' He replied, 'Bilāl, the *Mu'adhdhin* of the Prophet ﷺ informed me that it is on one of the seven nights of the last ten days (of Ramaḍān)'."

(٩٠) بابٌ كَمْ غَزا النَّبِيُّ ﷺ؟

(90) CHAPTER. How many *Ghazawāt* the Prophet ﷺ fought.

٤٤٧١ - **حدَّثَنا** عَبْدُ اللهِ بنُ رَجاءٍ: حدَّثَنا إسْرائِيلُ، عَنْ أَبي إسحاقَ قالَ: سأَلْتُ زَيْدَ بنَ أَرْقَمَ رَضِيَ اللهُ عَنْهُ: كَمْ غَزَوْتَ مَعَ رَسُولِ اللهِ ﷺ؟ قالَ: سَبْعَ عَشْرَةَ، قُلْتُ: كَمْ غَزَا النَّبِيُّ ﷺ؟ قالَ: تِسْعَ عَشْرَةَ. [راجع: ٣٩٤٩]

4471. Narrated Abū Isḥāq: I asked Zaid bin Al-Arqam رَضِيَ اللهُ عَنْهُ: "In how many *Ghazawāt* did you take part in the company of Allāh's Messenger ﷺ?" He replied, "Seventeen." I further asked, "How many *Ghazawāt* did the Prophet ﷺ fight?" He replied, "Nineteen."

٤٤٧٢ - **حدَّثَنا** عَبْدُ اللهِ بنُ رَجاءٍ: حدَّثَنا إسْرائِيلُ، عَنْ أَبي إسحاقَ: حدَّثَنا البَرَاءُ رَضِيَ اللهُ عَنْهُ قالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ خَمْسَ عَشْرَةَ.

4472. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: I fought fifteen *Ghazawāt* in the company of the Prophet ﷺ.

٤٤٧٣ - **حدَّثَني** أَحْمَدُ بنُ الحَسَنِ: حدَّثَنا أَحْمَدُ بنُ مُحَمَّدِ بنِ حَنْبَلِ بنِ هِلالٍ: حدَّثَنا مُعْتَمِرُ بنُ سُلَيمانَ، عَنْ كَهْمَسٍ، عَنِ ابنِ بُرَيْدَةَ، عَنْ أَبيهِ قالَ: غزا مَعَ رَسُولِ اللهِ ﷺ سِتَّ عَشْرَةَ غَزْوَةً.

4473. Narrated Buraida that he fought sixteen *Ghazawāt* in the company of Allāh's Messenger ﷺ.